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A

MANUAL

OF

THE SALEM DISTRICT

IN THE

PRESIDENCY OF MADRAS.

COMPILED BY

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ACTING SUB-COLLECTOR AND JOINT MAGISTRATE OF NORTH ARCOT.

VOL. II.—THE TALUKS.

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PART I.—THE TALAGHĀT.

SALEM DISTRICT MANUAL.

VOL. II.—THE TALUKS.

CHAPTER I.

SALEM TALUK.

LATITUDE AND LONGITUDE.

BOUNDARIES.

SALEM, the premier though not the largest taluk in the district, is in the west centre, lying between 11° 59′ 0″ and 11° 23′ 0″ North Latitude and 77° 49′ 0″ and 78° 34′ 0″ East Longitude. It is bounded on the north by the Dharmapuri Taluk running along the Vaipādi or Thopūr river from the Kāvēri at Sholapādi to Chikanampatti, and by the Ūttankarai Taluk from that village to Mallāpuram; on the north-east by the Ūttankarai Taluk from Mallāpuram, whence the boundary follows the Vaipādi river to the Shevaroys, and then follows their slopes to a point on the Ārunūtimalai; on the east by the Āttūr Taluk from the Ārunūtimalai to the northernmost spur of the Kollimalais; thence on the south by the Nāmakal Taluk as far as Mūnchāvadi, where the south-western boundary is formed by the Trichengode Taluk up to Pulāmpatti on the Kāvēri, which latter river, from Pulāmpatti to Sholapādi, separates it on the west from the district of Coimbatūr. Its extreme breadth from north to south is about 41, and from east to west 47 miles; the average breadth being about 35 and 30 miles respectively.

AREA.

The area is not certainly known. For the census of 1871 the area was taken to be 993 square miles, and the same figure is repeated in the Proceedings of the Madras Government of the 22nd May 1876. The best and latest available information, derived from the Assistant Superintendent of Revenue Survey, gives the area at 1,033 square miles;[1] but for the purposes of this notice the census figures will be assumed to be correct. According to the latter the acreage would be 635,520. The soil was classed under three main divisions, as (1) *Exceptional*, (2) *Regar*, either as pure clay, loamy or sandy, and (3) *Red*, loamy and sandy, in the proportions of two, nine, and eighty-nine per cent. respectively. The taluk is very diversified in aspect, containing hill and vale, desert wilds and smiling cultivation, the fierce heat of the tropics and a climate nearly approaching that of an English summer. The greater part of the taluk is composed of valleys, from five to twelve miles wide, shut in by lofty ranges of hills, as for instance the valleys in which to the north and south Salem

SOIL AND TOPOGRAPHY.

[1] The figures adopted by Mr. H. E. Stokes for the Census of 1881 are—Government Land, acres 595,970; Inam, acres 30,570; Mitta, 57,722; total acres 684,262 or 1,069·16 square miles.

and Nāmagiripett lie; to the west a somewhat larger plain country stretches towards Omalūr, but again reverts to hill and jungle as it rises towards Thopūr or trends to the Kāvēri; while in the south centre, midway between Salem and Ghāzipūr, nature runs wild in a mass of fantastic drūgs and hills tumbled about in the utmost disorder. On the north the Shērarāyan range, clothed in jungle, bounds the valley, some seven miles wide, in which the town of Salem lies, and is hardly distinguishable at a distance from the Tenāndēmalai, which rises further to the north-east, the Mūnchāvadi pass lying between them. On the south the range known as the Jorugu (or Surugu) malai hems it in. The valley opens out towards the west, but narrows to a point beyond Kāripatti on the east, where the Kuttādripatti-karudu or Kōdumalai on the north, and the Vellālagoundan-karudu or Tenmalai on the south menace the route which leads to the Karnatic. South of Salem, and near Mallūr, is the wild mass of drugs before mentioned, and east of them, parallel to the Jerugumalai, tower the Bōdamalai and Kedda-malai, which in height almost[1] rival the Shevaroys. Some thirteen or fourteen miles south of Salem another valley, somewhat similar in its general features, lies between the Bōdamalai and the Kollimalais, closed up on the east by the Āyilpatti kanavai or ghāt, but more open on the west towards Trichengode and Nāmakal. While the country on the Āttūr side drains off towards the Karnatic, the Salem Taluk slopes southward from the jungly ridge which runs parallel with the Vaipādi river, and in a south-westerly direction from the centre, so that the whole drainage is carried into the Kāvēri by the Vaipādi or Thopūr river, the Sirabanganadi or the Omalūr river and the Tirumanimuttār, which traverses the town of Salem. The plain country is mostly open and under cultivation, but, on the Omalūr side, jungle fringes the Vaipādi river as far as Sholapādi, and follows the hills which skirt the Kāvēri southwards to Pulāmpatti. The eastern half of the taluk only has come under the operations of the Geological Survey; there is but one feature to distinguish it from the rest of the district which has been surveyed, viz., the tract eight miles long and from half a mile to four miles broad which lies at the foot of the south-west spurs of the Shevaroys; this contains silicious and magnesian deposits from springs, and is somewhat unique. It is mentioned elsewhere in Mr. Bruce Foote's memorandum on the geology of the district.[2] For the rest the taluk, so far as it is known, consists of a gneissic formation with black cotton and red soils at the surface; of hornblende schist there is little trace, but trap dykes and beds of magnetic iron[3] are common, especially in the east centre, where they cross each other at right angles. There is very little granite.

GEOLOGY.

The climate is hot towards the south and west, but comparatively temperate towards the centre. The town of Salem itself, which is only 947 feet above the sea, enjoys, owing to its peculiar situation, a remarkably cool climate. The narrow valley with the Shevaroys to its north catches every drop of rain that is to be had, the Kanjumalai to the south-west, with its beds of magnetic iron, having much to do in persuading the passing clouds to part with their rain. The valley forms a sort of funnel into which the south-west monsoon is compressed, and

METEOROLOGY.

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[1] 4,019 feet to 5,371. [2] See Volume I, Chapter III, pp. 104-106.
[3] Cf. infra Hill Ranges.

to those who have known the relentless heat of Trichinopoly or Madura the comparison tells strongly in favor of Salem. The following table shows the rainfall for a series of seven years :—

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872	..	..	1 4	11 3	2 9½	2 3	6 3½	6 1	9 8	5 5½	2 2	47 9½
1873	0 8½	..	2 1	1 4	1 8½	2 8	7 0	4 8¼	11 0	0 4	..	32 2½
1874	..	..	0 5	10 8½	2 6	2 5¾	6 6	4 9	5 6½	2 8	..	34 9¾
1875	..	1 1½	6 2½	2 8	2 0	4 ½	3 1	4 5½	13 9½	0 1⅓	..	37 9 7/16
1876	..	0 9	0 9½	6 2	2 9	5 5	5 6	6 5¼	0 ½	0 3	0 1½	29 1
1877	..	2 7	0 ½	3 7⅗	5 9½	0 5½	3 2⅔	9 8	12 0	2 2½	2 2	42 5⅓
1878	..	0 1	3 6	4 9	7 4½	2 1⅗	5 1	2 9	3 7	3 ½	0 5½	33 6 1/16
											Total ..	258 3¾
											Average ..	36 9 3/16

The taluk has the benefit of both monsoons, and of the south-west monsoon in particular; it is generally healthy, though fever prevails at certain seasons in the jungly tract west of the Shevaroys, and, towards Mĕchĕri, is not unfrequently of a fatal type. The only complete meteorological record of the district is that for the chief town, Salem, and the following table shows, by half-monthly periods, the means observed for the year 1878, a very fair year. In the last column are given the extremes observed in each half month :—

Mean Meteorological Results for the Town of Salem.

Month.		Barometer.	Thermometers. Daily means by standard.		Thermometers. Observed extremes.		Radiation Thermometer. Minimum on grass.	Wind. Prevailing direction.	Wind. Daily velocity.	Clear sky.	Depth of Rain.	Thermometer. Highest and lowest extremes observed.	
		IN.	DRY.	WET.	MAX.	MIN.		POINTS.	MILES	OTS.	IN.	MAX.	MIN.
January	1st half	29·050	78·3	72·2	89·8	69·8	64·8	E.	140	48	...	95·0	63·7
	2nd do.	29·089	78·6	71·6	90·5	68·6	63·3	E.W.E.	167	61	...	94·4	62·5
February	1st half	29·086	80·4	69·5	94·9	67·5	61·4	E.	144	75	...	98·0	61·6
	2nd do.	29·068	81·8	69·2	97·6	66·8	60·4	E. by S.	182	98	...	102·3	61·3
March ...	1st half	29·047	84·8	72·3	99·9	72·3	65·9	E.	158	80	...	103·4	60·2
	2nd do.	29·003	85·0	74·3	101·2	73·4	69·0	E.S.E.	167	71	...	105·2	63·1
April ...	1st half	28·936	87·8	76·8	102·5	75·8	73·8	S.E. by E.	162	55	1·50	105·9	70·0
	2nd do.	28·959	86·3	76·0	99·1	76·8	73·2	E.S.E.	137	50	2·10	103·3	72·4
May ...	1st half	28·909	85·6	77·9	99·2	78·0	75·1	S.	101	26	2·45	102·4	74·0
	2nd do.	28·899	86·2	76·7	100·8	76·9	73·2	S.W. by W.	107	33	2·45	103·4	71·7
June ...	1st half	28·881	83·1	76·8	95·8	74·9	71·7	Do.	129	19	7·45	101·3	68·5
	2nd do.	28·878	82·5	76·0	93·5	74·8	70·0	Do.	111	21	Drizzling.	97·2	66·6
July ...	1st half	28·871	83·2	76·3	94·4	74·0	71·6	W. by S.	77	20	1·40	98·7	72·4
	2nd do.	28·850	80·1	75·6	90·1	72·6	70·4	S.W. by W.	95	23	...	96·0	70·1
August ...	1st half	28·859	80·1	75·4	90·0	74·1	71·9	S.W.	101	12	1·00	98·1	71·4
	2nd do.	28·891	81·0	75·0	92·2	74·1	70·8	W.S.W.	74	32	3·30	98·4	71·5
September	1st half	28·902	79·8	75·4	89·4	73·6	71·3	Do.	94	12	1·20	93·1	71·4
	2nd do.	28·866	81·2	75·8	91·9	73·3	69·7	S.W. by W.	122	27	1·70	94·0	70·9
October	1st half	28·905	80·5	75·4	90·8	73·6	69·0	S.W. by S.	73	22	2·20	92·9	71·1
	2nd do.	28·896	80·2	75·2	91·6	70·6	68·7	S. by E.	61	35	1·50	95·0	67·5
November	1st half	28·921	79·7	73·3	90·2	72·7	69·4	S. by W.	75	35	2·35	92·9	68·4
	2nd do.	28·978	77·5	71·2	88·2	69·1	65·5	S.S. by S.	76	24	·85	91·3	62·3
December	1st half	29·029	78·4	72·6	90·2	70·4	66·2	S.S.E.	99	44	Drizzling.	94·4	66·6
	2nd do.	29·206	76·1	70·8	87·7	66·7	62·1	E.S.E.	110	44	0·55	91·2	63·1

With regard to climate, an official report, published about 1839, contains the following, which is not quite reconcileable with the figures given above or with recent experience :—" Salem has long been considered insalubrious, owing to the great daily vicissitudes of temperature during a considerable part of the year; the thermometer having been found to range in December from 60° to 87°, in January from 58° to 82°, in February from 60° to 91°, and in March from 66° to 95°; in the two succeeding months the variation is less, being in April from 72° to 95° and in May from 75° to 90°; early in June the monsoon from the western coast commonly extends to Salem in short but heavy and frequent showers, attended with thunder and lightning, continuing till late in September; by the end of October rain begins to fall from the north-east monsoon, and showers recur, with a very clouded sky, till the middle of December. Between June and December the climate of Salem, though often sultry and oppressive, may be considered cool, the extremes of the thermometer being 68½° and 90°.

Prevailing Winds.

"A north-easterly wind prevails pretty steadily at Salem from the beginning of November to the end of January, or middle of February, which is, for the two first months after it sets in, rather moist, cool and agreeable, but becomes more and more arid as the season advances, blowing from the mountains which bound Salem on the north; this wind becomes in January disagreeably cold and parching in the morning, and unpleasantly dry and warm at noon. It produces, even in persons in health, a disagreeable dryness of the skin, and exposure to it seems a frequent exciting cause of fever.

"After the middle or end of February the wind, which is at times variable, with frequent lulls, shifts round to the south and south-west, and blows from that quarter in hot puffs, and with much uncertainty, during April and May; cooled by the rains of the south-west monsoon, this wind blows pretty fresh in June and July, and more moderately in the two following months. In October the wind again becomes variable till the setting in of the north-east monsoon."

POPULATION.

According to the census of 1871 the population of the taluk was 393,805 as against 317,784 in 1866-67, an abnormal increase of 70,021, or 23·9 per cent., showing the previous census to have been untrustworthy. The average of population to the square mile was about 396, which is comparatively large, and due no doubt to the existence of large towns. The males are to the females as 194,960 to 198,845. The Hindu population numbered 382,859, of whom 274,896 were Saivas and 107,573 Vaishnavas. In 6,843 Masalmans 5,993 were Sunis. Of 3,859 Christians 3,393 were Roman Catholics and 466 Protestants, and of the latter only 256 were natives, which is rather surprising considering that Salem is a head-quarter of the London Mission. The male population engaged in agriculture was 60,146; a larger number of females must belong to the same profession, so at least 121,000 may be credited to this head, and this would be considerably under one-third of the population. The labouring males are entered at 27,871, which, doubled for females, would give 55,742; and, as most of them belong to the agricultural classes, the number so employed would be brought up to more than 176,742, which is perhaps an under-estimate of those who live directly by culture of land. Under the head of "dress" 14,840 males are entered as so employed, and the majority of these would probably be weavers.

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The great mass of the agricultural classes are poor, though probably here, as in Nāmakal and Āttūr, there will be found many exceptions. The trading classes are somewhat better off. Weaving is carried on to a great extent, but the weaver class suffered cruelly in the late famine. Jewellers, cloth-merchants, and grain-merchants generally drive a good trade. The people as a whole are simple and quiet in their lives; there is no peculiar crime prevalent among them, and, if they are litigious, they are no worse than their neighbours. The iron-workers of Ghāzipūr and Nāmagiripett deserve mention, and, were it not for scarcity of fuel, the trade, from the abundance and superior quality of the raw material, would attain large dimensions. The following table shows the incidence of the License Tax in the taluk in the year 1878, when it was first levied :—

CONDITION OF THE PEOPLE.

Trade, Dealing, or Industry.	Class.	Annual Income from	Number of Persons taxed.	Rates of Tax on each Person.	Total of Tax paid.
Trade.		RS. RS.		RS.	RS. A. P.
In cloth	X.	1,250 to 2,500	6	25	150 0 0
Do.	XI.	500 to 1,250	22	10	220 0 0
Do.	XII.	200 to 500	46	4	184 0 0
In grain	X.	1,250 to 2,500	1	25	25 0 0
Do.	XI.	500 to 1,250	5	10	50 0 0
Do.	XII.	200 to 500	3	4	12 0 0
In brass	VIII.	5,000 to 10,000	1	100	100 0 0
Do.	XII.	200 to 500	4	4	16 0 0
In leather	X.	1,250 to 2,500	1	25	25 0 0
Do.	XI.	500 to 1,250	3	10	30 0 0
In saffron	XII.	200 to 500	2	4	8 0 0
In oil and ghee	XI.	500 to 1,250	1	10	10 0 0
Do.	XII.	200 to 500	1	4	4 0 0
In jaggery	XII.	200 to 500	2	4	8 0 0
In sundry articles	X.	1,250 to 2,500	1	25	25 0 0
Do.	XI.	500 to 1,250	5	10	50 0 0
Do.	XII.	200 to 500	5	4	20 0 0
Dealings.					
In money	VIII.	5,000 to 10,000	1	100	100 0 0
Do.	IX.	2,500 to 5,000	4	50	200 0 0
Do.	X.	1,250 to 2,500	14	25	350 0 0
Do.	XI.	500 to 1,250	45	10	450 0 0
Do.	XII.	200 to 500	72	4	288 0 0
Industry.					
Brass work	XII.	200 to 500	6	4	24 0 0
Gold work	X.	1,250 to 2,500	1	25	25 0 0
Do.	XI.	500 to 1,250	3	10	30 0 0
Do.	XII.	200 to 500	2	4	8 0 0
Cloth manufacture	XI.	500 to 1,250	3	10	30 0 0
Do.	XII.	200 to 500	14	4	56 0 0
		Total ..	274	..	2,498 0 0

The return above given refers to the taluk exclusive of the Municipal own Salem, in which the collections were as follows :—

Trade, Dealing, or Industry.	Class.	Annual Income from	Number of Persons taxed.	Rates of Tax on each Person.	Total of Tax paid.	Remarks.
1	2	3	4	5	6	7
		RS. RS.		RS.	RS. A. P.	
Tannery and money dealings	VIII.	5,000 to 10,000	2	100	107 10 6	Column 6 should ordinarily equal column 5 multiplied by column 4, but in this case there were certain discrepancies, that is, in Class VIII of two persons assessed at Rs. 100, Rs. 7-10-6 only were realised from one of them. In Class X of 50 persons assessed, only 48 paid in full; from 7 persons nothing was realised, and from the remaining 1 Rs. 21-5-6 were realised. In Class XI 198 persons out of 216 paid in full; 17 persons paid nothing, and from one person Annas 10 were collected. In Class XII 442 persons out of 496 paid in full, and from the other 54 nothing was realised.
Trade in cloth, grains, and money dealings	IX.	2,500 to 5,000	15	50	750 0 0	
Trade in grain, condiments, and money dealings ..	X.	1,250 to 2,500	56	25	1,221 5 6	
Trade in cloth, sugar, nuts, soap-nuts, grains, pulses, and money dealings	XI.	500 to 1,250	216	10	1,980 10 0	
Do. do. do.	XII.	200 to 500	496	4	1,768 0 0	
		Total ..	785	..	5,827 10 0	

Tamil is the language generally in use. Rāgi is the staple food of the lower and rice of the upper classes.

HOUSES. AVERAGE OF POPULATION TO DITTO.

The number of houses in the taluk was given as 84,551, of which 348 were terraced, 12,317 tiled, 71,566 thatched, and for 320 particulars were wanting. The large number of 13,148 were uninhabited, which leaves 71,403 inhabited, from which data it follows that the average population to each inhabited house was 5·5 nearly.

VILLAGES. Grouping.

According to Volume II of the Census results the taluk contains 215 inhabited villages. According to the district volume there are 637 villages in all, of which only 32 are uninhabited. Even this, on its own showing, is under the mark, as the Sherarāyanmalai is given one number only, whereas it contains fifty or sixty distinct villages. Of the 637 villages above mentioned, 550 are Government villages, 2 are Shrotriem, 6 are Jaghīr, 11 are Hill (Government) villages, and 68 are Mitta villages. The area of the Government villages is entered as acres 389,058, of which acres 243,054 were assessed, 212,245 being occupied and 30,809 unoccupied. Of the remaining 133,423 acres in Government villages, acres 20,024 were cultivable and acres 113,399 uncultivable. The area of Inām land in Government villages was acres 12,581. The land revenue demand was Rupees 3,85,477, and the average rate per acre was Rupees 6-4-7 for wet and Rupees 1-11-1 for dry land.

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The former item can hardly be correct, as, in the report on the settlement of the district,[1] it is entered as Rupees 5-12-8. The area of mitta villages was acres 40,429, and the peshkash payable on the same was Rupees 56,855, or Rupees 1-6-6 per acre. The average demand on occupied amāni land was Rupees 1-12-7. As the amount of occupied land in mitta villages is not given, a comparison cannot be instituted.

VILLAGE ESTABLISHMENT. Grouping.

The village establishment employed in collection of the revenues and other duties was, after the revision of the settlement, re-arranged with the following results :—

—	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Totis.	Uddaris.	Talaiyaris.	Vettians.	Joint Talaiyari-Vettians.	Cost of Establishment.		
												RS.	A.	P.
Establishment before revision ..	361	120	136	..	..	282	429	193	..	..	..	27,281	13	6
Establishment of settled villages after revision ..	361	170	170	46	263	46	..	..	312	369	88	45,936	0	0
Establishment of unsettled villages after revision	115	12	12	17	..	5	..	..	23	23	..	3,336	0	0

PATTADARS.

The following return of pattadars shows the number of leases under which the amāni lands are held :—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	No. of Ryots holding Single Pattas.	Assessment.	No. of Pattas.	No. of registered Joint Pattadars.	Assessment.	No. of Pattas.	No. of registered Ryots	Assessment.
		RS.			RS.			RS.
Under Rs. 10	17,980	72,958	8,079	16,561	43,615	26,059	34,531	1,16,573
Rs. 10 to 30	5,535	82,874	5,495	12,786	82,942	11,030	18,321	1,65,816
Rs. 30 to 50	483	17,010	459	1,531	16,670	942	2,014	33,680
Rs. 50 to 100	139	8,535	123	434	7,717	262	573	16,252
Rs. 100 to 250	7	945	11	47	1,350	18	54	2,295
Total ..	24,144	1,82,322	14,167	31,349	1,52,294	38,311	55,493	3,34,616

The actual number of pattadars is not known, but is about 57,164.

The collections of the taluk for Fasli 1284 were as follows :—

[1] *Vide* column 5, statement contained in paragraph 2, Proceedings, Board of Revenue, No. 1310, dated 13th July 1872.

		RS.
I.	Land Revenue—	
	(a) Ryotwāri	3,32,286
	(b) Permanently-settled Estates	53,461
	(c) Agrahāram Jodigai	6,184
	(d) Land Revenue Miscellaneous	12,241
II.	Forest	7,523
III.	Abkāri	89,981
IV.	Stamps	20,271
V.	Road Fund	24,770
VI.	Special Fund	5,386
VII.	Village Cess	18,604
	Total	5,70,707

The total demand divided amongst the population gives Rupees 1-7-2 per head; the ryotwāri demand shows an incidence on each pattadar of Rupees 6-0-6 nearly.

AGRICULTURE. Products.

There is nothing particular to note regarding the products of this taluk, which are mostly identical with those mentioned elsewhere (see Nāmakal and Dharmapuri). Coffee grown on the Shevaroys is the only speciality. Some tea plants also are to be found there, but the cultivation has never gone beyond the limit of a successful experiment.

When speaking of the products of the taluk mention should be made of indigo, which was manufactured[1] by the late Mr. James Fischer at Ponnamāpett, a village attached to Salem, and at Kādiampatti in the Omalūr division, about five miles west of the Āttūr Railway Station. The mode of manufacture is stated to be as follows:—"Indigo can be made from the leaves of the Aviri or Veppālam plants; when made from Aviri the process is as follows: the leaves are cut and tied in bundles, and placed over night in a vat (தொட்டி) made of brick and chunam, in quantities of from 10 to 15 bārams according to the capacity of the vat. (The bāram is = 10 maunds or one bandy-load.) Water is poured in to promote fermentation, the leaves being subjected to pressure by logs of wood. Having steeped all night, by 6 A.M. fermentation sets in, and the water is let out into a vat at a lower level, when some ten coolies work it with paddles (துடுப்பு) until 10 or 11 A.M. Chunam water is then added, and within an hour the water clears, the sediment (வண்டல்) being deposited; the water is then run off and the sediment, having been strained through a thin cloth, is placed in a copper vessel, water being added. Chunam water is then sprinkled over it, and the mixture is again worked with a paddle. After a quarter of an hour the powder (மருந்து) sinks down, and the water, having cleared, is drawn off through a pipe. The essence (கொழும்பு) is then boiled, and when it attains the proper temperature (பதம்? consistency) it is poured on a thick cloth spread on a bamboo frame, which is placed over the manu-

[1] It is understood that the only other factories in the district are those of the Mittadar Raja Ratna Mudali at Kannankurichi, of Muttu Thiruvembala Chetty at Kamalāpuram, and of Venkatesiengar at Ettipuram. The ruins of an indigo factory may be seen east of Pallipatti in the Ūttankarai Taluk. There are many detached vats, as for instance there are 16 in Āttūr and fully a dozen in Salem.

factory (? அிேணெநாட்டு). The essence is then covered with another thick cloth and left there for the night. Next morning it is placed in a screw press and the remaining moisture expelled; the product is then cut into cakes with a knife and dried in the sun. The manufacture should be completed within the end of October, as cold is prejudicial to it." [The manufacture was being carried on in Putragoundanpālaiam early in December 1880.] "When the Veppālam leaf is employed the leaves are boiled in a pot, and when the temperature (or consistency) is suitable the liquid is poured off into another pot and worked with a paddle, a small infusion of Nāgamaram bark being added. When the water clears it is poured off, and the sediment, being dried, is fit for the market."

The system of agriculture, manuring, &c., calls for no remark. The only thing wanted is rain; the Salem valley, especially near the Shevaroys, is very rich. The following statement gives an estimate of the produce of the land for Fasli 1287 and its value:—

Description of Crop.	Season of Cultivation.	Season of Harvest.	Average Cultivation under each Crop.	Average Outturn per Acre. Kandagams.	Average Outturn per Acre. Maunds.	Total Outturn. Kandagams.	Total Outturn. Maunds.	Value of each Kandagam or Maund. RS.	A.	P.	Value of Total Outturn. RS.	A.	P.
			ACRES.										
Paddy ..	August ..	January ..	17,821	3	..	53,463	..	10	0	0	5,34,630	0	0
Cholam ..	April ..	July ..	24,550	1	..	24,550	..	10	0	0	2,45,500	0	0
Ragi ..	July ..	November.	26,632	1	..	26,632	..	10	0	0	2,66,320	0	0
Varagu ..	Do. ..	October ..	6,104	½	..	3,052	..	8	0	0	24,416	0	0
Kambu ..	May ..	September.	81,200	1	..	81,200	..	10	0	0	8,12,000	0	0
Thuvarai (dholl) ..	July ..	January ..	3,665	⅛	..	458⅛	..	16	0	0	7,330	0	0
Tenai ..	May ..	July ..	5,555	¾	..	4,141¼	..	10	0	0	41,412	8	0
Samai ..	July ..	October ..	17,917	½	..	8,958½	..	10	0	0	89,585	0	0
Pani Varagu.	May ..	July ..	4,974	¼	..	1,243½	..	8	0	0	9,948	0	0
Sugar-cane ..	April ..	January ..	191	..	10	..	1,910	2	0	0	3,820	0	0
Cotton ..	July ..	February.	345	..	½	..	172½	5	0	0	862	8	0
Indigo ..	Do. ..	November.	49	..	1/16	..	3 1/16	50	0	0	153	2	0
Lamp-oil seeds	Do. ..	February & March ..	4,069	½	..	2,034½	..	12	0	0	24,414	0	0
Horse-gram ..	October ..	January ..	26,245	¼	..	6,561¼	..	16	0	0	1,04,980	0	0
Cocoa topes ..	..	February.	604	..	..	..	..	‡3	0	0	1,812	0	0
Areca do. ..	..	October ..	140	..	..	..	..	‡1	4	0	175	0	0
Betel ..	November.	April ..	47	..	..	..	..	‡1	4	0	58	12	0
Fibrous plants	October ..	January ..	51	..	..	..	..	‡0	8	0	25	8	0
Gingelly seed.	April ..	July ..	1,931	½	..	965½	..	18	0	0	17,379	0	0
Plantains ..	May ..	April ..	466	..	..	..	..	‡7	0	0	3,262	0	0
Tobacco ..	November.	January ..	2,008	..	†12‡	..	†24,096	§1	0	0	8,032	0	0
Chillies ..	May ..	October ..	1,038	..	..	..	..	‡1	0	0	1,038	0	0
Saffron ..	Do. ..	January ..	431	..	5	..	2,155	1	8	0	3,232	8	0
Peas ..	November.	Do. ..	40	⅛	..	5	..	13	0	0	65	0	0
Black-gram (ulundu) ..	July ..	Do. ..	1,612	¼	..	403	..	16	0	0	6,448	0	0
Coffee ..	..	October & November.	4,908	*Shevaroy* ..	*Hills.* *12	..	58,081	10	0	0	5,80,310	0	0
		Total ..	232,493	..	..	..	..	..	..		27,87,208	6	0

* Taking mature and immature plantations together. † Bundles. ‡ Per acre. § Per 3 bundles.

The total value of produce when divided amongst the population would give Rupees 7-1-3 per head for a year's subsistence. The following return shows the distribution of occupied land in the taluk as far as can be ascertained for Fasli 1286 :—

Classification.	Punja.		Nanja.		Total.		Arable Land still unoccupied.	
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.
		RS.		RS.		RS.		RS.
Ryotwar[1] ..	213,329	3,22,081	14,795	76,354	228,124	3,98,435	50,340	62,797
Mitta [2] ..	25,440	56,859	4,331	36,240	29,771	93,099	..	..
Shrotriem[3].	4,327	14,359	515	4,907	4,842	19,266	..	..
Inâm [3] ..	8,044	12,416	596	2,916	8,640	15,332	..	..

The last quinquennial returns for amāni villages[4] showed that there were 90,757 head of cattle and 113,957 sheep in the taluk; the cattle comprised 51,172 tilling cattle, 33,056 cows, and 6,529 she-buffalos. To estimate what the numbers are now would be impossible. The cyclones of 1872 and 1874 claimed thousands of victims, and the famine years 1876 to 1878 thousands more. That the live-stock of this taluk will feel this disaster long is not anticipated ; in such cases the fittest survive and the weedy go to the wall. In three or four years the improved produce of a well-selected breed will partly replace the losses, which during the famine were not so heavy as elsewhere, owing to the propinquity of the hill jungles and grazing grounds of the Kāvēri. Calculating from the quinquennial returns there would be 35·4 head of cattle and 49·9 sheep per 100 acres of amāni cultivation; taking ploughing bullocks alone these are at the rate of 22·4 per 100 acres of cultivation. Assuming that 8 sheep are equivalent to 1 head of cattle, the cattle of the Government villages would be in the proportion of 46 to every hundred acres under the plough. Dr. Shortt in his 'Manual of Cattle' dilates on the breed of poll cattle in the district; the fact, however, is that there is no such breed; polled cattle there are in abundance, but they are artificially made so, the roots of the horns being burnt out at six months' old with a hot iron, the impression being that hornless cattle do more shoulder work, and are better for the plough and draught generally than horned cattle.

CATTLE.

[1] Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.

[2] Taken from Road Fund Return for Fasli 1286 received from the Collector.

[3] Taken from Return supplied by Tahsildar for Fasli 1286.

[4] For Fasli 1281. Since then the returns for Fasli 1286 are available; but it is better to retain the former figures as showing what the state of things is in a normal year.

The chief sources of irrigation are the Tirumanimuttār and Sirabanganadi rivers. The former, signifying the 'river of the sacred bead pearls,' takes its rise in the Shevaroys and flows, through the town of Salem, on to Trichengode; the latter drains the Omalūr division and the western slopes of the Shevaroys. The following is a list of the sources of irrigation in the taluk :—

IRRIGATION.

Description.	Government.	Private.	Total.
Tanks	188	154	342
Surplus channels	19	..	19
Ordinary anaikats ..	49	5	54
River channels	48	1	49
Wells	2,502	6,750	9,252

There are only seven tanks having an āyakat of over 200 acres, viz., Somasēkaragoundan's tank, acres 479, assessment Rupees 1,743; Semūr tank, acres 202, assessment Rupees 1,154; Ponparappi tank, acres 264, assessment Rupees 1,850; Vadaman tank, acres 401, assessment Rupees 2,152; Koundan anaikat, acres 214, assessment Rupees 1,221; Nadupatti tank, acres 489, assessment Rupees 1,448; and Sirāpilliēri tank, acres 202, assessment Rupees 1,646.

SETTLEMENT RATES.

The new settlement of the Salem Taluk was made in 1872, the average assessment per acre being Rupees 1-8-7 for dry and Rupees 5-3-3 for wet land. The nanja rates vary from Rupees 10-4-0 to Rupees 1-4-0 and the punja from Rupees 5 to Rupee 0-4-0.

HILL RANGES.

The chief hill ranges are the Shērarāyanmalai, the Tenāndēmalai[1] or Ārunūtimalai, the Jerugumalai, Allavamalai, Gōdumalai, the Kheddamalai, the Kanjumalai, and the Bōdamalai. Besides these there are detached peaks or ranges of minor importance, such as the chalk hills, &c. The latter, otherwise "chunambu karudu," is the name given to the hills in which originate the silicious and magnesian deposits above mentioned. At a short distance they present the appearance of being covered with drifted or half-melted snow, and were the natives acquainted with such a substance they would no doubt have given the tract a name implying the resemblance. According to Hindu tradition

[1] This hill or range is mentioned frequently in speaking of the Malaiālis of the district. On that portion of it known locally as the Chitterimalai the guru, who rules over all the Malaiālis, dwells. The name probably signifies "the hill which is the seat of government in the south." The guru himself is sometimes spoken of as the "Tenāndēgoundan." In this case the first syllable should be "Ten" not "Tēn" or "Tain" as the geologists write it. Honey (Tēn) is often found on the hills, and the first syllable has been lengthened possibly on the supposition that this was the correct etymology.

these deposits are the bones of Jatāy, an eagle which attempted the rescue of Sīta when carried off by Ravana, and was slain by the latter. The "false deer rock" lies between Salem and Mallūr, and is so named because, when viewed in a particular direction, the figure of a deer is seen through a crevice in it. The "elephant's tooth rock," on one of the southerly spurs of the Shevaroys facing the east about one-fourth of the way up, is a mass of quartz rock, dazzling amongst the green of the surrounding foliage. It is tenanted by bees, on whose stores the Malaiālis make periodical raids; but is difficult of access, if accessible at all, without ladders. The Bōdamalai (highest peak 4,019 feet) and Jerugumalai are sparsely wooded and sparsely inhabited. The neglect of these hills is no doubt due to the superior attractions of the Shevaroys both in soil and climate. In many districts they would be favoured sanitaria. Their contour also is less favourable to inhabitants and agriculture, as they mostly run up into sharp narrow ridges and lack the extensive downs and valleys in which the Shevaroys abound. The Jerugumalai seems to be favoured by the Vaishnavas, as an enormous representation in colours of the sacred trident adorns its northern slopes, and can be seen by the worshipper some seven miles off. This mode of parading religious insignia is by no means peculiar to India. The traveller by the Great Western Railway to Oxfordshire will see the whole side of a hill, on the right hand of the road, stripped to the gravel in the shape of an enormous cross. The Kanjumalai is a hog-backed and detached hill 3,238 feet high lying south-west of Salem, and otherwise known as the "shark's fin." It is famous for its stores of magnetic iron, alluded to at length in the fourth volume of the Memoirs of the Geological Survey of India. A rugged hill near Kārapatti, known as the Kōdamalai or Gōdumalai, is similarly rich in iron ore, and has the same "hog-back" characteristic which has been noticed elsewhere in speaking of Tīrtamalai. The presence of the mineral cannot be credited with the shape of these hills, as, while at Tīrtamalai, the ore-bearing rock is almost perpendicular; at the Kanjumalai it lies in concentric bands at intervals along the side of the hill. The Porto-Novo Iron Company obtained its ores from this source. In the report dated 1839 above quoted this subject is referred to as follows: "The iron ore, the magnetic oxide of great purity, is stated by Mr. Heath to form hills of considerable size; it is in small grains, interstratified with quartz, and occasionally in regular octahedrons. The crystallized oxide is one of the richest ores of iron known; it consists, according to Berzelius, of 72 parts of peroxide and 28 of protoxide of iron. Some of the crystals sent are covered with a white micaceous coat, which is esteemed a sign of superiority by the natives; the specific gravity of the octahedral crystals was found to be on an average 5,136 at 60°, which is rather more than is allowed in mineralogical works. Mohs, the most accurate physiographist, calls it 5,096, Phillips only 4·4."

A sketch of the Kanjumalai is given at page 160, Vol. IV, Memoirs of the Geological Survey of India, and a plan of the iron beds at page 157, *ibid.* It is there described as follows:—

"The summit of Kanjumalai, which is situated in Latitude 11° 36′ North, and Longitude 78° 7′ East, is nearly the central point of a fine lofty ridge rather over four miles in length in an east to west direction, and attains an

elevation of about 2,000 feet[1] above the sea and of 1,000 above the surrounding plain. Around this ridge the several beds of a magnetic iron ore form, in plan, very elongated and somewhat irregular concentrical ellipses, the major axis of which is parallel with, but lies a little to the north of, the ridge.

"The very distinctly bedded rocks composing this mountain mass belong to the great gneissic rock series of Southern India, the whole of which has apparently undergone great alteration since the period of deposition, and may hence properly be looked upon as metamorphic rocks.

"An exact section, showing all the various beds, could not be obtained, for, although the several beds are very well marked, they are generally much covered up by debris and jungle, while the impossibility of ascending and crossing the ridge in a direct line, owing to its precipitous nature towards the top, exposes the observations to the possibility of the same bed having been reckoned more than once.

"The following approximately accurate list shows the observed sequence of the beds from below upwards :—

1. Garnetiferous gneiss.
2. Thin talcose schist bed, much indurated.
3. Iron bed (No. 1).
4. Hornblendic gneiss.
5. Talcose schist, highly indurated.
6. Alternating quartzo-hornblendic and hornblendic beds, followed by beds of quartzo-felspathic gneiss (some compact).
7. Iron bed (No. 2).
8. Alternating quartzo-hornblendic and hornblendic beds.
9. Iron bed (No. 4), see below.
10. Quartzo-hornblendic beds, full of large garnets, and of great thickness, forming the summit ridge.

"The concentric appearance of the various beds is due to their forming part of an elliptical basin, owing its origin to a modified synclinal fold. The north side of this basin has been almost entirely removed by the gigantic denuding forces to which this part of the country has been subjected at some long bygone periods.

"The relation of the whole mass to the rocks lying to the north, west, and south has yet to be worked out, but the structure is due to a modification of a part of one of the great foldings of the gneiss-rock region.

"There are three principal beds of the magnetic iron ore, of whose continuity all through the basin there can be no doubt, although they are here and there covered up by debris; besides these, two others appear on the summit ridge at the western extremity, but disappear in their easterly continuation under the debris and thick thorny jungle which there covers the upper and very steep parts of both slopes of the ridge, and greatly enhances the difficulty of examining them. If the various beds were numbered consecutively from below upwards, these would be respectively Nos. 3 and 5.

"They may (very likely) be continuous all round the ellipse; but that fact could only be ascertained by very close examination, which would occupy

[1] 3,238 feet according to Revenue Survey.

many days, while practically they are of minor importance, as beds No. 1 and No. 2 would, from their more accessible position, first come under mining operations.

"The two lower beds (Nos. 1 and 2) are exceedingly conspicuous, even when seen from a great distance, especially by morning and evening light, standing out along the flanks of the ridge, in generally well-marked terraces (of dark purplish grey colour where not too much weathered).

"The thickness of the two lowest beds (Nos. 1 and 2) varies somewhat, but the average will certainly not be much below 50 feet each, if not very considerably above this point; however it is difficult to decide, owing to the very broken state of the beds near the surface, which renders it difficult to distinguish between blocks *in situ* and debris rolled down from the upper beds. The torrent sections do not afford much information on this point. The exact measurement, however, is of little importance, as, for all practical purposes, the supply may be considered as inexhaustible, even if only these two beds be taken into consideration.

"Bed No. 4 is hardly more than 20 feet thick where best shown at the north-east end of the ridge.

"Beds No. 3 and No. 5 are about equal in size, and but little inferior to Nos. 1 and 2. Vast quantities of the ore of these beds have rolled down the mountain sides, especially to the southward, where, not only does the extensive talus consist mainly of it, but the fields, for one or two miles from the hill, are thickly strewed with it, in the shape of rolled fragments of all sizes.

"Thousands and thousands of tons are thus scattered about, and require merely to be gathered up without any mining operation.

"In richness the beds are not constant throughout, but vary gradually from a rock, which to the eye would appear to consist of ore to the extent of seven parts in eight (the eighth part being quartz, the only mineral associated with the magnetic iron) to one containing about half its bulk of ore; the great mass of the beds consisting of an intermediate quality, in which the cubical and octahedral forms of the crystals of magnetic iron can occasionally be traced. The ore generally occurs in grains of various sizes lying in the planes of foliation, and sometimes uniting into strings or into small laminar patches. The grains have, when freshly broken, a considerable metallic lustre; weathering, however, gives them a black or very dull purplish grey colour.

"The yield in the furnace, according to information kindly furnished by Mr. Maylor, the Manager of the Porto-Novo Company's Establishment at Beypore, is about 55 per cent. of iron pig, requiring 13¼ tons[1] of charcoal for every ton of iron obtained."

The Tenāndēmalai taken as a whole can hardly be said to belong to Salem. On the north-east of the Manjavādi pass it is known as the Ārunūtimalai or "mountain of the six hundred peaks," and farther north again the range stretches into the Ūttankarai Taluk, where it is known as the Chittērimalai, and may be said to extend as far as Tīrtamalai itself, towards which it is known as Kārapādimalai, Tharasalmalai, Mākal and Vellakal. "The Tenāndēmalai range is divided by two breaks into three parts of very different

[1] Probably a mistake for 3¼ tons.

sizes. The southern part, the Tenāndēmalai proper, which is by far the largest, is divided from the northern part of the range by a very steep valley stretching from Vellaimardi to beyond Kombulūki. The lofty ridge thus cut off is known as the Kārapādimalai, and is itself fairly separated from the Tīrtamalai by a deep saddle-shaped depression. The Tenāndēmalai proper is deeply cut into by four great ravines, one on the north side at Taltūki, a second on the east, in which the village of Dandampatti is situated, and the third and fourth on the south side. From these two, which unite just before their opening into the Salem-Āttūr valley, emerges the Vellār river."

The Shērarāyanmalai is the sanitarium of the district, and much resorted to from all parts of Southern India. Three regular ghāts lead to it: (*a*), the Salem ghāt, which commences at the 5th milestone from Salem, and is about 5½ miles long; midway in the ascent on the lower side of Gundūr there is a portion about a mile long, which is almost level and a most agreeable rest both in ascending and descending; the ascent, which is otherwise very steep, occupies about two hours or more according to the mode of conveyance adopted; the descent can be made in an hour and a quarter, but generally takes longer. This is the favourite ghāt, as, from the propinquity of Salem, carriage to the foot and coolies are more easily obtained than on the other lines. The scenery is delightful, more especially near and beyond Gundūr, the half-way house. Some Liberian coffee has been planted here, as also at the western foot of the hills near the Shevaroy Hill Station; but the experiment has not sufficiently advanced to admit of conclusions being drawn from it; (*b*), the second and next favoured route is that known as the Āttūr ghāt, which commences at the railway station above mentioned. From there to Lake House at Ērkād is about 11 miles; the first 2½ miles from the station are tolerably level and passable for wheeled traffic; the ghāt then follows the south contour of a narrow gorge which cuts the hills in two from Taylor's Saddle, and in which runs the stream whence the station is named Āttūr (the riverside village); between the 4th and 5th milestone there is a large pool in the rock, which contains at certain seasons water enough for a comfortable swim, which is not recommended, as the sudden chill would be most dangerous. As far as the 7th mile the ghāt is very steep, and often overhung with fallen bamboos, which have to be cleared away to make a passage. The scenery is lovely, bamboos and creepers and forest and ferns all around; the bluff of the Shērarāyan above, below the murmuring of the hill stream on its rocky bed, and in the thickets the song of the nightingale and the whistle of a bird whose notes are so human that the stranger will often pause to detect whence the challenge of his fellowman comes. From the 7th mile the ghāt is comparatively easy and winds by easy gradients through Hunter's Estate until within half a mile of Taylor's Saddle, when it becomes steep again as far as the finger post near the 9th milestone, and from this it is almost all downhill to the lake. The walk from the station to Lake House has been done easily in four hours and twenty minutes; the descent from Ērkād can be made easily between 6 and 9 A.M. so as to catch the day train to Madras. This ghāt, like the Salem ghāt, is generally kept in fair order; (*c*), the third ghāt is the Mallāpuram ghāt. From the station of that name it is about 19 miles to Ērkād. The first six miles or so are on the flat;

there is stiff walking then for about four miles, and after that the rest is easy. In fact, from some distance on the north-west of Nāgalūr to Ērkād there is almost a level road. This ghāt is the easiest of all, but the most neglected. Originally intended for carts, it was never completed and is fast falling into disrepair. The walk is a long one, but the beauties of the route will amply repay the trouble.

Besides the well-known ghāts aforesaid the hills are accessible from many other points. On the Salem side Mr. Turner, of the Public Works Department, traced a ghāt to Bugnion's Saddle near the lake, which, if completed, would enable carriages to ascend the whole way at a trot. Except in one spot, where much blasting would have to be done, there is no difficulty to be overcome. Ērkād has been reached from the Manjavādi ghāt on the east side in something under six hours: the start was at 2-30 P.M. from the camping ground in the cocoanut tope near Manjavādi; a quarter of an hour suffices to reach the ravine by which the ascent is made, and thence to the top is about 1½ hours' stiff climb, by an almost invisible cattle track amongst boulders and thorns. At the top is a small hamlet and a little cultivation. The route then lies along a small plateau, and leads to one of the numerous gorges which divide the mountain; this has to be descended to the bottom and reascended on the other side, thereby undoing and doing over again nearly all that had been done before. Possibly a path might be found on tolerably level ground to the left by which this gorge could be avoided; but a sheer cliff seen from the distance suggested the probability that the labour would have been all in vain, and rather than risk having to retrace one's steps the gorge was preferred. The scenery in the latter is very beautiful, and both in outline and flora strongly recalls portions of the Bhore ghāt as seen in August. When the gorge has been passed there is a little breathing time, but hope is again deferred as another gorge presents itself to be descended and reascended again. In this gorge is an inhospitable village whose inhabitants, like their dogs, gave the climber a surly welcome. Here the Masalchi lay down and vowed that he was dead (nān shettu porēn ayya!); three others of the party had been dropped at intervals previously, and only the explorer with a sturdy Masalman persevered. Failing a torch-bearer the two struggled on in the gathering gloom until night closed in, and the way, such as it was, was lost; after much wandering about at random in the dark the welcome bark of a pariah cur announced a neighbouring village whose inhabitants, less churlish than their neighbours, vouchsafed a guide, and the party shortly afterwards found themselves trespassers in Dr. Shortt's back lane, whence Ērkād was wearily reached. The distance as the crow flies is not less than 9 miles, and as walked fully 18 miles of as stiff walking as any reasonable climber could desire. Another ascent is from the village of Achānkuttapatti, up the right side of the ravine which faces it, by a cattle track. Near the top the ravine is crossed and, clearing the eminence to the left, there is a descent into a valley whence the path rises to the "bee-hive" village under Pagoda Point, from which there is a stiff pull up to the plateau at the back of Pagoda Point, and thence by an easy road into Ērkād. This takes about five hours. There is another along the left bank of the Vāniār from Venkatasamudram, leading up to the honey rock. This is a very severe pull and had better be nego-

tiated descending than ascending. The chief feature of the Shevaroys is the Shērarāyan, the southern and highest peak of the green hill range. It is almost quite bare excepting in one spot where the sacred temple of the hill-men nestles amidst rich foliage, ferns and moss. It is not very easy to determine what this deity is. There is no doubt that, as all their traditions indicate, the Malaiālis of these hills, of the Kalrāyans and of the Pachaimalais in Āttūr, of the Chittēri range in Ūttankarai, and of the Vattalamalai in Dharmapuri are the descendants of Vellalan emigrants from Kānchi (Conjeveram), though the date of their emigration cannot be accurately determined. In the year 1852 a searching enquiry into the traditions, customs and origin of these Malaiālis was made, and probably nothing more is to be ascertained. They then stated that "smearing the face with ashes indicates the religion of Shiva and putting 'namam' that of Vishnu, but that there is no difference between the two religions; that though Sivarātri sacred to Shiva, and Strirāmanavami and Gokalashtami sacred to Vishnu appear outwardly to denote a difference, there is really none."[1] Though they observe the Saturdays of the month Peratāsi sacred to Vishnu, still worship is performed without reference to Vishnu or Shiva; they have indeed certain observances which would seem to point to a division into Vaishnavas and Saivas the existence of which they deny; as for instance some, out of respect to Shiva, give their generative organs rest on Sundays and Mondays, and others for the sake of Vishnu do the same on Fridays and Saturdays; so too offerings are made to Vishnu on Fridays and Saturdays and to Shiva on Sundays and Mondays; but they denied the existence of sects amongst them. Their tradition states that their deity Karirāman, finding himself uncomfortable at Kānchi, took up a new abode at these hills. That three of his followers named Perianan, Naduvanan, and Chinnan (the eldest, the middle-man, and the youngest) started with their families to follow him from Kānchi, and came to the hills in the Salem District, where they took different routes, Perianan going to the Shevaroys, Naduvanan to the Pachaimalais and Anjūr hills (Ainjūr-nad—*vide* Chap. II, Vol. II, sub voc.), and Chinnan to Manjavādi, the village in the ghāt between the Shevaroy and Tenāndēmalai ranges. They do not intermarry with the people of the plains, but do so with their kinsmen on these hills and on the Kalrāyan, Chittēri, and Vattala malai. They acknowledged, however, a dual deity in their gods Karirāman and Shērvarāyan, and alleged that below the hills the worshipper of Shērvarāyan is of the Shiva and the worshipper of Karirāman is of the Vishnu sect; but amongst themselves they professed to worship both indifferently. Now this leads to a question which has, it is believed, hitherto been overlooked, viz., as to the origin of the name Shērvarāyan. The probability is that

[1] Cf. Buchanan, 2nd Edition, Vol. II, page 319. "The image of Sankara Narayana, mentioned in *this inscription, still remains in* a small temple on the east side of the matam; and is a strong proof of the early prevalence of the doctrine which the Smartal now teach, viz., that Siva and Vishnu are different names for the same god, according to his different attributes, as destroyer and preserver of the world. A likeness of it is given in Plate XXIV, from which it will appear that, in order to show their identity, the same image has the emblems of both gods. The names do the same; for Sankara is one of the titles of Siva, and Narayana one of the names of Vishnu."

Shērarāyan means, and can only mean, the Rāja of Sēra or Chēra. When the emigrants transferred their homes to the hills they took with them the tradition of the two deities; but in their wanderings through the jungles, and in the busy life of settlers in a new land, where, after escaping from their fellowmen in the plains, the perils of the forest awaited them, they had little time for religious observances and none for controversy. Driven from thei home, as it is alleged, by Brahmanical persecution, they took no Brahmans with them, whence probably it is that they have no Brahmans amongst them now, and their priests are of their own caste. Rāmasāmi, Karirāman, or Vishnu and Shiva (or possibly Shivarāyan) were worshipped with equa honours. Their quarrel was not with Vaishnavas or Shaivas, but wit Brahmans, and they probably know no more regarding the differenc between Vishnu and Shiva than that "nāmam was made" to the one, and ashes smeared in honour of the other. There was no one to set them a strife, and so they worshipped Vishnu and Shiva indifferently, regarding both as god and not recognising any difference between them. The hill themselves are divided into three nāds, the Muttanād, the Moganād, and th Salem nād. Now according to one theory the town of Salem [1] is said to b identical with Sēran or Shēran, and occasionally to have been named Shēra lan; when Southern India was divided between the three dynasties of Chola Sēra, and Pāndia, according to the generally accepted belief Karūr was th place where the three territorial divisions met; the boundary was no doub subject to vicissitudes, and at one time possibly Salem or Sēran was a part o Sēra.[2] The interchange of "r" and "l" by which Sēran became Selan, o as the English write it Salem, requires no analogical reasoning from Grimm' law, where the language concerned is one so indifferent about "r" and "l that it has one letter (ழ) which is at once both and neither. Now the tradi tion of the Malaiālis is that the Salem nād is a corruption of Sēra (or Shaira nād, so named from the Sēra Raja having once halted there. What wa more natural than that exiles from Kānchi, a head-quarter of the Chola ra should place themselves under the protection of the Sēra Raja? On th identity of Salem with Sēra it would be very unsafe to speculate. The hypo thesis has long been exploded, and has been quoted merely as one of th arguments commonly urged in support of the derivation of the word Shēr rāyan. Still it is by no means necessary, because this standpoint has to b abandoned, to infer that the hills in question have not been named after th Sēra Raja. Whether Salem was or was not a part of the Sēra kingdom h been hotly contested, and the evidence seems to point to the negative; b that a widespread belief did, rightly or wrongly, exist that Salem was at o time a portion of Sēra is evidenced by Shāsanams,[3] writings and tradition

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[1] This unfortunate name is continually undergoing changes. The Ēthāpūr Shāsana spells it Shālya. Buchanan writes Saliem, and it is generally written Salem; but t matter has now been finally disposed of and all further controversy obviated, as D Hunter directs that in future it is to be written Selem.

[2] The Ēthāpūr Shāsanam expressly speaks of Salem as belonging to the Sēra mandala and Buchanan's pages teem with references supporting this. [Mr. Foulkes objects th Buchanan's references are to the Coimbatore District, not to Salem. My impression is th he refers to both, but not having Buchanan at hand I cannot speak positively.—H. LeF.]

[3] Cf. Āttūr Taluk Notice, Vol. II, Chap. II, p. 86.

This would sufficiently account for the name Sērarāyan which may be a piece of buried history, or merely the embodiment of a groundless tradition. Possibly, not at all improbably, the highest peak of the hill may at one time have been named "Shivarāyan" in connection with the worship of Shiva, a view apparently taken by German scholars; as in some of the best atlases in Germany the hills are entered as the "Shivarai;" the term "Rāyan" or Royan (cf. Jagadēvarāyan) is a usual suffix indicative of royal honours. From such evidence as is available it would seem to be a mistake to suppose that the Malaiālis worship a deity named Shērvarāyan or Sērarāyan; speaking loosely their language may be twisted to mean this, but it is not so; they worship the deity of the Shērarayān peak, on which their temple stands. This deity may be Shiva or Vishnu *indifferently for all they cared*; but, having regard to the fact that the majority of Vellālas are Saivas, the probability would be that, at their first coming, with their impressions fresh, the preference would be given to Shiva, and so the loftiest part of the hill, to propitiate the destroyer, was named the Shivarāyan. The propinquity of Sēra, or the tradition that the Sēra rāj ruled over these parts, would in time produce confusion, and it would not be unnatural that the two names should coalesce, and so the Malaiālis would name the hill Shērarāyan. The arguments may be summed up as follows:—

(*a.*) It is possible that the hill was originally named Shivarāyan, whence the German nomenclature "Shivarai," and the English "Shevaroys;" for it is not uncommon even now to hear natives speak of it as "the Shivaraimalai" or hill, nor is it necessary to admit that the English, and many natives, corrupted "Shērarāyan" into "Shevaroys" out of pure laziness. On the contrary it is conceivable that this is but another of numerous instances in which the common speech has preserved the real etymology. Assuming this to be so—

(*b.*) When, as stragglers from the plains reached the hills, or the hill-men became more intimate with their neighbours of the low country, confusion arose and Shivarāyan became Shērarāyan.

(*c.*) In later times the "v" was incorporated from the older name, or was inserted for euphony, forming a convenient handle for the pronunciation of the vowel; and so the name, as now spoken and written by many persons, became "Shērvarāyan." The conjunction of the two "rs" in Sērarāyan is awkward and uncommon, and the interpolation of the "v" as a euphonic lever quite natural.[1]

(*d.*) Finally, if it is allowable to dogmatize, the more probable solution would be to reject the "Shivarai" theory, which has in all likelihood an *ex post facto* origin with those who tried to account for the English form Shevaroys, and the native Shivaray, which is merely a vulgar corruption of the former; to accept Shērarāyan as the original and only correct name of the hills, named after

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[1] In the Āttūr Taluk there is a river called the "Rariyakoilār," which gives an instance of the above awkward reduplication of the liquid.

the Raja of Sēra, and to regard Shērvarāyan as an illegitimate hybrid.[1]

The mass of the hills is some 16 miles long from north-east to south-west, and about 10 miles broad from south-east to north-west. It has been estimated at about 100 square miles of superficial area. The highest peak is 5,410 feet above the sea. The most interesting feature is the valley of the Vāniār which bisects the whole mass, and through which, framed in the foreground by a precipitous and rocky hill side on the left and forest wealth on the right, may be seen the plains of the Bārahmahal, quivering in red glare, and in the distance the shadowy outlines of the Javādimalai and the Yēlagiri. The past history of the valley of the Vāniār is not a matter of mere idle conjecture, but can be stated positively by the aid of local knowledge and the analogy of similar phenomena. The vast alluvial deposits in the lower valley are only reconcileable with the existence of a great lake, dammed on the north by a trap dyke, in which the river deposited its silt while the surplus waters thundered over a steep precipice into the plain. The north-eastern spurs of the Shevaroys in past ages formed an unbroken barrier to the plain country below; over the lowest portion of this barrier the water flowed in a horse-shoe form, with the apex pointing towards the hill. The point where the tableland rose above the plains and whence the gradual retrocession of the fall commenced may be estimated at about half a mile or thereabouts south of the village of Venkatasamudram. The symmetrically rounded boulders which may be seen in the bed of the Venkatasamudram tank near the sluice, and in large quantities in the rough walls piled up at the sides of the road leading to Pāpireddipatti, point to the exertion of a water force, in the immediate neighbourhood, which the present river, in its low bed, could not afford, and which could not be ascribed to it at its present level, as the spherical boulders are found at an elevation considerably above even the banks of the present river. It is not improbable that after the first barrier was conquered, there was a rapid retrocession of the fall for a distance of some two miles, when again the solid wall presented itself and had to be gradually undermined in the lapse of ages.[2] The rainfall was probably much heavier, and the river had greater force falling from a height than it now has, after eating its bed into a gradual slope up to its very birthplace in the hill plateau. Features exactly similar characterise the rock-bound chasm in the Yēlagiris through which the Pāmbār now a purling stream, cut its way in sheets of glistening foam.

The sanitarium of Ērkād (Yercaud) is situated on the southern portion of the hill plateau at an elevation averaging some 4,500 feet. It is so named from the sacred grove near the lake, the name signifying "Lake-wood." The Deputy Tahsildar in charge of the hills lives here. It contains a Pro

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[1] These are the stock arguments; I would suggest a simpler solution. The nam "Sharvoye" or "Shārvāy" occurs both on these hills and in Āttūr Taluk. *Shārpu* c *shārvu* means 'the slope or declivity of a hill'; *vāy* (cf. kanavāy) means a mouth, passag or way. I would be inclined to regard Shervarāyan or Shārvāyrāyan as the cliff whic dominates (rāyan) the way or ghāt (vāy) which leads through or under the declivit (shārvu); *i.e.*, the peak overhanging the pass which culminates in Taylor's saddle.—H.LeI

[2] In treating of the "torrent mounds" of the Salem District Messrs. King and Bru Foote affirm this.

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testant Church and a Roman Catholic Chapel; a Dissenters' meeting-house and a chapel of the Lutheran Evangelical Mission. There are two or three hotels, a badminton and croquet ground, a Kacheri, jail, hospital and police lines. On the edge of the lake is, or was, a travellers' bungalow. Including the whole plateau there are about seventy European houses on the hills. The scenery all round is beautiful; on the west the grey tints of the Shērarāyan contrast well with the rich green of the foreground; while more to the north a vast gorge opens to give a glimpse of the plains. The exuberance of nature here must be seen to be believed. The dark green of the coffee, with its coral gems of fruit or snowy blossoms whose jasmine fragrance hangs heavy on the air; the towering bastard chittagong, the rippling lake, the winding and romantic paths; the nestling ferns and moss-clad boulders, all combine in a whole inexpressibly refreshing to the sunburnt sojourner from the plains. The view of the latter from the hill-top adds fresh zest to enjoyment, as the philosopher reflects on the sufferings of those who toil below. This is a delight from which the visitor to Ootacamund is debarred, the plains not being visible there. The hills are in some years very unhealthy, mostly so in April and May, and until the first rains have fallen. For the remaining months they are safe or nearly so. According to the latest statistics available the number of coffee plantations on the Shevaroys was 286. The height at which the cultivation is carried on was said to vary from 4,000 to 4,500 feet; but this is incorrect, as there are large estates on the Nāgalūr side which must be fully as low as 3,500 feet. The plantations at Gundūr are hardly so high. The total acreage taken up by planters was 9,680, of which acres 3,588 were occupied by mature and 1,196 by immature plants, while 4,896 acres were not planted. This might lead to the hope that no more land will be granted for the purpose, at least for the present. It is much more important that the hills should grow forest than coffee. The approximate yield was 1,794,000 lb. and the cost of cultivation per acre Rupees 130 to 150. This latter estimate cannot be accepted, it being far too high; if money was thus freely spent, the spectacle of plantations overgrown with weeds would not be seen. The planters do not see their own interests, or take up more land than they can afford to cultivate, for there is no doubt that an expenditure of Rupees 200 per acre would repay them. The average yield per acre of mature plants was 500 lb. The accompanying list shows the coffee holdings on the hills.

List showing the Area of Coffee Estates and Properties surveyed in Muttanadu, Mohanadu, and Selanadu on the Shevaroy Hills.

ESTATES AND PROPERTIES.

No.	Name of Proprietor or Applicant.	Area.	No.	Name of Proprietor or Applicant.	Area.
		ACRES.			ACRES.
1	Mr Fischer	135 91	8	Neediappen	12 73
2	Mr. Lewis	53 02	9	Marian	7 44
3	Chourimootoo	8 64	10	Mr. Manuel	4 57
4	Ennaseemootookutty, 1st		11	Mr. Urilla	33 02
	Bit	34 46	12	Lorantz, 2nd Bit	9 40
5	Mr. Causaker	58 77	13	Paukiem	2 10
6	Ennaseemootookutty, 2nd		14	Micaloo, 2nd Bit	0 72
	Bit	7 0	15	Syed Ameer	1 90
7	Mr. Mayer, 2nd Bit	37 25	16	Micaloo, 1st Bit	3 58

List showing the Area of Coffee Estates and Properties surveyed in Muttana Mohanadu, and Selanadu on the Shevaroy Hills—(Continued).

ESTATES AND PROPERTIES—(*Continued*).

No.	Name of Proprietor or Applicant.	Area.	No.	Name of Proprietor or Applicant.	Ar
		ACRES.			ACR
17	Moothien, 1st Bit ..	1 61	68	Mrs. W. Martin, 2nd Bit.	11
18	Lorantz	4 30	69	Mr. R. Martin, 5th Bit ..	132
19	Mr. Reid	0 53	70	Mr. Fischer	78
20	Mr. Mayor, 3rd Bit ..	43 64	71	Mr. Cotton	80
21	Ennaseemootookutty ..	9 03	72	Mohadeen Saib	113
22	Roman Catholic Church.	4 10	73	Mr. Lewis	2
23	Mr. Lewis	25 55	74	Mr. McFarlane	61
24	Mr. S. Martin	1 07	75	Mr. Gravier, 2nd Bit ..	14
25	Mr. R. Martin, 1st Bit ..	22 49	76	Mr. Gravier, 1st Bit ..	71
26	Mr. Lechler	10 87	77	Mr. Urilla	11
26A	Mr. Herre	0 93	78	Mr. Addis	86
27	Mr. Fischer	73 75	79	Mrs. Greene	29
28	Applied for by Mr. Rahm.	15 47*	80	Kistnappa Naick ..	6
29	Mr. Fischer	2 24	81	Vurdda Naick	6
30	Palany Maistry	2 41	82	Jacub, 2nd Bit	3
31	Narrasima Chetty ..	1 84	83	Jacub, 3rd Bit	3
32	Mr. Fischer	6 96	84	Jacub, 1st Bit	12
33	Enasee	3 50	85	Puthmasing	28
34	Colonel Ottley	112 56	86	Perumaulgoundan ..	4
35	Mr. Fischer	424 84	87	Mr. Morrison, 2nd Bit ..	35
36	Mr. Daly	189 06	88	Moothien	10
37	Aiyalu Naick	32 40	89	Benjamin David	30
38	Mr. Richardson	182 88	90	Mr. Nelson	60
39	Mr. Hodgson	12 35	91	Mr. Rencontre, 1st Bit ..	205
40	Captain Edward Holwell Short	5 35	91A	Mr. A. Cammiade ..	14
41	Mr. Rahm	24 84	92	Mr. Sinclair	41
41A	Mr. Browne	2 94	93	Mr. Coleman, 1st Bit ..	10
41B	Mr. Herre	2 07	94	Andoygoundan, 2nd Bit..	2
41C	Mr. Brown	3 70	95	Andoygoundan, 4th Bit ..	1
42	Mr. Richardson	111 73	96	Vellayagoundan	6
43	Mr. Beattie	17 05	97	Andoygoundan, 5th Bit ..	0
44	Mr. Cherry	4 42	98	Syed Cossim	1
45	Mr. Ritchie	4 98	99	Andoygoundan, 3rd Bit ..	0 1
46	Mr. Smith	7 69	100	Andoygoundan, 6th Bit ..	0
47	Doctor Marrett	9 67	100A	Andoygoundan	0
48	The Parsonage	9 05	100B	Andoygoundan	0 1
49	Mr. R. Martin, 2nd Bit..	38 04	100C	Andoygoundan	0 1
50	Mrs. W. Martin	35 69	101	Andoygoundan, 1st Bit ..	0
51	Mrs. R. Martin, 3rd Bit..	3 99	102	Mr. Coleman, 2nd Bit ..	13 1
52	Chourimootoo	4 28	103	Solomon	41 7
53	Mr. Mayer	42 16	104	Manicum	10 2
54	Mr. R. Martin, 4th Bit ..	114 27	105	Mr. Manuel	21 5
55	Moothien, 2nd Bit	17 67	106	Applied for by Mr. Henry Spencer	31 0
56	Applied for by Bastian and Veloyudan ..	45 40*	107	Mrs. Martin	37 0
57	Applied for by Bishop Francois Louis Bugnion	18 02	108	Applied for by Manikam..	15 2
58	Munien	15 68	109	Mr. McFarlane	77 7
59	Mr. Fox	35 48	110	Toty Carupen	36 1
60	Mr. Birch	31 70	111	Applied for by Mr. Edward Every Langly Francklyne	84 7
61	Mr. Lewis	29 87	112	Doctor Murray	26 7
62	Mrs. Martin	30 13	113	J. David	20 6
63	Moorthey	33 45	114	Mr. Musquitta	22 1
64	Iyacun	10 42	115	Vannur Moorthey ..	6 0
65	Andeygounden, 7th Bit ..	21 12	116	Parah Palany	9 2
66	Subannah	13 91	117	Palanigoundan	19 3
67	Mr. Rickett	56 49	118	Coonjahgoundan	4 7
			119	Goundapiyen	0 5

* Surveyed under the rules for the sale of waste lands.

List showing the Area of Coffee Estates and Properties surveyed in Muttanadu, Mohanadu, and Selanadu on the Shevaroy Hills—(Continued).

ESTATES AND PROPERTIES—(*Continued*).

No.	Name of Proprietor or Applicant.	Area.	No.	Name of Proprietor or Applicant.	Area.
		ACRES.			ACRES.
120	Applied for by Major Richard Hunter	38 11*	167	Kader Saib	5 15
121	Curupan Maistry	24 78	168	Patchagoundan	4 58
122	Mr. Boyson	534 12	169	Mr. Manuel	68 28
123	Honorable J. B. Norton	451 08	170	Mr. Grant, 2nd Bit	58 94
124	Andey Colunthy and Mootoo	25 02	171	Mr. Manuel	15 83
125	Lieutenant Norton	56 50	172	Mr. Grant, 3rd Bit	66 72
126	Applied for by Major Richard Hunter	87 04†	173	Mr. Vaughn, 1st Bit	28 96
126A	Lieutenant C. Walker	1 78	174	Mr. Vaughn, 2nd Bit	37 37
127	Applied for by Mr. A. Cammiade	71 06*	175	Mr. Clarke	44 95
128	Major Richard Hunter	21 78	176	Mr. Clarke	19 28
129	Mr. Rencontre, 2nd Bit	92 85	177	Mr. Clarke	34 38
130	Applied for by Dr. Charles Murray Duff	22 57*	178	Mr. Clarke	103 10
131	Aiyalu Naick	5 78	179	Mr. Fischer	17 11
132	Kolunthy	4 45	180	Mr. Richardson	128 62
133	Mr. Hurlock	184 26	181	Applied for by Captain Edward Holwell Short.	32 55*
134	Mr. Morrison, 1st Bit	27 57	182	Jocquiam	82 94
135	Shaker Khan	4 57	183	Seovathian	33 71
136	Ariaputhra Auchary	34 88	184	Mr. Freeman	34 66
137	Honorable D. Arbuthnott.	45 30	185	Mr. Ricketts	140 99
138	Lorantz	12 21	186	Applied for by Captain Edward Holwell Short	80 80*
139	Major Richard Hunter	20 35	187	Mr. A. Cammiade	218 48
140	Mr. Manuel	9 02	188	Applied for by Mr. A. Cammiade	127 32*
141	Mr. Manuel, 1st Bit	43 12	189	Applied for by Major Richard Hunter	5 10*
142	Mr. Jane	19 39	190	Applied for by Bishop Francois Louis Bugnion	20 28*
143	Mr. Rozario	3 56	191	Applied for by Mr. Henry Spencer	15 40*
144	Arunachella Auchary	28 56	192	Applied for by Captain Edward Holwell Short.	5 59*
145	Mr. Manuel, 2nd Bit	12 84	193	Applied for by Mr. C. Lakin	23 60*
146	Mr. Ball	10 07	194	Applied for by Sellvum Savuriappen	2 16*
147	Juan	5 88	195	Applied for by Mr. Freeman	28 43*
148	Mr. Grant, 1st Bit	8 28	196	Applied for by Honorable J. B. Norton	60 31*
149	Trustees of Protestant Church	2 72	197	Applied for by Major Richard Hunter	22 20*
150	Ennaseemoottookutty	3 80	198	Applied for by Mr. G. Fischer	0 56*
151	Soobroya Chetty, 2nd Bit.	21 99	199	Applied for by Mr. C. Walker	7 63*
152	Soobroya Chetty, 1st Bit.	14 16	200	Applied for by Major Richard Hunter	5 23*
153	Mr. Manuel	41 06	201	Bishop Francois Louis Bugnion	1 30
154	Major Richard Hunter	29 45	202	Veerachigoundan	1 10
155	Mr. Fischer	108 33	203	Applied for by Veerachigoundan	12 71*
156	Mr. Miller	107 85	204	Applied for by Honorable J. B. Norton	81 52*
157	Applied for by Captain Edward Holwell Short	78 48*	205	Major Richard Hunter	5 56
158	Captain Edward Holwell Short	129 38	206	Honorable D. Arbuthnott.	8 02
159	Mr. W. John	76 16			
160	Applied for by Major Richard Hunter	43 52*			
161	Applied for by Major Richard Hunter	142 59*			
162	Mr. Mayer	76 95			
163	Andey	2 72			
164	Palany Maistry	19 22			
165	Balamunien	1 52			
166	Kistnappa Naick	1 00			

* Surveyed under the rules for the sale of waste lands.

† Resigned (now Government land).

List showing the Area of Coffee Estates and Properties surveyed in Muttanadu, Mohanadu, and Selanadu on the Shevaroy Hills—(Continued).

ESTATES AND PROPERTIES—(*Continued*).

No.	Name of Proprietor or Applicant.	Area.	No.	Name of Proprietor or Applicant.	Area.
		ACRES.			ACRES.
207	Mr. Daly	35 08	235	Mosalandigoundan ..	0 66
208	Applied for by C. Baynes.	24 20*	236	Lutchmanagoundan, 1st Bit	0 60
209	Annamalaygoundan ..	5 04	236A	Lutchmanagoundan, 2nd Bit	0 07
209A	Annamalaygoundan ..	0 30	237	Somayagaragoundan, 1st Bit	0 24
210	Applied for by Mr. Campbell	2 72*	237A	Somayagaragoundan, 2nd Bit	1 37
211	Applied for by Major Richard Hunter and Mr. Manuel	20 47*	238	Applied for by Major Richard Hunter ..	34 10*
212	Applied for by Mr. Manuel	3 14*	239	Appiyagoundan, 1st Bit..	0 60
213	Maniagoundan, 1st Bit ..	0 38	239A	Do. 2nd Bit..	0 25
213A	Do. 2nd Bit ..	0 21	240	Mauthangoundan ..	0 49
213B	Do. 3rd Bit ..	0 51	241	Poochigoundan	0 73
214	Vellayagoundan, 1st Bit..	0 47	242	Poosarigoundan	0 38
214A	Do. 2nd Bit..	0 63	243	Coopoogoundan	0 58
214B	Do. 3rd Bit..	0 72	244	Goundapiyon, 1st Bit ..	0 24
214C	Do. 4th Bit..	0 72	244A	Do. 2nd Bit ..	0 04
214D	Do. 5th Bit..	4 06	245	Vellamalagoundan ..	1 09
214E	Do. 6th Bit..	0 44	246	Poosarigoundan 1st Bit ..	0 39
215	Maniagoundan	0 91	246A	Do. 2nd Bit ..	0 59
216	Maliagoundan	0 15	247	Poosari Vellayagoundan.	1 03
217	Andigoundan, 1st Bit ..	2 77	248	Carimalagoundan ..	0 51
217A	Do. 2nd Bit ..	2 09	249	Ponnamalagoundan, 1st Bit	1 70
218	Do.	1 45	249A	Ponnamalagoundan, 2nd Bit	0 11
219	Balagoundan	1 67	250	Soorootay Moyagoundan.	0 34
220	Vellayagoundan	0 13	251	Moyagoundan and Ponnagoundan	1 17
221	Vellamanigoundan, Maniagoundan and Coopagoundan	4 43	252	Aroonachellagoundan ..	0 50
222	Maniagoundan	0 04	253	Chinnamaligoundan ..	1 22
223	Vellayagoundan, Vellacombigoundan and Ramagoundan	1 90	254	Chinnagoundan ..	0 17
224	Arunachellagoundan ..	0 65	255	Pethoocoorchigoundan ..	0 60
225	Periagoundan	2 48	256	Applied for by Mr. L. Guidoux	69 35*
226	Poosarigoundan ..	0 09	257	Applied for by Mr. Lemeslo	84 02*
227	Annamalaygoundan ..	0 85	258	Applied for by Mr. Rahm.	35 59*
228	Moothian	0 86	259	Do. Mr. Quarme.	177 84*
229	Seevathandy	0 45	260	Do. Dr. Shortt.	47 33*
230	Wooragoundan	0 39	261	Major Hunter	2 10*
231	Ponnamaligoundan, 1st Bit	0 38	262	Applied for by Karupagoundan	5 03*
231A	Do. 2nd Bit.	0 75	263	Applied for by Maliyagoundan	8 70*
231B	Do. 3rd Bit.	0 31	264	Major Hunter	9 82
231C	Do. 4th Bit.	0 22	265	Do.	5 27
231D	Do. 5th Bit.	0 30	266	Applied for by Messrs. Quarme and McMahon.	5 30*
231E	Do. 6th Bit.	0 33			
232	Chevadigoundan	0 25			
233	Patchagoundan	0 18			
234	Vellamaligoundan, 1st Bit.	0 60			
234A	Do. 2nd Bit.	0 32			

A large scale map of the hills, covering some square yards of paper, has been prepared by the Revenue Survey, and can be seen in the Collector's office at Salem.

* Surveyed under the rules for the sale of waste lands.

(1721)

In Part 2 of "The Hill Ranges of Southern India" Dr. Shortt has embodied a most valuable paper on the Shevaroys from the able pen of Dr. Cornish, the late Sanitary Commissioner, to which he has appended some notes of his own, which cut the ground from under the feet of any one who attempts to write on the subject. Any reader desiring fuller information regarding the Shevaroys is referred to the volume above quoted. There is also much useful information in a "Report on the Shevaroy Hills" by Colonel Douglas Hamilton, printed at the Fort Saint George Gazette Press in 1862. In the schedule attached to that are the following records of temperature at Ērkād. The first is by Dr. Marrett, formerly Civil Surgeon of Salem.

Dry Bulb.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Maximum	72	73	78	78	78	74	72	72	76	72	71	70
Minimum	60	61	62	63	67	60	68	60·5	68	60	60	60

The second is by Mr. Beattie, Resident Engineer, Madras Railway.

Dry Bulb.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Maximum	70	70	73	75	75	72	72	72	70	70	70	70
Minimum	60	60	63	68	68	67	67	65	65	63	63	60

These are evidently readings taken in the day time. The thermometer must fall at night considerably below these minima.

With reference to the Gōdumalai above mentioned, the following interesting extract from the Memoirs of the Geological Survey may not be out of place :—

"The Gōdumalai is a very fine bold mass, rising between 1,200 and 1,500 feet or more above the centre of the great Salem and Āttūr valley, and forming part of the watershed between the hydrological basins of the Kāvēri on the west and the Vellār on the east of the pass. The Gōdumalai is about 4 miles long from west to east, which is very nearly the direction of the axial ridge of the mass; its extreme width at the eastern end, where broadest, is about 3 miles, including the north and south spurs of the hill. The Spanish name of Sierra (a saw) would be particularly applicable to describe the side view of the ridge, especially when seen from the south. This serrated ridge consists of the chief bed of magnetic iron which runs up it, gradually increasing in elevation from west to east till it reaches the summit at the eastern extremity of the ridge, marked by a cairn erected by the Trigonometrical Surveyors. On the northern side of the summit there is a splendid precipice, several hundred feet high, overhanging in several places. The bed is here shown in great magnitude, forming the whole

summit. At the western part of the ridge, just below the high crest, the quality of the magnetic iron is very rich, and much iron sand is collected from the southern talus to supply the ollays, or small native furnaces in several of the neighbouring villages. At the eastern end of the Gōdumalai, on the contrary, the bed is very much poorer in iron.

"It is at the western end of the ridge that the normal position of the main beds may best be studied by ascending the saddle which cuts deeply into the ridge to the north-east of Mōttupatti. The bed there strikes east by north with a high dip to the north by west, and is much broken up by strong north and south and west-north-west joints. The bed here consists of nothing but magnetic iron interlaminated with quartz rocks, the former predominating greatly and forming between three-fourths and five-sixths of the mass. The same degree of richness appears to continue pretty constantly for a mile to the west, and as far as the summit of the hill to the east, after which there is a gradual diminution in the proportion of magnetic iron to about one-fourth of the mass. To the east, however, the bed, when ascending the Bēlūr hill, again becomes richer, and shows a very fine ore containing about three-fifths of the pure magnetite. It then again becomes very poor, but shows a fine rich ore on the Naiyamalai plateau.

"Travelling by the high road from Cuddalore to Salem, one could not fail to be struck with the very fine bold rocks rising from the ridge of the Gōdumalai, especially about three-fourths of a mile west from the summit. At this spot there is a gigantic naked rock, part of the magnetic iron bed, rising between 3 and 400 feet almost vertically above the ridge. Between it and the summit is another bold peak, but of much smaller dimensions, and not so lofty. As you ascend from this intermediate peak to the summit, past a banian tree sacred to Perumal, the view, looking back towards the west, is perfectly glorious. In front are the two peaks just described, showing their bold outlines to great advantage, and fascinating the eye by the striking colours due to their mineral composition. To the right and in the centre the back ground of this magnificent view is formed by the forest-clad Shevaroys; to the left by the distant Pālamalai, a fine mountain mass west of the Kāvēri in Coimbatūr District. Where the rocks are unbroken, but where blocks have fallen away and the weathered joint surfaces appear, the deep purple of the mass is varied by shades of red so bright as, when illuminated by the sun, to almost rival vermilion in its intensity. The summit rocks of the great peak especially are in addition much covered with a white lichen, which by contrast greatly enhances the beauty of the other colours.

"The great precipice on the north side of the summit presents the same vivid shades of red, toned by streaks of brown, and offers altogether a very grand yet singular appearance, contrasted with the bright green of the forest, in a great ravine several hundred feet below the summit, the only piece of true forest that has been left remaining on the hill. The thickness of this great bed varies a little, but averages probably between 50 and 100 feet; the generally broken condition of the out-crop, and the immense talus resulting in consequence, renders it very difficult to find a spot where it is practicable to measure the width of the out-crop. The northern or Nātāmangalam (Sarkar Nāta) bed is, near that village, of good quality, but not so rich as the main ridge bed, which seems quite equal to the very richest parts of the finest beds of the Kanjumalai and of the Thalaimalai;

Kollimalai series in the Rāsipūr Taluk." The frontispiece of the volume from which those extracts are taken contains a very good picture of the Gōdumalai.

COMMUNICATIONS. The roads in the Salem Taluk are as follows:—

Roads.

		MILES.
1.	Nangavalli to Mōchēri	6
2.	Mōchēri to Omalūr	10
3.	Periyūr to Āttaiyāmpatti	4
4.	Road connecting the Salem and Suramangalam road with the Salem and Omalūr road.	1
5.	From Shevapett to join the Omalūr road ..	1
6.	From Dīvattipatti to Āttūr Railway Station and on to the foot of the Shevaroy Hills ..	6
7.	Road from Salem to the foot of the Shevaroy Hills *viâ* Kannankurichi	5
8.	Road connecting the Kannankurichi and Shevaroy Hills road with the Salem and Shevaroy Hills road	½
9.	From Mōchēri to Thopūr	12
10.	From Mōchēri to Shōlapādi	10
11.	Road connecting the Salem and Nāmakal road with the Salem and Sankagiridrug road *viâ* the Police Hospital	½
12.	Road from Āndagalūr Police Station on the Trichinopoly road to Ghāzipūr	2½
13.	Road from Thopūr to Omalūr	15
14.	Road from Salem to Tirupatūr *viâ* Manjavādi.	10
15.	Salem to Cuddalore *viâ* Āttūr	16
16.	Salem to Trichinopoly *viâ* Nāmakal	20
17.	Salem to Sankagiridurgam	12
18.	Salem and Āttūr Ghāt roads on the Shevaroy Hills	18
19.	Āttūr to Masakālipatti *viâ* Ghāzipūr	13
20.	Salem to Suramangalam Railway Station ..	3½
21.	Nāmakal to Kōnōripatti *viâ* Shēndamangalam.	6
22.	Trichengode to Āndagalūr	3
23.	Vaikundam to Masakālipatti	8
24.	Scandal Point on the Shevaroy Hills to Green Hills	4
25.	Taylor's Saddle to Karadiyūr *viâ* Nāgalūr ..	6
26.	Ērkād Station roads	5
27.	Salem to the foot of the Shevaroy Hills ..	5
28.	Suramangalam to Hastampatti	3
29.	Suramangalam to Tāramangalam	10
30.	Tāramangalam to Nangavelli	7
31.	Salem to Omalūr	10
	Roads within Municipal limits	10
	Total ..	243

Thus the regular mileage is at the rate of nearly $2\frac{1}{2}$ miles of road to every 10 square miles of area.

Famine Roads.

	MILES.
1. Shevapett to Tirumalagiri	12
2. Suramangalam Railway Station to Salem and Omalūr road	2
3. Tāramangalam to Chinnapampatti *viâ* Jalakantapuram	12
4. Cross road connecting Tāramangalam and Mēchēri roads *viâ* Amarakundi and Tholasampatti	6
5. Cross road connecting Macdonald's Choultry and Āttaiyāmpatti roads	$3\frac{1}{4}$
6. Branch road from Nekkārapatti to Sankagiridrug road	1
7. Jalakantapuram and Nangavelli road ..	5
8. Road from Panamarathupatti to Trichinopoly road	$2\frac{1}{4}$
9. Longley road	$\frac{5}{8}$
10. Court road	1
11. Shevapett patrol road	$\frac{1}{4}$
12. Road from Annadānapatti leading to Araiyan tope	$\frac{1}{2}$
13. Jalālkhān Ittōri road	$\frac{1}{2}$
14. Chinnampatti branch road	$\frac{1}{4}$
15. Chinnampatti Police Station road	$\frac{1}{4}$
Total ..	$46\frac{7}{8}$

Famine roads cannot always be maintained, and therefore hardly count, but, if added to the regular taluk mileage, these roads aggregate 280 miles, being $2\frac{3}{4}$ to every 10 square miles of area.

CHIEF TOWNS. The chief towns in the taluk are Salem, Suramangalam, Omalūr, Ghāzipūr (or Rāsipūr), Nāmagiripett, Mēchēri, Tāramangalam, &c.

Salem, the capital, is a Municipality with a population of 50,012 souls. It contains 7,752 houses, of which 321 are terraced, 5,800 tiled, and 1,553 thatched. 6,881 are inhabited, which gives an average of 7·3 persons per house nearly. The large ratio of inhabitants per house and of uninhabited houses (871) would seem to indicate pressure of municipal taxation. Empty houses are not taxed, and this may be the explanation. It is not safe, however, to dogmatise on this point, as the proportion of inhabitants to houses seems to have been in excess before Municipalities were conceived. The following statistics, taken from a review of the census of 1835, may be interesting.

"The population of Salem and of the suburbs adjoining is estimated at 19,021 souls, occupying 3,821 houses, giving an average of nearly 5 inmates to each; the town covers an area of 265 square acres. Two wide principal

streets run from east to west through the town, the other parts of which consist merely of narrow lanes. The direction of the two large streets is favourable to the perflation of air throughout the year, but the lanes are close and confined. The population of Salem consists of adult males 5,801, or about $30\frac{1}{2}$ per cent.; adult females 6,571, or $34\frac{1}{2}$ per cent.; male children under 15 years 3,636, or $19\frac{1}{5}$ per cent.; female children 2,983, or $15\frac{2}{3}$ per cent.; and, considered with reference to occupation, they may be classed into tradesmen—the great proportion of whom are weavers of silk and cotton—and agricultural labourers. The weavers are considered more healthy than those whose occupations expose them to the sun and wind. The census taken in 1835 shows an increase of $87\frac{1}{2}$ per cent. of the population since 1801, which increase is mainly attributable to immigration. The circumstances which led to this conclusion are the location here of the Company's commercial and other establishments, which must have attracted many weavers and other settlers; the number of houses has only increased $13\frac{1}{4}$ per cent. in the same period." Now though the population has considerably more than doubled in the years 1835-1871, the number of houses has barely doubled in the time, and the cause is not very clear. Doctor Cornish appears to be of opinion that former censuses were inaccurate; but, with all deference to so great an authority, it is possible that other causes have been at work to produce an abnormal increase of inhabitants and deficient house accommodation. The following statement shows the revenue and expenditure of the Municipality for the year 1874-75:—

Receipts.	RS.	A.	P.	Expenditure.	RS.	A.	P.
1. Balance brought forward.	1,636	6	2	Grant I, Public Works.	9,618	4	6
2. Assignments, &c. by Government	1,753	7	5	Do. II, Education ..	4,132	1	6
3. Rates and taxes ..	30,680	2	11	Do. III, Sanitation ..	20,188	0	3
4. Fees from schools, &c...	1,355	12	9	Do. IV, Miscellaneous.	2,506	3	8
5. Endowments, &c. ..	143	0	6	Do. V, Office ..	2,845	9	5
6. Contribution from Local Funds	3,000	0	0	Do. VI, Advances made.	537	0	0
7. Miscellaneous	3,175	8	4	Do. VII, Refunds ..	25	0	0
8. Advances recovered ..	608	15	2	Total Expenditure ..	39,852	3	4
				Closing Balance ..	3,101	1	11
Total ..	42,953	5	3	Total ..	42,953	5	3

The town is situated some five miles from the foot of the Shevaroys on the Thirumanimuttâr, which is bunded just outside the town. The banks, partly aligned and clothed in emerald turf, with their overarching palm trees, form a most agreeable promenade, enlivened by groups of the townsfolk performing their ablutions and exchanging gossip; the bright-coloured cloths and graceful figures of the fairer bathers unite with the glancing water to form a most charming picture. Something still remains to be done; but, so far as their means allowed, the Municipality, aided perhaps by a little wholesome 'zulum,' have done wonders. The town is straggling and extensive, being about three miles long and two broad. On the eastern side is Salem proper, where most of the merchants and officials live; on the south is Gugai, so named from a cave (குகை), in which some traditional

hermit is supposed to have lived and died. The inhabitants are weavers. The western side comprises the fort (now no longer existing) and Shevapett, the latter named from a fair held there on Tuesdays. Adjacent to the fort are most of the public buildings, but the Jail and District Court are on the road to the Shevaroys beyond Hastampatti. The mahal in the fort was originally the palace or residence of Ismāl Khan, one of the tributary chiefs of Salem. When Salem is spoken of it should properly be understood as including Hastampatti, the Belgravia of the capital, and Suramangalam, the Railway station, which, by an admitted blunder not unparalleled in the history of the Madras Railway, was built at a distance of 3½ miles from the town whose traffic it is supposed to serve. However there is some consolation in the thought that Vellore has been even worse served. At Suramangalam few live who are not in some way connected with the Railway. In Salem town proper the only European house of importance is that of the Collector. The London Mission have a handsome house and church there, but the resident Missionary lives in the best house in Salem, recently constructed on the race-course at Hastampatti. The late Mr. Fischer had some houses above the anaikat. The Collector, Judge, Executive Engineer, Zillah Surgeon, Assistant Conservator of Forests, Superintendent of Police, Superintendent of the Jail, Abkari Contractor, Assistant Collector, Treasury Deputy Collector, Subordinate Judge, Tahsildar, Town Sub-Magistrate, and other officials have their head-quarters here. The chief public buildings are the Collector's Office, the Memorial Hall raised in honour of Harry Augustus Brett, a former Collector, the District Court, the Jail, the Zillah School, the billiard room and reading rooms, and a very pretty church built after designs by Mr. Chisholm. The town is naturally of some importance, being centrally situated as regards Madras, Bangalore, Trichinopoly, Beypore, Coimbatūr and other places on the line of rail. The chief industry is weaving in silk and cotton; the grain trade comes next, and the remaining population are agricultural labourers, lace-makers, cloth printers, jewellers, braziers, manufacturers of all kinds of work in bamboo, carpenters, &c. The town formerly had an evil reputation as being a hot-bed of fever and cholera; fever must always obtain at certain periods in the Salem valley, and is worse in some years than in others; but cholera is more amenable to sanitation, and the Health Department have not been idle in Salem. Regarding the sanitary condition of Salem the following are extracts from a report written by Doctor H. H. Smith in 1876. It is not always accurate, owing to Doctor Smith's brief acquaintance with Salem, but it is sufficiently accurate to be worth quoting.

"All castes use the river to bathe in, especially the Brahmans, who always use [1] running water for their morning ablutions. Some of the other castes use private wells, or bathe in the surrounding tanks when they contain water.

"The dhobies use the river above the town: some use the Gugai tank when it contains water. The Brahman women use the river at and below the anaikat.

"The following channels, of which there are eight, convey water either from

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[1] When they can get it.

tank to tank, or from tanks to the river, or from tanks to the fields; in wet weather of course they receive the washings of the town. They are kept pretty clean, and are not allowed to be used for the purposes of nature or for the reception of any kind of refuse.

(1.) *The Sīlavēri Channel.*—This lies to the east of Salem, and conveys the surplus water of the Sīlavēri tank, which is out of municipal limits, into the Vellakuttai tank lying to the south-east. A portion of the channel only runs through municipal limits. It is shallow, about 5 feet wide, and during the rains is apt to get stopped with weeds unless attended to by the proprietor, who is generally served with a notice by the Municipal Board.

(2.) *Vellakuttai*[1] *Channel.*—This carries away the surplus of the Vellakuttai tank into the Dadabhoy tank. This channel is an eyesore to the town; the Municipal Commissioners have always been endeavouring to adopt some plan to drain and clean it, but the difficulties owing to the cultivation under its banks have been very great; the Municipal Commissioners are now in communication with the proprietor with a view to its being properly cleaned and drained.

(3.) *Nōttakāranknttai Channel.*—A small channel which runs into the Vellakuttai channel; it is always clean as the bed is hard soil and rock.

(4.) *Dadabhoy Channel.*—Carries the surplus water of the Dadabhoy into the Salem river. It is a small channel, and as the fall is great water can never stagnate in it.

(5.) *Mūkkanēri Channel.*—Runs into the Salem river, and is always clean; and as it runs through paddy-fields is attended to by the ryots who cultivate them.

(6.) *Chuckler's Tank Channel.*[2]—Falls into the Salem river. A part of this channel ran through a parcherry and was always filthy, but the parcherry has been removed and the channel is now improved.

(7.) *Panjunthangi Tank Channel.*—The tank is beyond municipal limits, but the channel flows into the Gugai tank, which is within limits; the part within limits is clean and in good order.

(8.) *Gugai Channel.*[3]—In good order, and after passing through a few fields falls into the river.

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[1] This and the Nottakaran are two names for the same tank, the latter but little used: this tank has two channels, not one, which, after passing on each side of some wet cultivation, unite and pour their conjoint stream into the Dadabhoy. A scheme for improving this part of the town was fully framed years ago, but was delayed or rather abandoned because Government declined to make any reduction in the peshkash of the mittadar on account of the land, though the loss to revenue would have been only Rupees 50 per annum.

[2] There is a second escape channel to this tank over some low land known as Maravan's tank, and thence into the river: were it not for this the bund of the Chuckler's tank would go.

[3] Dr. Smith is entirely mistaken here. The water from the Gugai tank, and from the lines tank immediately alongside of it, pours into a common channel at the nearest point of contact of the two. Thence it runs west, not through Gugai at all, to the Anandanapatti tank, from which the surplus is finally discharged into the river. It may be

"I have never yet had an opportunity of observing these channels when they have contained water, as there has been but little rain since I came to Salem.

"The water-supply of Salem is at present as bad as it well can be as regards the quality, but not the quantity, of water; and I think that it is to the water that we must in great measure look for the reasons of the prevalence of cholera in the town. In addition to the numerous private wells mentioned when speaking of houses, there are 72 municipal wells, which are sunk in gravelly or rocky soil to an average depth of from 20 to 30 feet; these all contain good water, and are kept in repair by the Municipality. They contain a sufficient supply of water, if properly utilized for the requirements of the town; but unhappily the river is the main source of all drinking water, and, in spite of all warning, and in spite of the evident defilement of the water by the filth from drains, the filth from dirty clothes, and the filth from men's bodies, the poorer natives continue to drink river water. The river flows through Salem in something the shape of the letter 's.' Just where it enters the town is a large stone dam called Fischer's anaikat; about a mile or rather *less*[1] below this is another, called the second or Arunāchellam's anaikat; and lower down a third outside municipal limits. The effect of these is to cause three large stagnant pools.[2] Now there is always, even in the driest season, a current in the river, which is just enough to wash all the dirt and filth down to these pools, where it is contained, being unable to get any further until a flood comes down and washes it away. In dry seasons, when there is little rain—and these floods come at rare intervals—the stench from these pools and state of the water is abominable, and yet the people drink it. Formerly the nuisance was worse than it is even now, for then the banks of the river were used as burial places, as receptacles for all sorts of rubbish, and even as a public latrine. Now this has been altered, the banks have been cleaned and widened, a road has been made along the side of the river, and a staff of watchers appointed to see that cleanliness is maintained; no burials are allowed on the banks, and the natives are not allowed to turn them into latrines; but the natives are still allowed to wash themselves and their clothes and household utensils in the river and afterwards to drink the water. Now the dhobies wash above the town at Fischer's anaikat; the Brahman women bathe, and, in connection with some religious ceremony, always wash their menstrual clothes

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mentioned here that there is a third feeder to the Vellakuttai channel, viz., a channel which collects the surplus irrigation water from the wet cultivation at the head of the tank and ultimately joins the two others described above.

[1] One mile and one furlong.

[2] These 'three large stagnant pools,' with their 'abominable stench,' are a delusion: water naturally will lodge above an *anaikat*, but with a stream running through it such water cannot be called stagnant, and the only person who has ever *smelt* these pools at all is Mr. Small—the oldest resident of Salem and now Vice-President of the Municipality, a gentleman who has always taken an active interest in sanitary matters—and he has only *once* observed a foul smell from one of these accumulations, viz., that above Arunāchellam's anaikat, and then so slight as not to be perceptible at more than ten or fifteen paces, whilst there is no house within double or treble that distance. Finally the breach in this anaikat has been much widened of late years, and the nuisance, if any, is therefore much abated and not likely to recur.

below the anaikat; the Brahmans wash themselves and their household utensils for a distance of half a mile; then the other castes bathe; and below this is a temple where religious bathing is always performed; then comes a long pool just above Arunāchellam's anaikat. This anaikat has been breached, but the breach is entirely filled up with mud; below it come a number of stagnant pools.[1] After the women have washed themselves and their clothes and their household utensils, they fill their chatties and lotas with water and take it home for household and drinking purposes. In speaking of the drainage I mentioned that a good deal of the filth of the town got into the river, and I think I have now said enough to account for the prevalence of cholera in Salem. The natives certainly use the nut of the *Strychnos potatorum* or thathan-kottai to purify the water, but this only precipitates the mud. Now during the cholera epidemic of 1875 the part of the town first attacked was the fort, near the pool above Arunāchellam's anaikat, and here also the drains are most defective. The disease first spread down the river through Shevapett and Gugai,[2] and during this present year most of the cases have occurred in the fort and the chattram on the other side of the river, the occupiers of which used the water from just below the anaikat. These facts go far to prove the communicability of the disease through water; here we have water in which foul clothes have been washed flowing down till stopped by an anaikat, and at this place, just where we might suppose the germ of the disease, if in the water at all, would collect, we have the disease breaking out; this is the more remarkable as when the disease ceased elsewhere it continued to hover round this spot. In the chattram new-comers were chiefly the sufferers; an important fact connected with this is that the chattram was often occupied by new recruits for the police, among whom there was always a large mortality from cholera. Latterly I have insisted on the recruits being sheltered in the Police Office compound, and none of them are allowed to take water from the river, and the mortality has been greatly lessened.

"The first thing to be done is to stop the natives from using the river water for drinking purposes by legislation. I have tried to get an order

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[1] It is evident that Dr. Smith mistook the pot-wells and excavations made in the bed of the river when low, for both ablutionary and drinking purposes, which when fresh contain the purest of water, filtered by nature herself, for 'stagnant pools,' as no others exist.

[2] Dr. Smith's idea that cholera 'spread down the river through Shevapett and Gugai,' as also that the first cases occurred amongst people using the water above Arunāchellam's anaikat, is a pure delusion. Dr. R. E. Pearse, who was Zillah Surgeon at the time, inquired carefully into the matter and reports as follows:—"The first case was in a Musalman house behind the dispensary, the people of which got their water from a well just outside the house, and the second case was that of Inspector Hayman and his family, who lived opposite the fort tope and got their water from the splendid tope well facing their very door."

"Next, the cholera did not follow the river at all, but jumped from the fort into the middle of Shevapett at a considerable distance from the river, and it was not until days or weeks afterwards that the intermediate space, where Dr. Smith's imaginary stagnant pools lie, was invaded. Dr. Smith was a very able officer, but had the desirable fault of youth. He has on his first arrival in India viewed things from too English a stand-point, and thus been led to lay on the colour too thick and to generalise or jump to conclusions too rapidly."

passed that no native should be allowed to wash either himself or his clothes in the river either before it enters the town or during its course through the town, but there seems to be some insuperable objection, why, I cannot find out; I can see none. Again, if proper sluice-gates were let into the anaikats, the river could at least be occasionally flushed. I have also proposed to remove Arunāchellam's anaikat altogether: it is only an obstruction and makes a long stinking pool, which is quite close to the dispensary and several large offices. Another proposition, but which will take time and money to carry out, is to construct large reservoirs above the town and to conduct the water from these into tanks placed in the town, and then to run off the surplus into the river below the town; but in any case the natives will drink the river water, and so long as they do so cholera will abound in Salem."

The following extracts from Mr. Longley's letter of 28th September 1875 give a sketch of the great outbreak of cholera in the town in that year:—

"In the middle of July, when it became apparent that cholera was approaching, leaf quarantine sheds were erected at Suramangalam near the Railway station and on the outskirts of the town on the Trichinopoly and Coimbatūr roads. A vaccinator with a supply of cholera medicines, &c., was placed in charge of each shed, and they were regularly visited every day by a medical subordinate.

"No case, however, occurred on these roads, from whence the entrance of the disease into the town had been looked for; but it appeared on the 16th August, about a month after the first precautionary measures were taken, and during which time special attention was paid to cleansing the lanes and drains of the town and lime-washing houses, &c. The first seized was a girl about four years old, who came with her mother from Bēlūr, a village lying at the western extremity of the Āttūr Taluk, and which was, in common with the rest of the villages in the taluk, quite free from cholera although the disease was prevailing in villages some forty miles to the south of Bēlūr in the Trichinopoly District. This case ended fatally.

"The next was on the following day (the 17th), also in the fort, in a street adjoining the one in which the little girl died. A Masalman boy, about fourteen years old, was taken ill on his return from the Salem bazaar, where he had been all day, was seized in the early morning and died at noon. On the following day two more cases occurred, one in the fort and one in Salem town; both recovered. The next day (the 19th) there were twelve cases, of which five were fatal, in Gugai and Shevapett, situated to the south and west of Salem proper (*vide* map).

"I may here mention that *the greatest precautions* were taken in the earlier cases, which occurred on the 16th, 17th, and 18th in the fort, to prevent the *spread* of the disease, the clothing, &c., of the diseased being burnt and the houses thoroughly fumigated. The Sanitary Inspector of the division and my Dresser were charged with this duty, which was promptly carried out.

"From the 21st the disease rapidly increased, but confined itself to Shevapett, fort and Gugai, not spreading across the river into Salem proper. The town was now divided into medical districts.

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"Fifty depôts were established throughout the town at convenient spots, where pills and chlorodyne, and lately spirits of camphor, could be had on application, and notices to this effect were posted in various parts.

"From the 21st until the end of August cases increased very rapidly, until, on the 28th, the highest number was reached, when in twenty-four hours 139 attacks took place and 58 casualties. From this date up to the 4th the disease had still confined itself to the fort, Gugai and Shevapett, the number of deaths gradually diminishing until the 5th of this month, when the disease suddenly made its appearance in Salem proper, commencing close to the bridge and travelling from west to east with the wind. From the 24th of August until the 21st September we had not a drop of rain. On the night of the 21st there was a fall of an inch and a half, and again half an inch on the night of the 22nd. This rain has had a marked effect in diminishing the number of attacks, which fell in one day from 58 to 29, of which 13 were fatal. The disease has now assumed a more sporadic form, the cases being scattered about in different divisions of the town, and whole streets are not now infected as was the case three weeks ago, when the disease was at its height.

* * * * *

"Large bonfires, made up with wood smeared over with tar, were commenced on the 11th. These were lit in several parts of the town. Tar was occasionally dropped on the fire, and the volumes of black smoke rolling right through the streets and houses of the infected parts had a marked effect. This was notably seen in Lubbay Street near the Salem market. The disease was very bad in and about this street on the 11th, and a huge bonfire was lighted with plenty of tar and kept going for forty-eight hours. On the evening of the 12th there were scarcely any cases, and since then the disease has entirely left that quarter. The same success attended lighting tar-fires in the agraharam. I also found that where (as in Gugai) it was possible to get *right round* the whole of an infected quarter the disease was more easily driven out.

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"I enclose a statement showing the number of attacks and casualties up to 28th September, as well as a tabulated return showing the incidence of the disease on the various castes. It will be seen that Mahometans have suffered in a greater proportion to other castes, and that the disease has been most fatal among children between the ages of 5 and 15. The attacks up to date amount to 2,039 and the casualties to 840, being 41 per cent. The population of the town, as returned by the census of November 1871, was 50,000.

"The Central Jail and the part round it have up to this been entirely free of the disease."

Statement showing the Number of Persons attacked by, and died of, Cholera within the Municipal limits of Salem Town from the 16th August to the 28th September 1875.

Date.	Seized.			Died.			Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.	
August 16th	..	1	1	..	1	1	
Do. 17th	1	..	1	1	..	1	
Do. 18th	2	..	2	..	..	..	
Do. 19th	4	8	12	..	3	3	
Do. 20th	2	3	5	..	2	2	
Do. 21st	6	6	12	1	3	4	
Do. 22nd	18	11	29	7	5	12	
Do. 23rd	33	32	65	8	11	19	
Do. 24th	60	36	96	24	11	35	
Do. 25th	30	32	62	9	7	16	
Do. 26th	41	43	84	14	20	34	
Do. 27th .. .. .. } Do. 28th .. .. .. }	74	65	139	36	22	58	Tar bonfires commenced.
Do. 29th	29	26	55	15	19	34	
Do. 30th	21	13	34	9	5	14	
Do. 31st	28	28	56	8	12	20	
September 1st	15	16	31	4	7	11	
Do. 2nd	24	8	32	10	3	13	
Do. 3rd	17	9	26	12	6	18	
Do. 4th	22	17	39	2	6	8	
Do. 5th	29	25	54	10	6	16	
Do. 6th	21	29	50	6	8	14	
Do. 7th	27	50	77	6	23	29	
Do. 8th	33	37	70	15	12	27	
Do. 9th	33	38	71	11	15	26	
Do. 10th	39	29	68	16	14	30	
Do. 11th	44	30	74	16	15	31	
Do. 12th	47	29	76	22	13	35	
Do. 13th	42	31	73	19	12	31	
Do. 14th	45	30	75	14	9	23	
Do. 15th	20	21	41	13	12	25	
Do. 16th	19	28	47	13	23	36	
Do. 17th	26	27	53	9	11	20	
Do. 18th	44	31	75	11	7	18	
Do. 19th	22	12	34	13	6	19	
Do. 20th	29	29	58	12	17	29	
Do. 21st	18	18	36	7	10	17	
Do. 22nd	27	30	57	10	14	24	
Do. 23rd	17	12	29	5	7	12	
Do. 24th	11	18	29	5	11	16	
Do. 25th	11	12	23	4	6	10	
Do. 26th	11	13	24	6	7	13	
Do. 27th	12	14	26	9	6	15	
Do. 28th	23	15	38	15	6	21	
Total ..	1,077	962	2,039	427	413	840	

Statement showing the Number of Persons attacked by, and died of, Cholera within the Municipal limits of Salem Town from the 16th August to the 28th September 1875.

Caste.	5 years.		5 to 15.		15 to 30.		30 to 50.		Above 50.		Total.	
	Seized.	Died.	Seized.	Died.	Seized.	Died.	Seized.	Died.	Seized.	Died.	Seized.	Died.
1. Europeans and East Indians	2	1	10	4	4	1	3	2	..	..	19	8
2. Native Christians ..	4	2	10	3	7	3	5	4	..	..	26	12
3. Hindus	500	225	618	249	369	141	136	70	34	27	1,637	712
4. Mahometans	129	42	122	43	65	15	15	6	6	2	337	108
Total ..	635	270	760	299	445	160	159	82	40	29	2,039	840

In February 1876 the Zillah Surgeon, Dr. R. E. Pearse, reported on the epidemic, differing in some matters from the views and results given by the Magistracy. The following extracts are of interest :—

"The epidemic, which had been steadily working up all through Southern India for some months previously, ultimately reached Salem on the 16th August. For some days previously it had hung about the environs of the town, and cases were reported which, on investigation, proved unfounded; but on the 16th an undoubted case occurred, viz., a young child (female) aged 4, probably an imported case, as she had been away in the district for a month previously and had just returned to Salem; at the same time no direct communication could be traced with any infected locality. On the 17th a second case occurred in the same neighbourhood, and on the 18th two more cases, also in the same locality (fort), and by the 19th the epidemic was fully established, 12 cases being treated. On the 22nd the number rose to 36, and continued severe throughout the whole of September and for the first few days of October, but by the 7th October it fell to a single figure, and, though it continued for nearly three months longer, it was never again severe, finally dying out with the old year.

"It is a common rule that cholera attacks all alike, strong and weak, showing if anything a preference for adult males; but the present epidemic, at least so far as Salem is concerned, has been an exception to this rule, as the number of able-bodied men carried off has been comparatively small, the majority of the cases occurring amongst children and persons previously in bad health; thus the following table may be regarded as approximately correct :—

—	Attacked.	Died.
Males—		
Adults	401	112
Children (below 15)	716	187
Females—		
Adults	328	84
Children (below 15)	602	169

showing both in the attacks and deaths no less than 64 per cent. amongst the children. The same remark also applies to the European portion of the return, the two Europeans who died being a Police Head Constable who had long been in bad health, and his child, a girl about 8 or 9 years old.

"Compared with the Magisterial returns the numbers stand as follows:—

—	Attacked.	Died.
Magisterial	2,674	1,139
Medical	2,047	552

And here I may be permitted to remark that I believe the latter to be the more accurate of the two, not so much as to numbers as in the general idea of the character of the epidemic which it is calculated to convey. The Magisterial numbers would necessarily stand higher than mine, referring as mine do to "cases seen" only, and some few must have escaped the subordinate staff, large as it was and well as it did its work; but what I desire to point out is the great difference in the mortality rates. Thus, if we deduct the treated cases and their mortality from the Magisterial list and *its* mortality, the latter would be found to exceed the former by 627 in the seizures and by 587 in the deaths: in other words, but 40 people out of 627 recovered, or 93·62 per cent. of cases not entered in my returns, and presumably not placed under treatment, proved fatal, an almost incredible result, bringing the mortality for the town up to 43·03, instead of standing at the very low figure of 26·97 per cent. as my returns would indicate. In short my contention is that the rate of mortality was unusually low, and against the assertion the Magisterial records in some degree militate, and it is in this sense only that I have raised the point. I am careful to explain the grounds of exception taken, as the hard and long-continued labours of the subordinate Magistracy during the epidemic (of the higher it is not for me to speak) render both their fellow-townsmen and myself, as Sanitary Officer, much their debtors; and it is only and purely in a scientific point of view, viz., as the basis of a statistical return, that I desire to take exception to their figures.

"I now pass to a general review of the measures adopted to meet the invasion previous to and during its incidence.

"When it became evident that the epidemic, which was steadily advancing from the south and south-west, must sooner or later invade Salem, the following general measures were adopted in consultation with the Collector:—

(*a.*) Temporary sheds were erected at the principal entrances of the town and placed in charge of either a medical subordinate or trained vaccinator, so as to prevent ingress of any one actually suffering from the disease and so keep the disease out of the town as long as possible.

(*b.*) Materials for fumigation—wood, sulphur, tar, &c.—were collected and held in readiness.

(*c.*) Full instructions were issued to the subordinate magistracy and municipal officers, and the necessary funds placed at their disposal.

(*d.*) The situation of the medicine depôts determined on—47 in number.

(*e.*) Steps were taken for utilizing as many of the vaccinators, both Municipal and Local Fund, as might be necessary.

(*f.*) Large supplies of cholera medicines were prepared both by the Municipal and Local Fund Boards.

"When on the 16th August the disease actually appeared, and whilst the cases were few in number, every effort was made to stamp it out by destroying all cloths of attacked persons, thoroughly fumigating the house and street, removing the other inmates where possible, carefully removing and destroying with fire or burying deeply all ejected matters, &c., but unfortunately without success; but still throughout the epidemic the same general measures were persevered in, though at times it was of course impossible to carry them all out as fully as one would have desired, the burning of the infected cloths especially being viewed with any thing but favour by the poorer classes, and to some extent also by those who could well afford the loss. In view of this feeling—should it ever be my lot again to have to make arrangements to meet an *invasion* of cholera in a large town—I shall strongly advise the authorities to lay in a store of native cloths, &c., and let it be known beforehand that cloths destroyed under proper authority will be replaced, and so endeavour to induce their free surrender, for there can be little doubt but that infected cloths supply one of the commonest and readiest modes of propagating the disease.

"As regards fumigation three materials were adopted, viz., wood or charcoal alone, sulphur, and tar; the fires were lit in the usual way to windward of the infected spot, varying in size according to the length and breadth of the street, the number of houses, &c., &c. Of the three substances, the tar would seem by common consent to have done the most good, or at least in one or two places where it was employed the outbreak was got under more rapidly than elsewhere. Sulphur, which some persons have praised so highly, and of the supposed benefits of which one or two marked cases are on record, did not produce any special effect in the present instance.

"But that which I believe did more good than anything else, both actually and (so to say) morally by inducing confidence, was the establishment of medicine depôts. Of these 47 were opened, one or two in each of the larger streets, the houses of men who were popular with, and looked up to by, their fellow-townsmen, whether officials or not, being selected and supplied with chlorodyne and Patterson's pills. None will deny that if cholera is to be cured at all it must be taken early, and by this arrangement medicine was brought within easy reach of every one, and taken or administered on the first appearance of the disease, with the natural result of checking it in a large proportion of cases. This again in its turn inspired confidence, so that after a very few days not only were European medicines willingly taken, but the feeling that the attack must prove fatal was overcome, and thus many who under ordinary circumstances would have sat still (they and their friends alike) and allowed things to take their course, trusting to chance for the result, applied at once for aid, and, believing in recovery, recovered.

"As in all such epidemics, there was a regular panic at first, but after a few days this subsided, as above explained, with the result I believe of largely reducing the mortality, especially amongst adults.

"At the same time that these medicine depôts were established the town was subdivided into districts, the Native Surgeon and Hospital Assistants taking each his division, and having vaccinators and pupils in number according to its size to work under him; thus the town was thoroughly broken up into small areas, each man being responsible for his own plot, enabling a much more accurate check to be kept on the returns, and at the same time bringing aid within easy reach of every one. The Municipal maistries were also employed to aid in discovering cases, each in his own town division being required to report every case coming within his cognizance. As the disease travelled along, the distribution of the staff was varied as required after consulting the reports of my own assistants, and, when necessary, the civil authorities also. In this way the aid was always kept proportionate to the severity of the invasion, and none need have died without assistance; whilst as a matter of fact I believe that the number who did so perish was very much less than in any other epidemic of equal extent which I have either seen or read of.

"One, and indeed the only, peculiarity of the invasion was the direction it took. The general lie of the town is almost east and west, inclining slightly to the south at its western and to the north at its eastern end. Now the cholera arriving from the south-west struck the town near its centre, taking thence an almost due westerly direction; this continued from its commencement on the 16th August up to the 5th September, when it appeared to make its exit at the western end of the town; but on the following day it reappeared at the central spot (the fort) where it had made its first appearance, and thence, adopting an exactly opposite course, swept through the town in a direction almost due east, reaching the extreme eastern and north-eastern limits in about three weeks. By the end of the month it had apparently exhausted itself to a great extent and the number of cases fell largely.

"Regarding the treatment I have little or nothing new to add. Where every one's hands were so full there was no time for trying new experimental measures, especially as the old established ones worked well. Chlorodyne, Patterson's pills, stimulant mixtures, and warmth, imparted as best might be, formed the ordinary course of treatment, and when begun early enough generally proved successful. It was noticed that except quite at the commencement, Patterson's pills *with* opium seemed to do harm rather than good, inducing a tympanitic condition of the stomach and intestines and a semi-comatose state as well, so much so that after a time the pills with opium were only issued to the Hospital Assistants, the less skilled hands not being trusted with them. It was also noticed in a certain not inconsiderable number of cases, that if the purging was arrested sharply and quickly by these pills, sudden bloating of the stomach came on, proving rapidly fatal, unless at once checked by a dose of calomel and soda or some similar preparations. The cramps were for the most part mild, sometimes indeed quite absent, yet cases were not unknown in which they were very severe. Some of the townspeople used Rubini's camphor, and it is said with good effect, many cases having, it is alleged, been cured by it; but the number of cases treated by my own skilled subordinates was not such as to enable me to form any useful conclusion, and information derived from unskilled sources is in such cases not to be trusted. One other satisfactory incident should also be recorded, viz., that some of the native hakeems, seeing the

good effects of our treatment, voluntarily went to the medicine depôts and obtained supplies, which they used either alone or in combination with their own specifics.

"Lastly I have only to add, in explanation of the small mortality, that I believe it to be attributable in the first place to the very great improvement which has taken place in the sanitary condition of the town since the disease was last seen here in an epidemic form, and next to the good will and energy with which all concerned worked when the disease really set in, work so thoroughly carried out, that, in a large town of 50,000 people, even according to the most unfavourable statistics, four out of every five cases almost received European treatment, and of the rest it may be fairly presumed a certain proportion received the assistance of their own hakeems, so that few can have succumbed unaided, and of that few it may be truly said that it was their own fault they did not obtain proper assistance, whilst the confidence early instilled into the people by the success which attended the earlier efforts no doubt had a most beneficial effect, and sensibly reduced the death-rate alike by its direct and indirect action."

Salem is famous for its good roads and avenues. For the education of the people ample provision has been made, the Zillah School under the able supervision of Mr. Small containing 351 pupils.

The following is a list of the schools in Salem town in August 1879 :—

Statement showing the Number of Schools in Salem Municipal Town.

Number.	Name of School.	Number on the Rolls.	Standard up to which instruction is given.	Remarks.
1	Government 2nd Grade College, Salem.	351	F. A. Standard ..	Government Schools.
2	Government Girls' School, Salem.	80	3rd Grade Schoolmistress Test.	
3	Local Fund Normal School ..	15	5th Grade Teachers' Certificate.	Local Fund School.
4	Town School, Salem (aided) ..	137	II Class of a Government School.	Municipal Schools (aided).
5	Do. Shevapett (aided) ..	75	Do.	
6	English Mixed School, Boys and Girls.	6 & 16	3rd Grade Schoolmistress Test.	Municipal Salary Grant Schools.
7	Mahometan School	40	II Class of a Government School.	
8	B Division School	109	Do.	
9	D do. do.	64	III Standard of Result Grant.	Municipal Combined System Schools.
10	F do. do.	45	Do. ..	
11	G do. do.	56	Do. ..	
12	H do. do.	35	II Standard of Result Grant.	
13	I do. do.	28	Do. ..	
14	J do. do.	30	III Standard of Result Grant.	
15	Komati Madam School, Shevapett.	60	Do. ..	Municipal Result Grant Schools.
16	Do. do. Salem ..	20	Do. ..	
17	Mullavadi F Division	30	Do. ..	
18	Subbaraya Pillai C Division ..	30	Do. ..	

Statement showing the Number of Schools in Salem Municipal Town.

Number.	Name of School.	Number on the Rolls.	Standard up to which instruction is given.	Remarks.
19	London Mission High School ..	150	Matriculation ..	London Mission Schools. Numbers not ascertainable; those given are only an estimate.
20	Do. Caste Girls' School.	100	....	
21	Do. Christian do.	25	....	
22	Palany Pillai I Division ..	60	Elementary Vernacular.	Pial Schools, Private.
23	Venkatakrishnier H Division ..	25	Do. ..	
24	Vellappa Vathi O Division ..	20	Do. ..	
25	Ramasawmi Naidu G Division ..	40	Do. ..	
26	Muthu Pillai H Division ..	30	Do. ..	
27	Ponnampett D Division ..	15	Do. ..	
28	Vaniar Street School, Shevapett, H Division	40	....	
29	Potter's Street O Division ..	20	....	
	Total ..	1,742		

Ghāzipūr, population 8,006, is situated in the valley between the Kollimalais and the Bōdamalai; between the 13th and 14th mile stones on the road from Salem to Nāmakal a branch road turns off eastward towards Ghāzipūr. The valley at the entrance to which it is situated is some 17 miles long and about 12 miles broad, narrowing on the east to a point, and shut in towards the west and south-west by low hills or hillocks connected with the lofty chains of hills above mentioned which lie on the north and south. The town is of some importance and is the head-quarters of a Deputy Tahsildar, the overgrown Salem Taluk requiring three of these functionaries besides the town Sub-Magistrate of Salem, whereas Krishnagiri and Āttūr have not even one. The taluk is unwieldy and beyond the powers of a Tahsildar, especially containing, as it does, the chief town of the district. The transfer of the Ghāzipūr valley to Āttūr would be a step in the right direction. The inhabitants of Ghāzipūr are chiefly Patnulkāra Komatis or weavers, who manufacture silk and cotton cloths extensively, and ironsmiths who work the ore found in the adjacent hills. Sugarcane is grown abundantly in the neighbourhood. Large iron-boilers for the manufacture of jaggery and sugar are made here, as also iron and brass vessels of different kinds for sale elsewhere. The name is commonly written Rāsipūr, but Ghāzipūr is the correct form. The 'ghain' was unpronounceable by Tamil lips and hence the transmutation. Similarly the aspirated 'r' in 'garh' has dropped out in such words as Maharājagarh, by Tamulians written and pronounced Maharājagada.

After passing through Ghāzipūr a cross-country road branches off to the right *viâ* Singalāntapuram, Bēlukurichi and Shendamangalam to Nāmakal; leaving this and continuing on the main road, Nāmagiripett, 5½ miles distant from Ghāzipūr, is reached. It is a large village with a population of 3,509, noted for the fertility of its soil, its excellent system of agriculture, and formerly for its iron-works. It takes its name from the goddess

Nāmagiri, whose temple is at Nāmakal. Through Nāmagiripett flows the Vadagamkurichi river, a small stream fed by mountain torrents from the Kollimalais. The sandy bed always contains water, which percolates to the wells in the adjoining land, the irrigation under these causing the environs of the village to resemble a series of gardens. Here in the month of May, after the driest season known for years, splendid crops of cholam were ripe for the sickle. There is one little threshing-floor outside the village, edged with mango trees whose shade defies the noonday sun. On four sides are paddy-fields waving in ripples of dark green, just tipped with silver by the sun light: a lovelier retreat could hardly be imagined. The soil of the valley is rich alluvium washed from the denuded hills in the neighbourhood. Underneath is morambu, a good filtering medium, and fractured quartz overlies the fields. The geological features of the adjoining hills are interesting. The displaced strata can be traced for miles along their sides owing to the absence of brushwood or surface soil. Beyond Nāmagiripett the hills close up to form the Āyilpatti kanavay or ghāt, which communicates with Āttūr. Nāmagiripett is chiefly inhabited by rich Komatis or Banians, who live in hovels, a trace of the days when a man was afraid to betray his wealth by external show. The huge mound of ashes and cinders at the corner of the town testifies to the pristine activity of its iron-works. The denuded hills indicate the cause of the downfall of this industry, viz., want of fuel. The ore is still smelted on a small scale in the same place and is of very superior quality. The furnace is a conical mound of earth something like an anthill. Into this the ore and charcoal are introduced, the opening being closed except where the nozzle of a primitive bellows intrudes. When the smelting is over the glowing mass, technically called 'the bloom,' dripping silvery beads, is withdrawn and worked on an anvil, and when sufficiently hammered a cut is made nearly the whole way through and the mass is then ready for sale.

Omalūr, some ten miles distant from Salem, is the head-quarters of the Deputy Tahsildar of the Omalūr Division. Its population numbers only 681 souls. It is rather insignificant, the only feature of interest about it being the old fort. Munro seems to have been fond of camping here as many of his letters are dated "Wamlere," an ill-fated place for him, as it is here that he received in May 1796 the news of the death of Foulis, the last of the four intimate friends of his early days; indeed the year seems to have brought death to three if not four of them, as Dods seems to have died in January, Taylor in April at Amboyna, Foulis in May, and James Irving could not have died much before the end of 1795. Omalūr in the olden time was a petty chieftainship under one Getti Mudali, and changed hands repeatedly as mentioned elsewhere.

Mēchēri, population 616, is chiefly noted for the annual festival and cattle fair held here, during which it is reported that promiscuous intercourse between the sexes is licensed by custom, probably out of especial consideration for barren women: similar charity prevails during the Kaikalar's festival at Dharmapuri. It is about half-way between Omalūr and Sholapādi in an unhealthy tract. Potstone utensils are manufactured there.

Tāramangalam, population 481, has a temple of great architectural beauty. Two kulams and some beautiful sculptures, now half buried, but fresh as though only just touched by the chisel, are ascribed to the famous Getti

Mudaliar, in whose extensive territory Tāramangalam was included. This town was formerly the head-quarters of a Deputy Tahsildar, but was abandoned on account of its unhealthiness.

The chief festivals are as follows:—

Date.		Place.	Name of Festival.	Number of persons attending.
May ..	three days	Salem	Car festival	2,000
August ..	two do.	Do.	Mariamman festival	1,000
April ..	do. do.	Mankuppai ..	Do.	2,000
March ..	one day	Viranam	Do.	2,000
August ..	two days	Chinnatirupatti ..	Procession of Vishnu	500
April ..	do.	Ghazipūr	Car festival	1,000
February ..	one day	Do.	Angalama feast	300
April ..	three days	Atthanūr	Badirakali do.	2,000
Do. ..	do.	Pudupett	Durga Chudāmani festival ..	5,000
March ..	one day	Alavāypatti ..	Subramaniaswāmi do. ..	200
February ..	two days	Namagiripett ..	Gopālakrishnaswāmi do. ..	500
April ..	one day	Shirapalli	Mathurabūthaswāmi festival ..	500
March ..	do.	Pallipatti	Kogamalai Palaniyāndi festival	300
November	do.	Kanavalipatti ..	Anniyayalinga festival ..	1,000
March ..	do.	Akkarampatti ..	Muniappan do. ..	1,000
April ..	do.	Omalūr	Sayambunādaswāmi car festival	500
August ..	do.	Chinnatirupatti ..	Venkatarāmanaswāmi festival.	1,000
January ..	do.	Tāramangalam ..	Car festival	500
February ..	five days	Mēcheri	Badirakaliamman feast ..	10,000
March ..	four do.	Nangavelli ..	Car festival	500
January ..	one day	Vellār	Mallikārjunaswāmi festival ..	300
October ..	do.	Salem	Venkatarāmanaswāmi car festival	5,000

The exports and imports for Salem have been estimated as follows:—

Exports.

Articles.	To what place exported.	Quantity.	Value.
			RS.
Rice	Beypore, Palghat and Madura	150,000 measures ..	27,000
Lamp-oil seeds ..	Madras, Negapatam and Trichinopoly ..	180,000 do. ..	14,000
Lamp-oil	Madras and Beypore ..	1,400 pothies ..	28,100
Ghee	Do. do. ..	16,800 measures ..	15,000
Cloths [1]	Maisūr, Bangalore, Bellary, Cuddapah, Jaganath, Sholapur, Madras and Nellore	....	38,00,000
		Total ..	38,84,100

[1] The weaving interest is very large in Salem, but the item here given is swollen by the inclusion of the cloths manufactured for Government during the famine by distressed weavers and made over for commission sale to Messrs. McDowell and Company, Madras.

Imports.

Articles.	Whence imported.	Quantity.	Value.
			RS.
Salt	Madras, Cheyur and Merkanam	884 maunds ..	3,16,800
Wheat	Coimbatūr	15,000 measures ..	3,600
Areca-nuts	Calicut	8,100 maunds ..	32,400
Tobacco	Coimbatūr	540 do. ..	1,515
Pulses of different kinds	Madras and Negapatam.	144,000 measures ..	18,000
Avarai	Bangalore and Coimbatūr	48,000 do. ..	6,240
Saffron	Bengal	100 maunds ..	200
Ground-nuts	Cuddalore	64,000 measures ..	8,000
Pepper	Calicut	1,000 maunds ..	5,000
Garlic	Bengal, Bangalore and Nilgiris	1,200 do. ..	1,800
Gingelly seeds ..	Bengal	60,000 measures ..	10,000
		Total ..	4,03,555

These figures are open to great suspicion. Improved railway returns will supply valuable information on this head, but for the past no figures are available.

Weekly fairs are held at the places mentioned below :—

Day.	Place.	Number of persons attending.
Sunday	Nangavelli	1,000
Do.	Āttiampatti	3,000
Tuesday	Shevapett	2,000
Wednesday ..	Mēchēri	800
Thursday ..	Āyodiapatnam	500
Friday	Muttunaikampatti ..	2,000
Do.	Namagiripett	500

Cattle, grain and other agricultural products, cloths and kamblis, vessels of brass and iron, condiments, &c. are bought and sold.

EDUCATION.

The following table shows the provision for education in the Salem Taluk. It does not include the Zillah School mentioned in the statement showing education in Salem town.

List of Schools in the Salem Taluk as it stood on the 31st March 1879.

Name of Village.	Description of School.	Salary System.	Combined System.	Result System.	No. of Masters.	Cost per Mensem. RS.	A.	P.	No. of Pupils.	Languages taught.	Subjects in which instruction is given.
Salem	Government Girls' School	..	..	..	4	60	11	9	91	Tamil and Telugu	Taluk School 1st class subjects.
Do.	Municipal Town School	1	..	..	6	115	3	2	133	Eng., Tam. and Tel.	Do. do.
Shevapett	Do. do.	1	..	..	4	81	13	7	73	Do.	Do. do.
Salem	Eurasian Mixed School	1	..	..	2	58	12	2	22	English	Do. do.
Do.	Mahometan School	1	..	..	2	29	13	4	45	Hind., Eng. and Tam.	Do. do.
B Division	Municipal School	1	..	..	3	46	5	0	105	Eng., Tam. and Tel.	Do. do.
Salem	L. M. Christian Girls' School	1	..	..	2	31	0	0	31	English and Tamil	Do. do.
Shevapett	Do. Caste Girls' School	1	..	..	3	63	5	4	105	Telugu and Tamil	Do. do.
Taramangalam	Eurasian Mixed School	1	..	..	1	18	15	4	14	English	First Standard subjects.
Omalūr	Local Fund School	1	..	..	3	47	7	4	63	English and Tamil	Taluk School 2nd class subjects.
Suramangalam	Do. do.	1	..	..	2	29	1	4	39	Do.	Do. do.
D Division	Municipal School	..	1	..	2	33	13	9	17	Eng., Tam. and Tel.	Taluk School 1st class subjects.
F do.	Do.	..	1	..	2	10	6	8	46	Do.	Do do.
G do.	Do.	..	1	..	1	7	7	10	75	Tamil and Telugu	Second Standard subjects.
H do.	Do.	..	1	..	1	3	0	0	30	Tamil	Do. do.
I do.	Do.	..	1	..	2	8	13	10	68	Do.	Third Standard subjects.
J do.	Do.	..	1	..	1	13	4	8	26	English and Tamil	Do. do.
Erkād	London Mission School	..	1	..	1	12	5	4	44	Do.	Taluk School 1st class subjects.
Taramangalam	Local Fund School	..	1	..	2	14	14	0	25	Tamil and Telugu	Third Standard subjects.
Nangavelli	Do.	..	1	..	1	7	9	0	15	Tamil	Do. do.
Ghazipūr	Do.	..	1	..	2	18	10	11	39	Tamil and Telugu	Do. do.
Pudupatti	Do.	..	1	..	1	8	4	8	12	Tamil	Do. do.
Jēdarpalaiyam	Do.	..	1	..	2	19	14	1	28	Do.	Do. do.
Mallūr	Do.	..	1	..	2	16	3	1	33	Do.	Do. do.
Ammāpet	Do.	..	1	..	1	9	14	0	23	Do.	Do. do.
Shevapett	Result School	..	..	1	1	9	4	0	57	Telugu and Tamil	Do. do.
Minnampalli	Convent School	..	..	1	3	10	2	0	41	Tamil	Do. do.
Jēdarpalaiyam	Night School	..	..	1	1	4	6	0	9	English and Tamil	Fourth Standard subjects.
Mallūr	Do.	..	..	1	1	1	14	0	9	Do.	Do. do.
Kamalāpuram	Result School	..	..	1	1	3	5	3	14	Tamil	Do. do.
Vanavāsi	Do.	..	..	1	1	3	15	5	26	Do.	Third Standard subjects.
Nāmagiripett	Do.	..	..	1	1	4	8	1	24	Do.	Do. do.
Pallipatti	Do.	..	..	1	1	7	12	2	14	Do.	Do. do.
Oduvankurichi	Do.	..	..	1	1	4	1	4	18	Do.	Do. do.
Arisipālaiyam	Do.	..	..	1	1	2	0	10	17	Do.	Second Standard subjects.

The taluk seems to be somewhat under-officered in the Inspector grade of the Police, and probably another Inspector might be added with advantage. There are three divisions for police purposes: the B.T. or Salem Town division, having stations at Salem town, Shevapett and Suramangalam; the B.S. or Salem Taluk division, having stations at the Salem Taluk, at Ērkād, Kāripatti, Achānkuttaipatti, Ghāzipūr, Mallūr, Nāmagiripett, Āndagalūr and Thāthaiyangārpēttai; and the B.W. or Omalūr division, with stations at Omalūr, Mēchēri, Nangavelli, Dīvatipatti, Tāramangalam, Sholapādi and Morūr. The taluk is only troublesome from its size; otherwise there is nothing in the way of crime to distinguish it. The following is a statement of grave crimes for the years 1874 and 1875:—

POLICE.

Nature of Offence.	1874.						1875.					
	Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.	Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.
					RS.	RS.					RS.	RS.
Dacoity	3	2	54	25	1,516	247	2	1	6	2	509	..
Housebreaking ..	84	42	73	33	8,664	2,181	46	14	60	16	721	93
Theft	310	132	335	191	4,530	659	225	112	208	157	5,575	1,083
Murder	2	..	10	..	..	..	5	2	6	3	..	..
Arson, Mischief, &c[1]	4	2	6	6	..	..	1	1	2	2	..	..
Robbery	9	2	14	3	44	7	13	9	11	11	211	1

The following notes have been contributed by the Superintendent of Police regarding the different ranges in the taluk:—

The Salem Town division consists of three stations, two in the town and one at Suramangalam. The town is fairly healthy except when cholera breaks out, which happens once in three or four years. The people are generally very orderly. The Jēdar (weaver) caste is much given to gambling. Brahmans and Vellālars excepted, all classes, in about equal proportions, appear as bad characters in police lists. The stations are all built on the high road. There are two village and three road beats out of town, and fifteen beats within the town. Crime is generally committed by known depredators and loose characters of the division, and occasionally by bad characters from adjacent divisions. Silk weavers and Jēdars are the prevailing classes of people in the town, and Padaiāchis in the villages. Crime is not heavy. The fair on Tuesday at Shevapett is always well attended. The Omalūr road at the chalk hills is specially guarded during the Mēchēri car-feast held in February, owing to people from the town travelling that way in great numbers.

Regarding the nine stations of the Salem Taluk division the Superintendent gives the following notes:—

[1] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences, cannot be given separately.

(1.) *Salem Station.*—This range is generally healthy, but fever occasionally prevails. The station is a part of the taluk cutcherry in the Salem town. There are 5 road, 1 village and 2 ghāt beats, viz., Ērkād and Omalūr ghāt beats. Crime is light.

(2.) *Mallūr.*—This range is healthy, fever occasionally prevailing. The station-house is built on the high road leading to Trichinopoly. There are 3 road and 3 village beats. Crime is light. Weekly fairs are held at Mallūr on Thursday, on Sunday at Āttaiyāmpatti, and on Saturday at Vennandūr.

(3.) *Āndagalūr.*—This range is healthy. The station is built on the high road leading to Trichinopoly. There are 1 road and 3 village beats. Crime is light. A fair is held at Vaiyappamalai on Friday.

(4.) *Thāthaiyangārpēttai.*—A healthy locality. The station is built on the high road to Trichinopoly. There are 3 road and 3 village beats. Crime light.

(5.) *Nāmagiripett.*—A healthy range. The station-house is on the high road leading to Āttūr. There are 3 road and 3 village beats. Crime is heavy. Fairs are held in Nāmagiripett on Friday and at Pallipatti on Monday.

(6.) *Ghāzipūr.*—A healthy range. The station-house is a part of the Deputy Tahsildar's Office. There are 3 road and 3 village beats. Crime is light. Fair is held at Ghāzipūr on Tuesday.

(7.) *Achānkuttaipattai.*—Rather unhealthy, fever prevailing. The station-house is built on the road leading to Harūr and Ūttankarai. There are 2 road and 2 village beats. Crime is light.

(8.) *Kāripatti.*—A healthy locality. The station-house is built on the high road leading to Āttūr. There are 2 road and 2 village beats. Crime is heavy. A fair is held on Thursday at Ayodiyapatnam.

(9.) *Ērkād.*—Unhealthy for natives, who suffer much from fever, a prevalent disease. No station-house has been built, the office being kept in a shed belonging to the Deputy Tahsildar's Office. There are 1 ghāt (road beat) and 3 village beats. Crime is light. On every Wednesday a fair is held at Ērkād.

The Omalūr division contains seven stations, viz.:—

(1.) *Omalūr.*—The head-quarters of the Division Inspector and Sub-Magistrate. It is very unhealthy owing to fever. There are two small rivers, one on the eastern side and the other on the west of the town, that rise in the Shevaroy Hills. The want of pure water is greatly felt. There is a ghāt beat between Salem and Omalūr at the chalk hills. There are 8 beats in all of which 4 are road and the rest village beats. There is a fair in Omalūr on Tuesday.

(2.) *Tāramangalam.*—There are two factions in some of the villages in this range and they prefer false complaints occasionally. There are 8 beats, of which 5 are road and 3 village beats. There is a small fair at Tāramangalam on Thursday. Omalūr bein

unhealthy, the Tahsildar's cutcherry (before the new organization) was removed from it to Tāramangalam some years ago and a cutcherry was built. The office was subsequently removed to Omalūr again, the cutcherry building being made into a Local Fund choultry.

(3.) *Nangavelli.*—There are 4 road and 3 village beats. The Bhawāni division of Coimbatūr District is adjacent to this station; the known depredators of that division commit crime occasionally in this range. There is a fair on Sunday. Two constables, one from Sholapādi and one from this station, are detailed to guard on Thursday a jungle path frequented by people who visit the shembly shandy (Coimbatūr District) on that day.

(4.) *Mēcheri.*—The Pallis are the most important portion of the population. There are 5 beats—3 road and 2 village beats. A fair is held on Wednesday. There is a car festival largely attended from distant places in the month of March. This festival is kept up for 15 days. Bullocks of the best kind are brought from this and other districts for sale. On this occasion a special police guard is sent from the reserve division for two weeks. This festival is called Kāliamman Thiruvilā.

(5.) *Sholapādi.*—The station is on high ground. The Thopūr river falls into the Kāvēri here, and the people often suffer from fever and dysentery in the hot weather. There are 5 beats—2 road and 3 village beats. Crime is light; house-breaking occurs occasionally and also robbery. One constable is detailed to watch the ghāt called Sēshienteppakulam on Thursday, when people return from the shembly shandy (Coimbatūr District) by a jungle path.

(6.) *Dīvattipatti.*—This station is built on the Madras high road, now little used since the opening of the railway. There are 7 beats —3 road beats, 3 village beats, and 1 railway beat. Crime is light; dacoities occur occasionally.

(7.) *Morūr.*—This is near the foot of the Shevaroy Hills. The people always suffer severely from fever. Some villages are divided into two factions, the people of which make false complaints occasionally. There are only 4 beats—2 road and 2 village. Crime is light; dacoities and robberies occur occasionally.

CAMPING-GROUNDS.

There is a good camping-ground at Ghāzipūr, though somewhat wanting in shade. The tope at Nāmagiripett is almost perfection, cool, shady, retired, and with good water available. The finest specimen--the only full grown specimen in the district—of the yellow flowering Parkia is in this tope. It is a very fine tree in respect of height and girth, but wanting in shade; indeed the Parkia never makes a good shade tree. Sholapādi and Mēchēri are to be avoided; but there is a good camping-ground near Kādiampatti in the compound of Mr. Fischer's indigo factory.

BUNGALOWS.

It is not necessary to pitch tents much in this taluk as there are public bungalows at Omalūr, Salem, Mallūr and Kāripatti, while at Thopūr on the north and Mūnchāvadi on the

south there are bungalows on the frontiers of the adjoining taluks. There are Orr's choultries at Mallūr and Kāripatti, and soldiers' sheds at Kāripatti, Mūnchāvadi and Omalūr.

The following is a list of ready-money payments made in support of native religious endowments:—

Village.	Name of Deity.	Amount.			Total.		
		RS.	A.	P.	RS.	A.	P.
Salem	Sugavanadhēswaraswāmi ..	1,823	7	4			
	Alagirinādaswāmi	1,778	6	0			
	Kottai Mariamman	8	7	2			
					3,610	4	6
Omalūr	Vijiarāghavaswāmi	759	6	4			
	Vasanthōswaraswāmi	552	4	5			
	Swayambunādhaswāmi ..	62	12	0			
					1,374	6	9
Tolasampatti ..	Appramōyaswāmi	67	14	3	67	14	3
Yēnadi	Venkatrāmanaswāmi	289	7	8	280	7	8
Nangavelli ..	Narasimhaswāmi	752	4	4			
	Somēswaraswāmi	106	2	1			
					858	6	5
Vellār	Mallikārjunaswāmi	270	14	4	270	14	4
Mēcheri	Badrakāliamman	220	2	4	220	2	4
Tāramangalam ..	Kailāsanādhēswaraswāmi ..	1,402	6	0			
	Varadarājāswāmi	78	10	8			
	Badrakāliamman	54	15	0			
					1,636	15	8
Alavāipatti ..	Subbramaniaswāmi	1,067	3	2	1,067	3	2
Singalānthapuram.	Tiruvēswaraswāmi	420	1	9	429	1	9
Ghāzipūr	Kailāsanādēswaraswāmi ..	1,284	4	8	1,284	4	8
Āthanūr	Badrakāliamman	26	6	3	26	6	3
Uttāma Sholapuram.	Karpūranādēswaraswāmi ..	49	0	0	49	0	0
	Total ..	....			11,083	7	0

TOPES.

There are Jungle Conservancy topes in the following villages: Suramangalam (3), Bōdinaikampatti, Hastampatti, Āndipatti, Omalūr, Tāramangalam, Nangavolli (2 each), Attanūr, Kamalāpuram, Mēttupatti, Kāttuvēppālapatti, Valasaiyūr, Kumārasāmipatti, Ghāzipūr, Muttukālipatti, Vellālapatti, Ānaikattipālaiyam, Āndagalūr, Vennandūr, Kōnēripatti, Chendikēswaranpālaiyam, Kūdayāmpettai (Kādiampatti), Chikanampatti, Dāsasamudram, Pannapatti, Kondamanaikampatti, Kāripatti, Pālamēdupatti, Sīrāpalli and Chinnappampatti (1 each).

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CHAPTER II.

ĀTTŪR TALUK.

LATITUDE AND LONGITUDE.

THE taluk of Āttūr lies in the south-east portion of the Salem District between North Latitude 11° 20′ 0″ and 11° 47′ 0″ and East Longitude 78° 20′ 0″ and 78° 53′ 0″. It is bounded on the north by the taluks of Kallakurichi in South Arcot and Ūttankarai in the Salem District; on the east by the taluks of Kallakurichi and Virdāchalam in South Arcot; on the south by the Perambalūr Taluk in Trichinopoly, and on the west by the taluk of Salem and a portion of Nāmakal. The area of the taluk as given in the Proceedings, Madras Government, dated 22nd March 1876, amounts to 798 square miles, or acres 510,720. Major Sargeaunt of the Revenue Survey, in 1877, stated that the area was 816 square miles = acres 522,240.

BOUNDARIES.

AREA.

In a taluk return the acreage is given as follows:—

	ACRES.
Government villages	310,254
Mitta villages	4,483
Hill Ranges	10,138
Shrotriem villages	5,130
Total ..	330,005

The volume of census returns specially prepared for the Salem District gives the acreage, excluding that of the Kalrāyanmalai, as acres 298,585, to which if acres 2,242, the area of the Periakalrāyanmalai, and acres 2,049, the area of the Chinnakalrāyanmalai, are added, the total would be acres 302,576. According to the figures adopted by Mr. H. E. Stokes for the Census of 1881 the area is—Government, acres 459,900; Inām, acres 85,844; Mitta, acres 25,014; total acres 570,758 or 891·81 square miles. The figures quoted from the Proceedings of Government are assumed to be correct, and such calculations as may be necessary further on will be based on these.

TOPOGRAPHY.

The taluk is hill-bound on the north and south, and partially so on the west. On its north-west limit the Tenāndēmalai, itself a continuation of the Shevaroy Hills, reaches eastward until it sinks into the plain in the neighbourhood of the pass leading from Kōttaipatti in the Ūttankarai Taluk to Bēlūr in Āttūr. On the eastern side of this pass towers up a range which on the northern side takes the name of the Ariagoundan nād and in Āttūr limits is termed the Chinna and Peria Kalrāyans, which again merge to the east and north in the Jadayagoundan nād, which enters South Arcot to the north of Thalaivāsal. On the west insignificant spurs threaten to close in the Salem valley, but after the 16th

mile from Salem, as the Āttūr Taluk is entered, these recede to north and south. The Kollimalais hem in the taluk to the south, and, after a considerable drop towards the plain, the Pachaimalais trend away to the south and east. In the centre of the taluk, stretching eastward, chiefly from Mallikarai and Āyilpatti, is the low range of hills locally known as the Paithūrmalai, which, as it reaches further east towards Manjini and Naduvalūr, is termed the Pungavādi or Manjini karadu. Through this semi-circle of hills traffic passes by the Kōttaipatti ghāt *viâ* Bōlūr to Vālapādi, and thence east and west to Āttūr and Salem. From the Rāsipuram valley in Salem access is allowed by the Āyilpatti or Hanumanthan ghāt, and on the south, between the Kollimalais and Pachaimalais, the country is open[1] from Musiri and Perambalūr *viâ* Thammampatti and Mallikarai to Āttūr and Vālapādi. The taluk is divided by the Paithūrmalai into two principal water-sheds, those of the Vasishtanadi and Swēthanadi or Swāthanadi, as it is variously pronounced. The Vasishtanadi rises in the Tenāndōmalai, flows south as far as Bōlūr, and then east past Āttūr into South Arcot, where it joins its sister-stream. The Swēthanadi rises in the Kollimalais and, fed by many torrents converging above Thammampatti, carries off the rainfall of the northern slopes of the Pachaimalais.

To the western part of the taluk, which is broken by many a rock and hill, succeeds a vast undulating plain separated by the valleys of the two rivers above mentioned from the mountain ranges north and south, and blending on the east with the plateau of South Arcot. The fall of these rivers is considerable, and a rich tract of country is irrigated by their waters. Towards the hills the scenery is bold and striking, and the luxuriant growth along the river banks is pleasing to the eye, but towards the east the landscape is flat and devoid of interest. The taluk is entered from the Salem side a little west of Vālapādi, where the Kalrāyans bound the view to the north, and cocoanut topes are scattered here and there. After Vālapādi the cultivation is richer, and at the 18th mile from Salem a road turns off to Bōlūr and Thummal. The soil hereabouts is red, groves of palmyras, cocoa and areca palms abounding. Here the hills again approach the road, and in the 20th mile two large tributaries of the Vasishtanadi are bridged. On the south to the right behind a hill lies the Krishnāpuram tank, a new project from which much benefit is expected. The cultivation in this direction is scattered and irregular, following the river-bed, the richest topes and grain crops alternating with the veriest desert. Jungle streams innumerable, rising in the hills which, to north and south, gradually increase until they merge in mountain ranges, have their courses marked, amidst the arid waste, by an exuberant wealth of cultivation. From the 21st mile the valley opens out again, and the hills on the south trend away to the south-east, where they sink into the plain close to Uthayathūr, some five miles south-east of Āttūr, their whole length from their starting point in the Salem valley being some thirty-five miles. At the 22nd mile is Putragoundanpālaiam, the site of Mr. Fischer's indigo factory, where a chattram, built by Kuppusāmi Naidu, late Tahsildar of Āttūr, affords good accommodation to native travellers. A mile further east lies the wealthy village of Peddanāyakampālaiam, a perfect garden embosomed in hills and feathery foliage

[1] The pass is narrow and there is a steep ghāt on the Trichinopoly side.

to the north. Beyond this the soil for some distance is black and the country more bare, the hills to the south being everywhere burnt and brown. The Vasishtanadi approaches within a stone's throw of the road, and receives a considerable tributary near the 25th mile. In the 26th and 27th miles red soil again predominates, but the vegetation is not so rich, and at the 28th mile black soil recurs. Near Narasingapuram two large jungle streams recruit the Vasishtanadi, which about a mile further on flows under the walls of the fort at Āttūr. Beyond this the taluk has nothing to distinguish it from the flat level of the South Arcot District. The taluk is about twenty-nine miles in length from east to west, and thirty-four miles from north to south. Regarding the soil, the Deputy Director of Revenue Settlement wrote as follows in the year 1871 :—"The soil of villages lying among the hills and in the valleys west of a line from Āttūr to Gengavalli is uniformly red loam, sand or gravel. Near the river the surface soil is, owing to alluvial deposits, in places, almost black, but the subsoil is nearly always red. The black soil occurring further east is not quite pure regur, but is generally either more clayey or more sandy than the true black cotton soil. In wet weather it is like birdlime, and in dry weather hard and false. Fuel is the great want of the country, but there is much land in the east of the taluk well adapted for planting with thorn, Karuvōlam, and other trees. Areca nut does well in the loams, but fails in clay." He then discusses the advantages which would result from burning the clay, the process found so profitable with Oxford clay, but believes that this is impossible owing to scarcity of fuel. He continues as follows :—"The expense of working the worst clay is very heavy. Fortunately the lowness of the rates prevents our settlement rates from operating here unfairly on the bad land. A great drawback to much of the soil of Āttūr is the quantity of lime which it contains. The abundance of iron pyrites, I imagine, indicates the presence of sulphur, which, meeting the magnesite, forms the sulphate of magnesia, and this salt, accumulating in default of drainage, effloresces and scorches the crop. In years of deficient rainfall no harm is done when a gravel substratum exists and supplies natural drainage. The limy character of soil ensures a heavy crop of straw as might be expected. A more extended acquaintance with the district has convinced me that Āttūr enjoys a fertile soil under irrigation, while the irrigated lands having water near the surface grow a second crop unknown elsewhere excepting under the Kāvēri channels. The punja of Āttūr is generally poor, and is comparatively, I believe, more highly assessed at its average of Rupee 1-3-0, than Salem at its average of Rupee 1-10-0 per acre." The classification of the soil in Government villages showed that only 1 per cent. was exceptional. The regur was 27 per cent., an unusually high percentage, and the red soils 72 per cent., which is unusually low for this district.

LENGTH AND BREADTH.

SOILS.

The climate is subject to the usual extremes of temperature ; the thermometer, under the chilling wind which blows from the Kalrāyans in the cold weather, sometimes going down as low as 50° Fahrenheit, and in the hot weather reaching 100° or more. The north-east is the wind most generally prevailing. The health of the taluk as a rule is good. At the foot of the hills fever prevails, and cholera makes its customary inroads. During the epidemic of 1875 there were 1,311 deaths out of 2,336 persons attacked.

CLIMATE.

HEALTH.

SEA LEVEL.

RAINFALL.

The height[1] of the plain above sea level is from 600 to 900 feet. Records of rainfall are not obtainable further back than the year 1868, from which year to 1875 the rainfall according to the taluk register was as follows :—

Years.	Rainfall.	Remarks.
	IN. OZ.	
1868	34 6	The rainfall up to September 1876 was only 15 inches. Fractions of an ounce have been omitted.
1869	36 4	
1870	35 0	
1871	37 7	
1872	33 0	
1873	29 2	
1874	37 10	
1875	39 0	
Average ..	35 5	

Subjoined is a monthly statement compiled in the Collector's office showing the rainfall for the years 1872 to 1878. It should be noted that 1876 ushered in the great famine.

Years.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.	I. OZ.
1872	..	..	..	1 $9\frac{1}{2}$	5 $7\frac{1}{2}$	1 $\frac{1}{4}$	2 $7\frac{1}{4}$	2 $5\frac{4}{5}$	7 3	3 $3\frac{1}{16}$	4 $9\frac{7}{16}$	2 1	30 $8\frac{1}{4}$
1873	..	3 $5\frac{1}{4}$	..	1 7	3 $5\frac{3}{4}$	..	1 $\frac{1}{4}$	1 $5\frac{1}{3}$	6 8	10 $3\frac{1}{16}$	1 1	0 $3\frac{3}{4}$	30 $\frac{13}{16}$
1874	..	0 $\frac{7}{8}$	0 $4\frac{1}{4}$	0 2	5 $1\frac{7}{8}$	1 $1\frac{3}{4}$	2 0	2 $4\frac{7}{8}$	10 8	12 9	2 8	1 1	30 $2\frac{1}{8}$
1875	..	..	..	2 6	3 5	3 $5\frac{1}{2}$	1 $4\frac{1}{3}$	2 $9\frac{3}{4}$	7 5	7 $1\frac{1}{2}$	10 $\frac{1}{2}$	0 7	39 5
1876	..	..	1 $3\frac{1}{2}$	..	2 3	1 $\frac{1}{2}$	2 3	4 $8\frac{3}{4}$	3 $8\frac{1}{2}$	3 $1\frac{3}{4}$	2 8	0 3	22 0
1877	..	..	2 6	0 $2\frac{1}{4}$	4 $3\frac{3}{4}$	2 7	..	2 2	5 $9\frac{5}{8}$	13 5	2 $5\frac{3}{4}$	2 $9\frac{3}{4}$	37 $1\frac{7}{8}$
1878	0 2	..	..	5 2	3 0	3 $4\frac{1}{8}$	7 1	6 $3\frac{3}{5}$	4 $1\frac{1}{3}$	1 $2\frac{7}{16}$	6 $5\frac{1}{2}$	0 $7\frac{1}{8}$	37 $9\frac{7}{8}$
												Total ..	236 $7\frac{23}{80}$
												Average ..	33 $8\frac{1}{5}$

The higher hill ranges are syenite and gneiss, quartz occurring rarely.

GEOLOGY.

Talcose schist occurs in the north-east, crystalline limestone, if at all, only on the Kollimalais. Magnesian limestone too is found, and steatite at Īswaramūrtthipālaiam. The magnetic iron beds are stated by Messrs. King and Bruce Foote to be inexhaustible. Trap dykes occur in many places, notably in the Paithūr and Mallikarai hills and above Gengavalli on a spur of the Pachaimalais.

South-east of Āttūr in the Manjini karadu and Sharvai hills may be seen long bands of altered gneiss which, with trap dykes, form the backbone as it were of the ridge. To this altered gneiss the geologists above named have given the name of "trap-shotten gneiss," and they write of it as follows. "A very peculiar form of altered rock, which is quite irrespective of any general variety in the series, occurs in the Āttūr Division of the Salem District, to an extent sufficiently great to warrant our noticing it specially.

[1] Āttūr town is 714 feet and Vīraganūr not more than 600 feet above the sea.

This rock is gneiss of various kinds, altered, through more or less immediate contact with trappean rocks, to such an extent and in such a manner that it is, as it were, very largely impregnated or shot with strings of dark-green or bluish-black compact trap, and on first seeing it, the term trap-shotten gneiss immediately occurred as a very appropriate one. Where this rock occurs, the foliation of the gneissose rocks is very distinct, having generally an east by north and west by south direction, while numerous trap dykes traverse the rocks with a north by east and south by west direction (or generally in the north and south system of jointing), thus crossing the lines of foliation obliquely at an angle of about 65°. The gneissose rocks have, however, been so thoroughly altered and impregnated with trap in this general north and south line, that long bands of this trap-shotten gneiss stand out boldly from the main mass of the series, and now look like (and have the same effect in giving character to the features of the country as) great dykes of some rock quite distinct from that which is adjacent." The magnetic iron beds may be studied near Ēthāpūr, in the Kalrāyan spur adjoining, and S.S.W. of the Vālaipādi bungalow, where the richest bed lies. A small but rich bed is exposed in the remarkable curve of the Mallikarai hill. Of this hill, in connection with the Kanjumalai (mentioned in the Salem notice, Chap. I, Vol. II, q.v.), they write as follows :—" A similar, but in some respects more perfect, example of an elevated basin formed by the denudation laterally of a synclinal fold, having its depression nearly in the axial-line of the ridge, is observable in Mallikarai hill, in the Āttūr Taluk. Here the ellipse is much less elongated, and its sides have not been so tremendously cut away; but the great iron beds are wanting, and consequently the curving of the beds is much less easily traceable. The actual elevation of the whole mass is also greatly inferior to that of Kanjumalai.

"Unfortunately, in both cases the surrounding country is much covered up by thick accumulations of soil, so that the relation of the rocks cannot be fully observed on all sides. It is, however, most distinctly to be seen in the one case at the north-east end of Kanjumalai, where the Chinna (little) Kanjumalai forms the diverging bed, and in the other case at the south-east end of Mallikarai hill, where the beds (following them in an easterly direction), instead of curving north-east towards the village of Chokalaveram, pass under the bund of a large tank, and re-appear, apparently, on the north face of Mokalupūr hill." The steatite bed and magnesite veins adjoining are noticed as follows. "The last of the magnesite localities to be described lies in a straight line 10 miles east-south-east of Salem bridge, in a small jungly valley, opening out eastward from the Ishwaramalai, an extensive but not very high hill, about 6 miles south of the 'Travellers' Bungalow' at Vālaipādi (properly Vālaipādi), on the Salem and Cuddalore road.

"The Ishwaramalai is crossed by a bed of compact *steatite*, largely worked as a pot-stone at Tāndāgoundanpālaiam, on the west side of the hill, from which village great quantities of steatite vessels, bowls, &c., are sent away as far as Kumbhakonam to be used as culinary utensils, especially by Brahmins. The pot-stone vessels fetch a high price compared to earthenware vessels of the same size, in spite of their rather rude shape. This is owing to their power of resisting the action of fire. Two small sized pot-stone vessels are all that one man can turn in a day, by which he would earn from 4 to 8

annas. Large sized vessels not unfrequently require two or three day work, which is not unfrequently lost, owing to the presence of flaws cause by crystals of iron pyrites, which almost invariably cause the vessels t crack when they are struck by the workman's cutting tool. The pot-ston is extracted from the bed by means of rude pits 8 or 10 feet deep. Th bed of steatite runs about north-north-east at Tandagoundanpālaiam, bu trends to east by south in crossing the hill, and, on reaching the small valle above alluded to, runs along the middle of it. About 3 or 400 yards fro the extreme head it is crossed obliquely by a good sized trap dyke runnin south-west to north-east. The contact of the trap and steatite is not see owing to accumulations of soil, but the point of intersection is very distinctl marked by the appearance of a quantity of greyish travertin, traversed b unmistakable veins of magnesite, resembling on a small scale those at th 'Chalk Hills' in every respect. The exact extent of ground occupied b these magnesite veins could not be determined in the thick thorny jungl but cannot be much less than an acre in area. There can be no doubt tha these magnesite veins are due to a further metamorphic action on th bed of steatite, the associated beds of hornblendic gneiss also showing sig of alteration in the shape of numerous little veins and thin coatings o *pistacite;* and the existence of the heat requisite for such changes bein proved by the irruption of the basaltic trap dyke."

POPULATION.

The population of the taluk, according to the census of 1871, amounts t 164,006, of whom 80,256 are males and 83,750 ar females. The quinquennial census of 1866-67 gave population of 126,114 souls. The increase, therefore, in a period of fiv years was 37,192, or 29·3 per cent. This is abnormal, and the returns fo the earlier census must have been untrustworthy. Mr. Goodrich, writin with reference to the earlier census, calculated that the population average 158 persons per square mile. This would infer an area of 820·6 squar miles, whereas the Government estimate given above is 798 square mile Taking this to be correct, the average of population per square mile woul be 205. The Hindu population amounts to 160,033 persons, of who 107,777 are Saivas and 51,746 Vaishnavas. The Masalman population only 2,650, of whom 2,365 are Sunnis, 36 are Shias, and 249 non-descrip The Christian population amounts to 1,323 persons, 1,196 being Roma Catholics, 127 Protestants, and 11 are entered as "others." Of a total o

Number of Agricultural Classes.

49,246 adult males, 31,427 are returned as "cultivators. This gives a very incorrect idea of the occupation of th people. Some 10,195 adult males who are entered a "labourers" are probably nearly all agricultural labourers. Women an children who, according to former censuses, were returned as following th profession of their husbands or fathers, are excluded from consideratio Mr. Goodrich, calculating from the census of 1866-67, stated that nin tenths of the people were agricultural, and probably the same proportio holds good now. The classes next in importance are the traders, wh

Other Classes.

number 1,657, and the weavers entered as 1,579, but thes returns, for the same reason, viz., the exclusion of all bu adult males, are likely to mislead. Every one who knows anything of th country knows that, in the weaving trade, women and children are largel employed, especially in the preliminary operation of arranging the warp.

General Condition of the People.

Regarding the condition of the people generally, there are but few rich and many poor or indifferently off. Some four or five persons may be worth one lakh of rupees. The taluk officers report that only Rupees 80 was collected as Income Tax in Fasli 1281 and Rupees 648 in Fasli 1282.[1]

Subjoined is a return of the Imperial License Tax for the year 1878, from which it will be seen that the taluk has actually fallen off; but this no doubt is partly due to the late famine.

Trade, Dealing or Industry.	Class.	Annual Income from	Number of Persons taxed.	Rate of Tax on each Person.	Total of Taxes paid.
		RS. RS.		RS.	RS.
In grain	XII.	200 to 500	6	4	24
In twist	XI.	500 to 1,250	1	10	10
In leather	IX.	2,500 to 5,000	1	50	50
Do.	XI.	500 to 1,250	2	10	20
In timber	X.	1,250 to 2,500	1	25	25
In salt	XII.	200 to 500	1	4	4
In nuts	XII.	200 to 500	1	4	4
Sundry bazaar	XI.	500 to 1,250	3	10	30
Do.	XII.	200 to 500	56	4	224
Cloth bazaar	XI.	500 to 1,250	5	10	50
Do.	XII.	200 to 500	12	4	48
Toddy contract	VIII.	5,000 to 10,000	1	100	100
Money lending	VIII.	5,000 to 10,000	1	100	100
Do.	IX.	2,500 to 5,000	4	50	200
Do.	X.	1,250 to 2,500	6	25	150
Do.	XI.	500 to 1,250	13	10	130
Do.	XII.	200 to 500	58	4	232
Brokerage	XII.	200 to 500	2	4	8
Indigo factory	XI.	500 to 1,250	1	10	10
Do.	XII.	200 to 500	2	4	8
Carpentry	XII.	200 to 500	2	4	8
Smiths	XII.	200 to 500	1	4	4
Weaving	XI.	500 to 1,250	1	10	10
Do.	XII.	200 to 500	6	4	24
Oilmonger	XII.	200 to 500	3	4	12
		Total ..	190	..	1,485

Two-thirds of the population are directly engaged in cultivation, having an interest in land, and the great majority of the remaining one-third are

[1] This is probably incorrect, as it is only based on the memory of a Gumasta who kept some private notes. The records of Income Tax were destroyed on the abolition of the tax. Mr. Goodrich gives the collection for Fasli 1270 as Rupees 1,706, but even this shows that the number of wealthy inhabitants must be very small.

coolies under them. The richer inhabitants live on paddy, and the poor classes chiefly on varagu, rāgi, chōlam, and kambu. The people are prir tive in their habits, and so-called civilisation has not made much progres Litigiousness and false complaints are not common, and when they appe are promoted mostly by strangers who have settled down from other distric or taluks. Tamil and Telugu are spoken by the masses, and Kanarese a Hindustāni to a less extent.[1] The following remarks are taken chiefly fro Mr. Goodrich's report, but, in estimating their value, it must be remember that he viewed the taluk with the eye of a settlement officer of the new scho

COMPARISON OF ASSESSMENT AND PRODUCE.

Rice consumers are calculated to be in the proportion of one to three dry-grain consumers, and for the purpose of calculati the proportion of the assessment to the gross produce M Goodrich assumed 7 lb. of dry grain per diem to be t allowance for a poor family, and at least two-thirds of a measure of pad per head for rice-eaters. Thus 138½ measures or 6¼ bushels must be pr duced for necessary food for the agricultural classes by every acre of pun in the taluk; and, to pay its assessment allowance, 2 bushels more or measures, at commutation rates, are necessary. Wet lands must produ for the food of the farmer 495 Madras measures and for assessment 2 measures, amounting to 35¼ bushels in two crops. The actual produce w estimated by him at an average of 244 measures for dry and 1,098 measu for wet lands, a gross produce, at commutation rates, of rather more th five times the assessment. The most noticeable drawbacks of the tal were, in his opinion, the absence of a non-agricultural population and t unsuitableness of the climate to cattle. As an instance of the necessity lowering the assessment, he points to the utter breakdown of the Mittada of whom but one, the Shekkadipatti Mittadar, survives in the taluk. T was due to the heavy assessment levied by Captain McLeod, on payme of which the Mittadars found themselves with nothing in hand as, with l prices, the first assessment was nearly a rack-rent. Under the more eq table assessments of late years, and the influence of rising prices, populati has increased and cultivation has been enormously extended. That t assessment introduced in Fasli 1280 was not excessive, the following stat tics compiled by Mr. Goodrich are intended to show :—

I. Expenditure to be incurred by agricultural classes—

	RS.	RS.
(a) For food of rice eaters	1,85,469	
(b) Do. dry-grain eaters	4,55,109	
(c) Salt for men / (d) Do. for cattle } at $\frac{1}{16}$ of a maund per annum.	33,200	
(e) Seed corn	49,732	
(f) Keep of cattle	2,08,000	
(g) Iron and implements	37,470	
(h) Clothing	2,28,000	
(j) Interest on cost and maintenance of wells ..	95,905	
		12,92,8

[1] It is a curious fact that the Labbai class classed Pinjarigal, or cotton-cleaners, sp a mongrel Telugu. As a rule, Labbais speak Tamil and Hindustani only.

II. Value of Produce and Stock—	RS.	RS.
(*k*) Produce of "wet" lands	5,13,666	
(*l*) Do. dry lands	7,73,479	
(*m*) Extra produce of 6,827 acres under wells ..	2,04,810	
(*n*) Straw and chaff	2,50,682	
(*o*) Profits of stock	88,312	
		18,30,949
Deduct Expenditure ..		12,92,885
Balance ..		5,38,064
Deduct Government demand ..		2,48,276
Balance in hand for the ryots ..		2,89,788

Regarding the above, Mr. Goodrich recorded the following notes:—

(*a.*) 25 per cent. of the people eat rice; there are many Pullis and Pallars and few Reddis. Agricultural population alone is estimated for in this and the next item.

(*c.*) (*d.*) The allowance for salt, in which was included that supposed to be consumed by cattle, comes to less than 12 lb. per head, which must be very near the actual consumption.

(*e.*) The great majority of dry grains require but 6 measures of seed per acre, while even less is used for some. $\frac{1}{30}$ for the whole will be very nearly the right allowance; this gives 10 measures for dry land and 40 for wet (both crops).

(*f.*) Food for 52,000 head of cattle, at Rupees 4 per head, has been estimated for, which would amount to $\frac{4}{5}$ of the value of all the straw grown. The food and wages of the headmen are provided for in items (*b*), (*c*), and (*h*). Ploughing cattle are supposed to depreciate at the rate of 20 per cent. per annum, and to be worth only Rupees 30 per pair. Breeding replaces the annual waste, and as no credit is taken for young stock bred, no allowance has been made for depreciation.

(*g.*) This allowance appears to be a fair one: 8 annas per acre for wet and 4 annas per acre for dry land.

(*h.*) The money-earnings of the women for weeding and planting, and those of the men for odd jobs, and the regular money-payment of Rupees 2 per annum to the labourers, comes to about Rupees 2 per head all round, which is spent in clothes. Ryots dress little better than labourers, and children of all classes go almost naked.

(*j.*) Rupees 15 have been allowed for interest on capital sunk and for maintenance of wells, of which there are some 6,397, more than one-half of which are in irrigated land.

In estimating produce in the various taluks of the district, Mr. Goodrich records a peculiarity which struck him in reference to Āttūr, viz., the great concentration of the powers needed to call forth the productions of the earth. In Āttūr to every hundred acres under the plough there are 114 persons (probably many more) solely concerned with agriculture, besides 52 head of cattle and 89 sheep. To such an area in England there would be

perhaps 18 people devoted to agriculture or dependent on those who are s (only six of whom would be labourers), 4 horses, 16 cattle, and 80 sheep Excluding grass-land, on the ground that pasture here is mostly classed a waste, it would appear that there are in England per 100 acres under th plough, 30 people, 7 horses, 27 cattle, and 137 sheep in round number: Thus in Āttūr there is nearly four times the human labour and 60 per cen more stock per acre. This is without any comparison as to quality. As rule, in Āttūr the labourer works on his own holding, which averages onl 4·37 acres, at Rupees 8 per patta, some pattadars holding more than on patta. The estimate has been arrived at without much help from statistic of produce in other countries, none being available with reference to irri gated crops out of India. With the "dry" crops of Āttūr Mr. Goodric compares the wheat of Natal (sub-tropical) averaging 12¼ bushels; th maize of Portugal 20 bushels; that of the United States 23; and of Nev South Wales 38, which latter must be cultivated with unusual care. Per sonal inspection of the best maize lands in the United States satisfied Mr Goodrich that the crops were no better than may be seen in this distric and the cultivation is not more elaborate, while the soil is superior t that of the high-lying lands of Salem. The notes on the second divisio of the table given above run as follows:—

(*k.*) (*l.*) Colonel Read's average for the whole district was 29 measures or 13·39 bushels in dry land. Mr. Puckle's in th southern taluks, of which Āttūr is one, was 307 measures c 13·84 bushels. Mr. Goodrich estimates at 244 measures fo Āttūr reduced to 11 bushels by the deduction of 15 per cen for bad seasons, from which Āttūr often suffers owing to th failure of the south-west monsoon, the greater portion c which is sometimes intercepted by the hill ranges. In Salen Taluk an average of 16 bushels; in Trichengode 14; and i Nāmakal 11 bushels is obtained, which gives Mr. Puckle' average over the four southern taluks, and expresses thei relative fertility accurately. As regards "wet" crops, Mr Goodrich calculated that in an average year not more than 8 per cent. of the river-irrigated lands, 50 per cent. of land irrigated by large tanks, and 30 per cent. of lands unde minor works grow a second crop. The estimate given abov is on the supposition that 14,960 acres yield a first crop a 830 measures of paddy per acre; 1,600 at 415 measures c paddy per acre yield a second crop; and 8,088 (of which 5,00 yield chōlam and the remainder oil seed, indigo, and othe produce) furnish 415 measures, or the equivalent of 415 mea sures of paddy. Mr. Puckle for the first crop adopted a average of 641 measures, but his sixty-five experiments sho an average outturn of 867 measures. The second crop, take at half of the first, is a moderate estimate and within th mark. Mr. Goodrich's estimate worked out gives an averag of 1,098 measures, or about 49½ bushels per acre.

(*m.*) Extra produce of ground-nut, chillies, turmeric, tobacco, &c under wells is lightly estimated at Rs. 30 per acre. Thes lands have already been estimated for among the "dry" land

(*n.*) Straw and chaff are fully worth Rupees 6 per acre over irrigated lands and one rupee per acre on dry lands. This is sufficiently low to allow for the inclusion of the small area occupied by oil seed and other crops not yielding fodder.

(*o.*) Profits on stock are thus roughly estimated. Ghee and curd from 9,000 cows at Rupees 6 each per annum. Leather at 2 annas from 52,000 cattle of all descriptions, and leather and wool from 89,000 sheep and goats at 5 annas a head.

The deduction drawn by Mr. Goodrich from the above is that the consumption of necessaries by the farmers, labourers and cattle, and the depreciation of stock at the estimated rates, amounts to 19 shillings and 2 pence, while the gross produce is 27 shillings and 2 pence per acre, leaving the ryots 8 shillings in hand with which to pay the Government demand of 3 shillings and 8 pence. That is to say, the average farm being, as Mr. Goodrich states it, 4·37 acres, the average ryot, in a good year, makes a profit of about 19 shillings! Considering that the average family consists of five souls, it is open to question whether the margin of profit left to the farmer is sufficient. This however is not the place in which to discuss the question.

CONDITION OF AGRICULTURE.

As regards the mode of cultivation, fuller information is given under the heading of Nāmakal, what is said there referring generally to this and the neighbouring taluks. Manure is denied to the soil in sufficient quantity: such cowdung as is not used for fuel is thrown on the nanja lands, as also leaves and the refuse of indigo plants termed Avari Chekkai. For punja lands rubbish and sweepings are used as available, and sheep are penned on the land for a couple of days, 8 annas per flock being paid as cooly to the herdsmen.

The staple crops of the taluk are varagu on punja and paddy on nanja lands. Other products, chiefly dry crops, though sometimes grown on "wet" land, are rāgi, chōlam, wheat (grown on the hills), thinai, tovarai, ulundu, pacha pair, sāmai, ellu, avari, cotton, sugar-cane, grain of all kinds, oilseeds, tobacco, chillies, coriander, saffron, mustard, ground-nut, venthayam, nari pair, thatta pair, mochai, betel, cocoanuts, &c. Areca palms and palmyras abound along the river drainage lines.

NUMBER OF HOUSES.

There are 26,868 houses in the taluk, of which 33 are terraced, 1,906 tiled, 24,765 thatched, and regarding the remainder no information is given. Of the total number, 1,393 are uninhabited. The average of inhabitants per house is 6·4. The total number of villages in the taluk is 195. Of these nine belong to the one mitta in the taluk and eight are shrotriem villages. The Peria Kalrāyanmalai and Chinna Kalrāyanmalai are each entered as two villages in the accounts, which would make the total of amāni villages equal to 178. The grouping of these villages, for purposes of revenue administration, has, since the above was written, been finally settled. The following table shows the details of subordinate village establishment available for collection of land revenue and other purposes in the taluk:—

VILLAGES.

Particulars.	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs and Manigars.	Munsifs.	Manigars.	Toties.	Udaris.	Nirkattis.	Talayaris.	Vettians.	Joint Totis and Vettians.	[illegible]
Establishment before revision	172	60	60	128	..	..	320	90	2	..	..	..	1
Establishment of surveyed villages after revision	156	115	115	127	22	22	..	..	..	202	186	..	2
Establishment of unsurveyed villages..	16	4	4	..	..	17	3	9	..	..	..	..	
Total ..	172	119	119	127	22	39	3	9	..	202	186	..	2

REVENUE. The revenue of the taluk for Fasli 1284 was as lows :—

	RS.	RS.
I. Land Revenue—		
(a) Permanently-settled Estates ..	2,020	
(b) Agraharam Jodigai	3,177	
(c) Ryotwari	2,16,195	
(d) Miscellaneous	2,381	
		2,23,773
II. Abkari		24,101
III. Stamps		3,676
IV. Road Fund		15,185
V. Village Cess		15,206
VI. Forests		2,220
Total ..		2,84,161

The estimates of Mr. Goodrich were framed on a year in which r speculation had taken place as, owing to the new settlement, much was taken up which was afterwards relinquished. His anticipations not wholly verified as is plain from the fact that the ryotwari payme Fasli 1284 was only Rupees 2,16,195, whereas Mr. Goodrich calculate Government demand at Rupees 2,48,276. The settlement was introd in Fasli 1280, and the ryotwari receipts declined immediately, and only now commenced to recover.[1] After the settlement became gene known, lands were relinquished freely as will be seen from the follo table showing the ryotwari collections for the last six faslis :—

				RS.
Fasli 1280,	Ryotwari Collections		.. ..	2,35,991
Do. 1281,	do.	do.	.. ..	2,28,337
Do. 1282,	do.	do.	.. ..	2,16,046

[1] This was written before the famine. The rent-roll for Fasli 1286 tells a differen and even this is *couleur de rose*.

	RS.
Fasli 1283, Ryotwari Collections	2,16,602
Do. 1284, do. do.	2,16,195
Do. 1285, do. do.	2,25,042

In selecting Fasli 1284 above, to show the collections of the taluk, two facts had to be borne in mind—*1st*, that owing to the separation of the toddy and arrack contracts, and owing to the fact that the latter is now for the whole district in a lump sum and not tālukwār as formerly, it is impossible to estimate the actual returns from each taluk later than Fasli 1284; *2nd*, the year 1875 was a very unfavourable year for cultivation, and the statistics for Fasli 1284 are more likely to yield a fair average than those for Fasli 1285, the last fasli. The small collections under the head of stamps are worthy of notice as bearing out the remark made above, that litigiousness was not prevalent. The incidence of taxation in the taluk is at the rate of Rupee 1-11-4½ nearly per head of the population, and the incidence of land revenue is about Rupee 1-5-9·8, but the latter item could not be settled accurately without intricate calculations. The figures here given are sufficiently accurate for general purposes.

INCIDENCE OF TAXATION.

NUMBER OF PATTA HOLDINGS.

The number of patta holdings at the latest date [1] was as follows:—

Amount of Patta.	Sole Pattas.	Joint Pattas.	Total.
Rupees 1,000 to 500	..	1	1
,, 500 to 250	1	2	3
,, 250 to 100	30	9	39
,, 100 to 50	193	79	272
,, 50 to 30	722	293	1,015
,, 30 to 10	4,353	2,093	6,446
Below Rupees 10	23,451	6,329	29,780
Total ..	28,750	8,806	37,556

The above table does not provide sufficient data to calculate the number of pattadars, as under the head of "joint pattadars" there may be six persons holding under one patta. Taking the average number of joint pattadars to each joint patta to be three, the number of ryots represented under column 3 would be 8,806 × 3 = 26,418, to which if we add 28,750, the total of column 2, the number of ryots directly paying land revenue to Government would be 55,168. If the ryotwari collections, Rupees 2,16,195, + land revenue miscellaneous, Rupees 2,381, or Rupees 2,18,576, be divided amongst these 55,168 pattadars, the incidence of land revenue on each pattadar would be Rupees 3-15-4·7. Mr. Goodrich, in calculating the incidence of land revenue collections at Rupees 2-0-7 per head, distributed the same amongst the whole population. The collections are now less and the population is more numerous than when Mr. Goodrich wrote.[2]

INCIDENCE OF LAND REVENUE.

[1] Fasli 1281. Since this was written the returns for Fasli 1286 have been available and are given below.

[2] This was written in 1876 before the famine: all is changed now.

Subjoined is a statement showing the rent-roll for Fasli 1286.

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	
		RS.			RS.			1
Under Rupees 10 ..	19,504	68,664	6,200	14,824	24,765	25,704	34,328	9
Rupees 10 to 30 ..	3,335	47,276	1,823	4,976	25,970	5,158	8,311	7
,, 30 to 50 ..	414	13,931	240	778	7,179	654	1,192	2
,, 50 to 100 ..	143	8,389	67	203	3,844	210	346	1
,, 100 to 250 ..	25	3,039	12	45	1,360	37	70	
,, 250 to 500 ..	..	..	2	5	560	2	5	
,, 500 to 1,000 ..	..	..	1	2	770	1	2	
Total ..	23,421	1,41,290	8,345	20,833	64,454	31,766	44,254	2,0

LIVE STOCK.

With reference to live stock, Mr. Goodrich recorded the following o vations:—"Cattle are very scarce, there being but 2 ploughing cattle. The proportion of land to each pl would therefore appear to be about ten acres of dry land or four ac 'wet.' A considerable proportion of the dry land is, however, fa So lamentably short of cattle are the people, that the labour of raising is performed almost entirely by manual labour with picottas. Beside tillage cattle above mentioned, there are 27,000 other cattle and 8 sheep. The value of a sheep to that of cattle is about 8 to 1,[1] so about 63,000 beasts supply all the manure for the taluk, or at the of about two head of cattle to every three acres. The water is said unwholesome for cattle, but" Mr. Goodrich believed that "if the ryots to try feeding the poor brutes they would thrive. Salem is exceptionally in cattle as a district, and Āttūr is only poor in comparison with the n bouring taluks. It is twice as rich in numbers of cattle in proporti area under the plough as England, though poorer in sheep." The returns show that the taluk contains 25,754 ploughing cattle, 21,650 6,850 buffalos, and 93,400 sheep and goats.

DISTRIBUTION OF LAND.

The following return shows the distribution of la the taluk for Fasli 1284:—

[1] 10 to 1 is more usual. M. DeLavellye gives 8 to 1 in England on account of t of English sheep, and this ratio Mr. Goodrich retained on account of the small size local cattle.

Description.	Punja Cultivation.		Nanja Cultivation.		Total Cultivation.		Punja Patta Waste.	
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
		RS.		RS.		RS.		RS.
Ryotwari Lands ...	99,615	1,18,004	14,552	1,01,813	1,14,167	2,19,817	4,259	3,872
Do. Hill Lands.	8,530	8,535	443	445	8,973	8,980	72	72
Amani Total ...	1,08,145	1,26,539	14,995	1,02,258	1,23,140	2,28,797	4,331	3,944
Mitta Lands	4,483	6,150	...	...	4,483	6,150	...	...
Jari Agraharam or Shrotriem	3,716	4,480	369	3,305	4,085	7,785	...	...
Total ...	1,16,344	1,37,169	15,364	1,05,563	1,31,708	2,42,732	4,331	3,944

Description.	Nanja Patta Waste.		Punja Waste not on *Patta*.		Nanja Waste not on *Patta*.		Total Ayakat.		Remarks.
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwari Lands ...	243	1,280	91,860	86,567	783	4,121	2,11,312	3,15,657	
Do. Hill Lands.	...	...	...	...	...	...	9,045	9,052	Accounts are kept for hill lands on Patta only.
Amani Total ...	243	1,280	91,860	86,567	783	4,121	2,20,357	3,24,709	
Mitta Lands	...	...	197	244	...	...	4,680	6,394	Peshkash, Rs. 2,020-4-5.
Jari Agraharam or Shrotriem	...	...	70	663	...	...	4,155	8,448	Jodi, Rupees 3,177-7-6.
Total ...	243	1,280	92,127	87,474	783	4,121	2,29,192	3,39,551	

The Āttūr Taluk suffered less from famine than any other taluk in the district, of which the cultivation statement for Fasli 1286 is a very good proof. It is appended below:—

Classification.	Punja.		Nanja.		Total.		Arable Lands still uncultivated.		Remarks.
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwar ...	1,01,974	1,22,436	14,771	1,03,070	1,16,745	2,25,506	94,574	90,330	Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.
Mitta ...	3,076	4,554	...	...	3,076	4,554	1,605	1,839	Taken from Road Fund Return for Fasli 1286 received from the Collector, except the entries in the last two columns which are supplied by the Tahsildar.
Shrotriem ...	1,910	3,024	279	2,407	2,189	5,431	2,280	3,625	Taken from Return supplied by Tahsildar for Fasli 1286.
Total ...	1,06,960	1,30,014	15,050	1,05,477	1,22,010	2,35,491	...	...	

AGRICULTURAL PRODUCE.

As regards agricultural products mention has already been made of · chief products in treating of the conditions of agricultu and further remarks will be found under the heading Hill Ranges. The chief crops on the black soil are vara, Bengal gram, coriander, cotton, and, to a less extent, paddy and avari. T red soil is chiefly devoted to punja grains. New Orleans cotton has b tried with success. The land was well manured and the crop lasted th years. The staple was longer than the native cotton, and scarcity of wa appeared to be favourable to production. A specimen of this cotton is n in the Madras Museum. The scarcity of fruit trees noticeable in forr years has been remedied of late by the planting of topes, some of which of considerable dimensions. Near Putragoundanpālaiam is a tope plan by Mr. Pochin, the late Collector, some three-quarters of a mile long about a furlong in breadth. It is an interesting fact that at Thukki pālaiam, about two miles north of Vālapādi on the road to Bēlūr, there i was a flourishing grove of sandalwood. This is noted by Mr. Goodricl remarkable, showing that the tree does not require a great elevation, level at which they are grown being about 900 feet above the Similarly in Kammēnellūr, in the Ūttankarai Taluk, there are some full-si trees in the Mittadar Bālāji Rao's tope not more than 1,300 feet above sea. There are some fairly grown trees in the Collector's compound Salem, only 947 feet above sea-level. The subjoined table shows the c products of the taluk, the acreage under each crop, the estimated outt and value of the same.

Description of Crop.	Season of Cultivation.	Season of Harvest.	Extent cultivated in Acres.	Estimated Outturn per Acre. Kandagams.	Estimated Outturn per Acre. Maunds.	Total Outturn. Kandagams.	Total Outturn. Maunds.	Value of each Kandagam or Maund. RS.	A.	P.	Estimated Value of Total Produce. RS.	Remarks.
Paddy	June to Aug.	Sept. to April.	19,080	4	..	76,320	..	8	0	0	6,10,560	The kandagam here
Cholam	Feb. and Mar.	Nov. and Dec.	3,942	$2\frac{1}{4}$	..	8,869	..	8	8	0	75,386	mentioned = 160
Ragi	Aug. and Sept.	,,	26,384	2	..	52,768	..	7	8	0	3,95,760	measures.
Varagu	,,	Jan. and Feb.	29,454	2	..	58,908	..	3	8	0	2,06,178	The prices are those of
Kambu	,,	Dec. and Jan.	10,198	$1\frac{1}{2}$	..	15,297	..	8	0	0	1,22,376	ordinary years.
Sāmai	,,	,,	5,059	1	..	5,059	..	6	8	0	32,883	Fractions as far as
Thinai	October ..	Nov. and Dec.	6,847	1	..	6,847	..	6	8	0	44,505	possible have been
Pani Varagu	Dec. and Jan.	Feb. and Mar.	1,902	$\frac{1}{2}$	..	951	..	4	0	0	3,804	omitted.
Thuvarai (dholl)	Aug. and Sept.	Jan. and Feb.	2,156	$\frac{3}{8}$	..	808	..	13	0	0	10,504	
Mochai	,,	,,	1,173	$\frac{1}{16}$	..	73	..	13	0	0	949	
Ulunthu (black-gram)	,,	,,	1,015	$\frac{1}{8}$	..	127	..	16	0	0	2,032	
Pacha pair (green-gram) ..	,,	,,	316	$\frac{1}{8}$	..	39	..	20	0	0	780	
Bengal-gram	Nov. and Dec.	Feb. and Mar.	637	$\frac{3}{8}$	..	239	..	20	0	0	4,730	
Sugarcane	July and Aug.	January ..	58	..	10	..	580	3	12	0	2,175	
Cotton	Aug. and Sept.	May and June.	406	..	..	..	609	5	0	0	3,045	
Chillies	,,	January ..	1,987	3	..	5,961	..	5	0	0	29,805	
Coriander	Nov. and Dec.	Feb. and Mar.	1,167	1	..	1,167	..	9	0	0	10,503	
Venthayam (fenugreek)	Aug. and Sept.	January ..	85	$\frac{1}{16}$	..	5	..	24	0	0	120	
Mustard	,,	,, ..	95	$\frac{3}{32}$	..	9	..	26	0	0	234	
Brinjal	,,	From Sept. ..	195	..	..	..	..		..		..	
Onions	,,	Jan. and Feb.	165	..	5	..	825	0	8	0	412	
Saffron	July and Aug.	May and June.	149	..	4	..	596	5	0	0	2,980	
Horse-gram (kollu)	Nov. and Dec.	Feb. and Mar.	6,619	$\frac{3}{8}$	..	2,482	..	8	0	0	19,856	
Gingelly seed (ellu)	October ..	Aug. and Sept.	6,486	$\frac{3}{4}$	..	4,864	..	16	0	0	77,824	
Lamp-oil seed	Aug. and Sept.	January ..	5,671	$\frac{1}{4}$	..	1,418	..	14	0	0	19,852	
Tobacco	Feb. and Mar.	May and June.	2,191	..	3	..	6,573	7	8	0	49,297	
Ground-nut (vērkadalai) ..	July and Aug.	Feb. and Mar.	116	$\frac{3}{16}$	..	21	..	4	0	0	84	
Indigo	Aug. and Sept.	Oct. to Dec. ..	1,422	..	70*	..	99,540	0	2	0†	12,442	
Do.	,,	Jan. and Feb.	88	$\frac{1}{8}$	..	11	..	10	0	0	110	
Wheat	Oct. and Nov.	Mar. and April	431	$\frac{1}{8}$	..	54	..	20	0	0	1,080	
Nari pair	Aug. and Sept.	January ..	273	$\frac{1}{32}$	..	8	..	8	0	0	64	
Thattu pair	,,	,, ..	174	$\frac{1}{32}$	..	5	..	9	0	0	45	
Garlic	,,	,, ..	56	..	3	..	168	3	8	0	588	
		Total ..	1,35,907	..	..	..	..		..		17,40,963	

* Bundles. † Per bundle.

The estimated value of the agricultural produce of the taluk when div amongst the population gives Rupees 10-9-1½ nearly for each man, wor and child for a year's subsistence.

IRRIGATION.

Under the heading of irrigation mention is first due to the rivers which there are two. The Vasishtanadi, in Pharc map termed the Vellār, and by some termed the Pi takes its rise in the Tenāndēmalai and carries off the drainage of Kalrāyans. The river takes its name from a certain Vasishtamuni, wl supposed to have performed a "yāgam" in ancient times near Bi Some white substance, probably magnesian limestone, on the north of village near a Shiva pagoda, is supposed to be the ashes of the sacrifice, the people use it to make the vibūthi or Shiva mark on their foreheads. Ammāpālaiam river, passing through Māmānji, and the Rariyakoil ri rising in the Chinnakalrāyans, join at a point a little north of Eddapatti flow into the Vasishtanadi near the Kottavādi anicut to the south-ea Bēlūr. After flowing south as far as Bēlūr, it turns east, and passing Ethā Peddanāyakampālaiam and Āttūr, enters the South Arcot District be Thalaivāsal. It is known by the names Vasishtanadi and Pērār as fa Manivilandān, a village two miles west of Thalaivāsal, and further ea known as the Vellār. The chief anaikats on this river are the followin (1), Bēlūr Chinna anaikat; (2), Bēlūr Peria anaikat; (3), Ethāpuram anai (4), Chinnamasamudram; (5), Erramasamudram or Peddanāyakampāl anaikat; (6), Āttūr; (7), Ammāpālaiam; (8), Dēviyākurichi; (9), Th vāsal; (10), Abhinavam; (11), Kāttukōttai; (12), Appasamudram; (13), Kottavādi anaikats.[1] The Swēthanadi or white river rises in Kollimalais, flows east receiving many tributaries near Thammamp drains the northern slopes of the Pachaimalais, and enters South A where, according to Pharoah's map, it is termed the Ellār and in Āttu entered as the Periyār river. There appears to be some confusion a these rivers, the name of Vellār or Vellaiār being locally given, appare indifferently, to both. The chief anaikats on the Swēthanadi are Periakōmbai; (2), Shenthārapatti; (3), Gengavalli Peria anaikat; Gengavalli Chinna anaikat; (5), Ānaiyāmpatti; (6), Puthūr; (7), Th chēri; (8), Vīraganūr; and (9), Laddivādi anaikats.[2] The above rivers, others in the district, are foaming torrents in the monsoon rains, and little more than a trickling stream at other times of the year. Their w sheds are divided by the Paithūr hills. The chief tanks in the taluk the following:—Erramasamudram near Peddanaikampālaiam, the bu which is about one mile in length, holding a six months' supply. Chi near Āragalūr, three miles south-east of Thalaivāsal, which holds a months' supply, and Shendārapatti tank. Other tanks, not worth i tioning by name, are as follows:—10 containing a four months' su 42 containing a two months' supply, and some 18 minor tanks. Be the anaikats mentioned above there are 62 other anaikats of note, 4 which retain water all the year round. A large tank called the "Kris

[1] There seems to be a mistake about No. 8. The Dēviakurichi tank is fed by the K kōttai anaikat; probably the Āragalūr anaikat is meant. No. 9 is commonly calle Pattuthurai anaikat; it feeds the Thalaivāsal tank.

[2] The Ānaiāmpatti small anaikat and the Thittachēri anaikat have breached. The dayampalli anaikat ought to have found a place in this list.

puram project" has been under construction for some eight years,[1] and is expected to yield about Rupees 3,000 of revenue. The Kadambūr tank, from which great returns were expected, was abandoned as too costly. In the ten years preceding 1871 some Rupees 56,375 had been expended in repairs on irrigation works in the taluk, besides Rupees 10,523 on new works. The best irrigated villages grow two crops of paddy, but for the second crop most of the land is partly dependent on wells. Annexed is a statement showing the sources of irrigation locally available so far as can be ascertained from the taluk accounts.

Description of Irrigation Works.	Government.	Private.	Total.	Acreage irrigated.	Assessment of Acreage irrigated.	Number of Kandagams produced.	Value of the same.	Remarks.
					RS.		RS.	
Tanks	102	6	108	8,568	58,533	68,544	2,74,176	The kandagam referred to here = 80 Madras measures.
Anaikats ..	107	25	132	5,150	40,381	41,200	1,64,800	
Spring channels.	14	1	15	333	1,817	2,664	10,656	
Wells	4,382	3,076	7,458	786	2,361	6,288	25,152	
Total ..	..	..	..	14,837	1,03,092	1,18,696	4,74,784	

SETTLEMENT RATES.

The rates for dry lands vary from a minimum of 4 annas to Rupees 5, and those for "wet" lands from Rupee 1-8-0 to Rupees 9-8-0, which, when the composition rates for second crop were added, was raised to Rupees 11-5-4, a higher rate of Rupees 12-10-8 being also levied, but on areca topes only. Mr. Goodrich estimated the average to be Rupee 1-3-2 for dry and Rupees 6-15-9½ for wet lands. In the year in which he wrote, the demand, according to the new settlement rates, was calculated at Rupees 2,48,275, and for the same extent of holding the demand under the old settlement would have been Rupees 2,48,436, or only Rupees 161 more. It must not, however, be supposed that the new settlement was almost identical with the old, as by a redistribution of charges the same revenue was maintained, while the ryots, at the time that Mr. Goodrich wrote, had increased their holdings by 9,000 acres.[2] This, however, was only temporary, and much of this land was subsequently relinquished. It was not to be expected that the new settlement would be found much more lenient than that previously in force, as reductions had been made in 1858 which, excepting during the unfavourable season of Fasli 1276, left the ryots in a better position for discharging the Government demand. The new settlement of Fasli 1280, however, afforded considerable

[1] This was written in 1876.

[2] It is necessary to be cautious in arguing from these figures, as excess found on survey may be erroneously credited as increased speculation in land. The Board of Revenue's comment on the settlement of this taluk, "fairly satisfactory," sounds very like faint praise.

relief to the nanja lands, for which the maximum rate formerly prevailing was Rupees 14 per acre.

HILL RANGES.

As regards hill ranges, the following is a summary of the information available on the subject. The Peria and Chinna Kalrāyans attain an altitude of 4,000 feet.[1] These were formerly under petty native chiefs whose claim to them was doubtful, and who by reckless denudation of the slopes were hastening the destruction of the fuel supply as well as eradicating valuable timber. In the year 1869 the Periakalrāyans, and in 1874 the Chinnakalrāyans were leased to Government, equitable reservations being made for the Pālaiakārs and their Malaiālis, and the forests, such as remain, are under the care of the Forest Department.[2] There is a famous pagoda on the Periakalrāyans, called Kari Rāman, held in high esteem by the Malaiālis, and strangers are required to uncover their feet on approaching it. The Periakalrāyans contain thirty-seven hamlets with a population of 3,373, and the Chinnakalrāyans contain thirty-three hamlets, the population amounting to 2,615 souls. The climate is cool, agrees fairly with the Malaiālis, and has not been found very prejudicial to Europeans. Messrs. King and Bruce Foote thus describe the Kalrāyans:—

"To the east of the Tenāndēmalai, and separated from it by the great Kōttaipatti Pass, we find the Kalrāyanmalais. The Kōttaipatti Pass is generally a level jungly valley from 1½ to ¾ths of a mile in width, and has nowhere the character of a narrow ravine like the central part of the Manjavādi Pass. The Kalrāyan range is by far the largest of all [the district hill ranges] in superficial extent, though in all probability holding only the fourth place in point of altitude, which most likely does not in many of the peaks exceed 3,500 feet above sea level, if it attain so great an elevation.[3]

"Unlike the other ranges, it has no general name among the natives, but every principal division of the range bears a different appellation. Thus the extreme southern and south-west part goes by the name of the Peria Kalrāyan or the Great Kalrāyan, and, from this being the loftiest part of the range, has been (by us) selected to be applied collectively to the whole series of divisions. The low western part is known as the Chinna or Little Kalrāyanmalai; the north-western extremity is called the Chīla Nāyakanmalai or Ariyagoundanmalai. The north-east end has the name of Kurumbagoundanmalai, while the south-eastern part goes under the appellation of the Saria or Yariagoundanmalai." It is to be regretted that here, as elsewhere a deficient acquaintance with Tamil detracts from the value of these gentlemen's labours; this, the only drawback to their recorded results, is only natural, as a department which works all over India cannot be expected to know all the languages of the country. The distribution of the hill is not quite accurate as, strictly speaking, there is no portion of the hill known a

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[1] Peria Kalrāyan 4,300, Chinna Kalrāyan little more than 3,000 feet.

[2] Since the above was written the lease of the Chinnakalrāyans has been cancelled by Government, His Grace the Governor in Council being of opinion that the action of Mr Longley, the Collector, could not be upheld, as the Palaiakaran was in duress when the lease was obtained. The lease of the Periakalrāyan is now in *jeopardy*, the Palaiakāran having filed a suit for cancellation of the lease, cf. Proceedings, Board of Revenue No. 654, dated 13th May 1880. [A compromise has been recently effected, by which the Periakalrāyan has been confirmed to Government.]

[3] Two peaks at least are over 4,000 feet.

the Chīla Nāyakanmalai, that name belonging to a small hill close to the Chinnakalrāyan in the Ūttankarai Taluk, so named after a celebrated freebooter who had his lair there, and is possibly identical with the Chīla Naik referred to in the notice of the Ūttankarai Taluk when speaking of Tīrtamalai. The "Saria or Yariagoundanmalai" is the Jadayagoundan nād in the Kallakurichi Taluk of South Arcot. Messrs. King and Bruce Foote have undoubtedly under-estimated the height of these hills, which must be fully 4,000 feet, and the Jadayagoundan nād contains peaks to the full as high as any in the Periakalrāyan. To quote again from the Geological Memoir. "In this range, as in the Shevaroys, and in the case of the Kollimalais and Pachaimalais, the greater part of the mass has a decided slope to the east, while only two streams of any size descend from the western slopes. The eastern and northern sides of the range are deeply cut by large valleys, some of great depth, as, for example, those of Kalpaddayūr, and Mattapāre and Tumbai, which supply large streams uniting eventually to feed the Manimuttār, the principal tributary of the Vellār. When seen from a distance from the low country near Tiāgar or Ellavanasūr, the eye is struck by the nearly uniform levels both of the mass and of the various peaks, the summits of which appear nearly in one line. There is hardly anything like a true plateau on the whole range, for the valleys are eroded into basin-shaped depressions. There are many Malaiāli villages scattered over the range; still, from its great extent, the jungle is very extensive, and often, when containing much bamboo (which, generally speaking, occurs in the valleys), quite impenetrable, unless actually cut through. The ridges often show timber trees of good quality, but dwarfed in size or of no great age. Those most frequently observed were very young Teak (*Tectona grandis*), Vengay (*Pterocarpus marsupium*), Kulmudre (*Terminalia coriacea*), Vellai Nāga (*Conocarpus latifolium*), and sometimes Black-wood (*Dalbergia latifolia*). Where the trees are scattered but thinly near the tops of ridges, numerous dwarf date-palms and much lemon-grass stand between the different trunks. This applies to all the other hill ranges in very many cases. Very beautiful trees, rarely seen in the low country, but common on the various ranges, are the bastard Sago-palm (*Caryota urens*), which with great Jack trees (*Artocarpus integrifolia*) and red cotton trees (*Bombax Malabaricum*) form perhaps the most striking botanical objects of these elevated regions."

This tract of hills is not treated of in Dr. Shortt's Hill Ranges of Southern India, so there is some excuse for concentrating here all the information available on the subject. Mr. T. A. Tomlinson, Acting First Assistant Superintendent, Revenue Survey, wrote as follows on the 18th March 1876:—

Situation and Extent.

"These hills are situated partly in the Salem and partly in the South Arcot Districts between Latitude North 11° 35′ and 12° 03′ and Longitude East 78° 33′ and 78° 55′. Their extent is about 280 square miles. They are not known as the 'Kaleroys' or Kaleroyen-malai to the natives. The common native name for these hills is Panandu-malai.[1]

Height and Climate.

"I calculate the highest point on the hills does not reach much over 4,000 feet above sea level, their general elevation being between 2,000 and 3,000 feet. They are, therefore, not out of fever range. Yet I consider these hills do not deserve

[1] Mr. Tomlinson probably meant to say Tenāndē-malai.

the bad name they have got as possessing a deadly climate. There is no doubt fever does break out in some parts of the year, but not of a virulent type. Small-pox, too, is prevalent during the hot months. But I think the filthy habits of the Malaiālis have more to do with sickness on these Hills than anything in the climate. The Malaiālis themselves say the hot weathe is the most healthy. My experience leads me to the conclusion that residence on these hills does not entail greater risk of fever, &c., than on the Sheva-roys. During the time I was on these hills (January and February 1874 and again from December 1875 to March 1876) the lowest temperatur indicated by thermometer was 46° F. and the highest 86°. This was in a tent pitched out in the open away from shelter of any kind. I have no doub in the months of April and May the temperature would exceed 86°.

Population and Castes.

"The number of inhabitants on these hills can only be roughly given The Periakalrāyan Jāghīr consists of 38 villages witl a population of 3,373 souls as per Tahsildar's register The Chinnakalrāyan Jāghīr consists of 22 villages witl a population of 2,615 souls. The Ariyagoundan Jāghīr consists of 1 villages with a population of 1,654 souls. The Kurumbagoundan Jāghī consists of 38 villages with a population of 4,467 souls. The Jadaya goundan Jāghīr consists of 39 villages with a population of 5,645 soul Only one caste prevails throughout the hills, that of "Goundans." All th inhabitants are related to each other by intermarriage. Of late years on or two families from the plains have gone up to the hills, but these kee themselves perfectly distinct from the Malaiālis, and are not looked upon a permanent residents. I may here mention that the chief men or Pālaiakār of whom there are five on these hills, are styled 'Dorais' by the Malaiā ryots.

Number of villages.

"The total number of villages on these hills is 155.

Extent and nature of cultivation.

"The top of the hills is one large plateau,[1] with valleys formed by intersec ing mounds or hillocks, these in some instances risin high enough to be termed hills. All the flat portio have been almost entirely denuded of trees, and a brought under cultivation by means of the plough. These patches may l considered as permanent cultivation. The slopes of the mounds, too, ha been recklessly cleared of trees, in patches, for the sake of temporary cul vation. These are called 'Ponakād' by the Malaiālis, in contradistincti to 'Volavakād'[2] or ploughed fields. These temporary patches of cul vation are entirely neglected, after raising one crop, for a period twenty or thirty years,[3] when they are again cleared of all spontaneo growth and brought under cultivation for the sake of one crop only. this way the whole of the top of the hills is being gradually but sur denuded of wood. It is very difficult to give the extent of cultivation these hills owing to want of any records of area. At a rough guess should think about one-sixth of the extent of the hills is under permane cultivation, and this area is stationary. The area and position of tempora

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[1] In this Mr. Tomlinson differs from Messrs. King and Bruce Foote.

[2] Uravakād.

[3] Mr. Tomlinson probably unintentionally exaggerates. The period of rest is not long as he affirms.

cultivation is ever fluctuating, and I find it impossible to form any idea of even an approximate extent. All the cultivation is dry and in very good condition. It consists chiefly of castor-oil shrubs, dholl, kambu, rāgi, varagu, samai, wheat, avarai (a kind of bean), a little cholam, a kind of paddy[1] which requires no irrigation, mustard, coriander, venthayam. There are also a few gardens in which lime and orange trees and plantains and areca-nut palms are grown. I have also noticed a few cocoanut palms in some of the villages. Every village has a plot of tobacco in its immediate neighbourhood. The Malaiālis, men, women and children, are great smokers and cultivate tobacco only in sufficient quantity for their own consumption.

Natural growth and names of forest trees.

" The natural growth on these hills consists of large trees—Namai, Nāga, Acha, Kadakai (gall-nut), Tamarind, Jack, Kallimardu or Kalliacha, Kappilipodi, Vēngu, Pūarasa[2] or Porasi (satinwood), Sandal, Teak, Karan-tumbi, Shālai (Shūlai?), Turuvadi and Pappli (a dye). There are also a few teak saplings, some sandalwood, and a fair proportion of bamboo jungle. The undergrowth consists of thorny bushes of different kinds and long coarse grass. I have also noticed that sarsaparilla (Mavalinga-kelangu) grows spontaneously to some extent on these hills. There are also some varieties of ferns and mosses, but how many species I cannot tell.

" There are paths communicating from village to village all over the hills; these are fit only for pedestrians. On all sides foot passengers from the plains can ascend the hills without inconvenience, but cattle and horses can be taken up only along the principal paths. I know only of three, one from Thummal, western base, one from Rāminaikanpālaiam, southern base, and one from Pālaiapat eastern base of hills. Produce and manufactures from the plains are periodically brought up on pack-bullocks along these paths. But no path is free from difficulty for these animals, owing to overhanging trees and ugly slippery rocks and boulders.

Names and approximate extent of nads.

" The whole hills are divided into five jāghīrs or pālaiapats, viz., Periakalrāyan Pālaiapat, Chinnakalrāyan Pālaiapat, Ariagoundan Pālaiapat, Kurumbagoundan Pālaiapat, and Jadayagoundan Pālaiapat. These again are sub-divided into nāds. The following are the nāds in the different jāghīrs. *Periakalrāyan Jāghīr*—(1) Kīl Nād, about 20 square miles; (2) Mēl Nād, about 25 square miles. *Chinnakalrāyan Jāghīr*—(1) Vada Nād, about 15 square miles; (2) Ten Nād, about 20 square miles. *Ariagoundan Jāghīr*—(1) Akkarai Nād, about 20 square miles; (2) Mūlaikādu or Ten Nād, about 20 square miles. Similar information for the Kurumbagoundan and Jadayagoundan Jāghīrs is not available.

[1] Manawāri-nel?

[2] The name of this tree has undergone some strange ill-treatment. To distinguish it from the sacred Arasa-maram it is called the Pū or flowering Arasa-maram, and, from the shape of the flower, sometimes denominated in English the tulip tree. The name is corruptly pronounced 'Poursha' by natives, and the English corrupted this again into Portia, regarding the use of which for avenues learned communications have been sent to the daily press. Those discriminating enquirers were not satisfied to stop short at the pseudo-Latin Portia, and settled the origin of this tree by dubbing it the Persian tree.

Names of headmen of nāds, and nature of tenure on which they hold.

"The headman of the Periakalrāyan Pālaiapat is Latchmanagou Up to 1869 the goundar held his jāghīr in his own be paying an annual quit-rent or peshkash to the Go ment. In 1869 he relinquished his jāghīr to Govern as the permanent lessees, on condition of receivin annual payment of 1,500 rupees and a grant of la acres in extent free from tax. This arrangement still holds good, Go ment having entire control over the lands and jungle produce.

"The headman of Chinnakalrāyan Pālaiapat is Anāmalaigoundar. year (1875) his pālaiapat was made over to the Government as the pe nent lessees, on similar terms[1] as those above related, Anāmalaigoun annual income from Government being 2,000 rupees and a grant acres of land free from tax, Government having in this case also control over the lands and forest produce. These two pālaiapats are ated in the Āttūr Taluk of the Salem District.

"The headman of Jadayagoundan Nād is Anathāna Lachmappā Ja goundar. He is still the jāghīrdar, and pays an annual quit-rent t Government, retaining entire control over the lands and jungle produ his jāghīr. This jāghīr, with those of Kurumbagoundan Jāghīr, of the headman is Mutia Kurumbagoundar, and Ariagoundan[2] Jāghīr, of the headman is Rāmappa Ariagoundar (at present a minor), are sit in the Kallakurichi Taluk of the South Arcot District. The Kuru goundan and Ariagoundan Jāghīrs are both held by their respective men on the same tenure as that of Jadayagoundan.

Assessment paid by cultivation.

"In the two jāghīrs Periakalrāyan and Chinnakalrāyan, Govern since coming into possession, have introduced a ne tem of taxation for cultivation, levying the asses on the patta system according to the extent and r of cultivation. Under the Pālaiagars the system of taxation that o is (1) a tax on ploughs, (2) a poll tax—one rate for married and o single adults, (3) a tree tax and jungle rent. No limit is placed to or position of cultivation. This system is now pursued by the Pāla of Jadayagoundan, Kurumbagoundan and Ariagoundan Nāds. Thi tem of levying revenue was also in vogue in the two pālaiapats situa the Salem District until they were taken over by the Governmen these two pālaiapats also the clearing of jungle without permission i strictly forbidden.

General prosperity.

"The inhabitants of these hills are quite without education, none of except Jadayagoundar, Kurumbagoundar and goundar, being able either to read or write. Th not generally in a very prosperous state, nor yet ca be said to be in indigent circumstances. They seem to make use advantages they possess in regard to climate and soil to a sufficient ex satisfy only their immediate wants. Their cattle consist of cows and buffalos and goats, and are of a very poor description. I consider thes capable of much improvement, and with proper attention to agricultu

[1] *Vide* supra. This arrangement has been upset.

[2] The Ariagoundan Nād or part of it is in the Ūttankarai Taluk.

arboriculture they would become invaluable to the proprietors. Tamil is the only language understood on these hills.

Large rivers and high hill peaks.

"There are no large rivers on these hills. Those called 'ārus' by the natives are Vellaipāraiāru, Kotikalāru, Tenkal or Varatāru, Sholaiāru, and Vellāru. The principal peaks[1] are Aviārāmanmalai, on which there is a G. T. station, Chinnatirupatimalai and Dītchagirimalai. There are a good number of small mountain streams.

"The Ariagoundan Jāghīr contains the Sholaiāru and Vellaipāraiāru rivers and the Yerimalai and Vadakamalai peaks. The Chinnakalrāyan Jāghīr contains the Vellāru and Pērāru rivers and the Dītchagirimalai, Kondakalmalai and Tēnkalmalai peaks. The Periakalrāyan Jāghīr contains the Upurāru river and the Aviārāmanmalai peak."

Regarding the tenure of these pālaiapats under British rule, alluded to by Mr. Tomlinson, the following letter from the Inam Commissioner, dated 19th December 1861, will, with the Government order thereon, supply the most authentic information available:—

	No. of Villages.
Ariagoundan ...	14
Kurumbagoundan ...	42
Jadayagoundan ...	40

"1. I have the honour to submit for the orders of Government the circumstances of three Hill Estates situated within the Kallakurichi Taluk of the district of South Arcot, belonging to the Pālaiagars named in the margin, and comprising 96 hill villages with their dependent hamlets. These estates do not appear to have come under consideration during the general resumption of Pālaiagars' lands made in this district in Fasli 1216, probably in consequence of their being situated in the then existing jāghīr of Sankarāpuram. After the revision of the jāghīr in Fasli 1229, enquiry was made on one or two occasions into the condition of the hill villages, but no decision was arrived at, nor was any report made to the Board of Revenue.

"2. The hill villages were never surveyed, nor have they a place in the Collector's accounts, and there are no sanads or other documents in the possession of the Pālaiagars from which information regarding their tenure can be obtained. There seems to be no doubt, however, that they were acquired in connection with the kāvali offices of the Pālaiagars, and they constitute in fact their mukhāsas, or villages given for their personal subsistence. Ariagoundan held no kāvali under this Government, but he has paid, ever since the days of the Nawāb, a small nazzar or pēshkash of Rupees 37-5-2, which was probably imposed in consequence of his holding no office. Both the other Pālaiagars, who hold their villages rent free, had kāvalis in the Government taluks, but with the abolition of their offices in Fasli 1216 their lands and fees were resumed and money pensions were conferred on them. Kurumbagoundan, however, continues to enjoy kāvali māniams in the villages of the resumed jāghīr, though he has long ceased to render any services for them.

"3. The mukhāsa villages enjoyed by the former District Revenue and Police Officers partook of the nature of personal grants, while the māniams and fees were more properly regarded as the emoluments of the office. The former were accordingly in several instances continued to the family when

[1] Aviārāmanmalai 4,259 feet and Navalūr peak 4,112 feet high.

the office was abolished, though the other emoluments attached to it wer discontinued. Acting on this view, the similar tenures found in Nellor have, under the sanction [1] of Government, been treated as personal grants ir the present settlement, and enfranchised on a quit-rent equal to one-eighth o their value; and, with the approval of Government, I propose to adopt a similar course in regard to the villages under notice, which appear to hav been held by the families of the Pālaiagars from very remote times. Th value of the villages will be carefully ascertained in communication with th Collector, and in the case of Ariagoundan the quit-rent to be imposed wil be in addition to his present pēshkash.

"4. From the accompanying memorandum of the assets and expenditure o one of these Pālaiagars, taken from a statement furnished by him to th Collector, it will be seen that a very large portion of their income is expende for various religious purposes and for the maintenance of a large persona establishment. I propose, however, to take no note of these alienations, an to impose the quit-rent upon the full value of the villages, leaving it to th Pālaiagars to make such retrenchment in their expenditure as they may fin expedient.

"5. There is another village, called Urukamangūr, situated in the plains belonging to the Pālaiagar Katcho Rāyan. This village is entered in th Collector's account as an izāra village owing perhaps to the circumstanc of its bearing a pēshkash, which has been paid from the days of the forme governments; but its tenure is similar to that of the other Pālaiagar's village above described, and I propose to enfranchise it at one-eighth of its value i addition to present pēshkash.

"6. This Pālaiagar, as well as Kurumbagoundan above referred to, enjoy kāvali māniams in the villages of the resumed jāghīr of Sankarapuram which are either fixed in extent or form a proportion of the Governmen lands annually cultivated by ryots. These māniams, as being more properl the emolument attached to the abolished kāvali offices, will, in bot instances, be enfranchised on a quit-rent equal to one-half of their value; an the fluctuating māniams, which consist of an annually varying percentag of land proportionate to the ayan cultivation, will be further commuted int a fixed extent of land with reference to the average cultivation of the las five or ten years.

"7. There are three small rent free hill villages in the Salem Collectorate which I believe to be of similar origin, and which are referred to in para graph 23 of my Instructions for that district. One of them, as therei mentioned, recently came under the notice of Government on the occurrenc of a lapse, and was continued on half assessment. This seems to hav been imposed on account of the defective title of the present holder rathe than in consideration of any defect in the tenure of the village, which di not then specially come under enquiry. In fixing the half assessment a considerable portion of the lands of the village alienated to persons an charitable institutions were excluded, which will be now treated as separat grants. I propose to enfranchise this village upon the assessment alread fixed by Government, and to treat the remaining two villages in precisely th same manner as the similar villages in South Arcot.

[1] Order of Government, dated 25th October 1860, No. 1951, paragraph 5.

" *A Memorandum showing the Assets and Expenditure of Kurumbagoundan Hill in Kallakurichi Taluk, South Arcot District,* 1862.

Particulars.				Amount.	Total.
				RS. A. P.	RS. A. P.
RECEIPTS.					
Total amount of the collections from the villages attached to the hill				1,288 4 2	
Toll paid on fire-wood and jungle-wood cut by people from the plains				35 0 0	
Kodali-vari or toll paid on the axe by the hill tribes for cutting bamboos, &c. for sale				15 0 0	
Rent from fruit trees				35 0 0	
Grazing tax on cattle and sheep from the plains grazing in the jungles attached to the hills ..				12 0 0	
Uluppai-vari or presents in kind given to the Palaiagar by the hill people on the occasion of Sankaranti or Pongal				60 0 0	
					1,445 4 2
EXPENSES.					
To the Pagoda of Varadarāja Perumāl of Pekkanam.				57 4 0	
Do. of Karia Rāmar of Valakuli ..				18 0 0	
Do. of Pallikonda Rāmar of Annalūr ..				45 0 0	
Do. of Arunāchalēsvarar of Parukanjiri ..				40 0 0	
Do. of Unnāmalai Amman of Jekkampat..				15 0 0	
Do. of Dropadi Amman of Pallāru ..				11 8 0	
Do. of Karia Perumāl of Jambai ..				17 8 0	
Do. of Sembiamman of Jambai				51 4 0	
Do. of Kumārasēkara of Pelāppuridu ..				45 12 0	
Do. of Sōlēamman of Vēdūr				45 8 0	
Do. of Sōlē Mālē Amman of Junadū ..				25 8 0	
Do. of Māriamman of Palaippattu ..				15 0 0	
Do. of Sembiamman of Palaippattu ..				10 8 0	
Do. of Dharmarāja of Kallipat				21 0 0	
To the Abishēkam ceremony expenses of the above Pagoda met from the Pongal receipts				30 0 0	
				448 12 0	
Establishment Charges.	RS.	A.	P.		
To 2 Vakils, per year	120	0	0		
,, 1 Samprati, do.	60	0	0		
,, 1 Sardon, do.	30	0	0		
,, 1 Kārvāri, do.	24	0	0		
,, 1 Kadukāval-māniam or jungle watch	12	0	0		
,, 1 Nattu-māniam, per year	12	0	0		
,, 1 Arasūr, do.	9	0	0		
,, 1 Tandalkār or money collector, per year	6	0	0		
,, 1 Adhikari or superintendent, do.	24	0	0		
,, 7 Peons, do.	144	0	0		
,, 1 Masālchi, do.	12	0	0		
,, 2 Watermen, do.	24	0	0		
,, 2 Servants, do.	24	0	0		
,, 6 Palanquin-bearers, do.	54	0	0		
,, 6 Bhirudukār or ensign bearers do.	36	0	0		
,, 2 Nattu Toties	18	0	0		
,, 2 Servants of flower garden of Arunāchalēsvaraswāmi of Tirunāmalai	42	0	0		
,, 1 Servant of do. of Palaiapat ..	9	0	0		
				660 0 0	
					1,108 12 0
Remaining to the Pālaiagar ..				..	336 8 2

(Signed) G. N. TAYLOR,
Inam Commissioner.

" *Order thereon*, 10*th April* 1862, *No.* 806.

" The Commissioner's proposals are approved.

(True Extract.)

(Signed) C. G. MASTER,
Deputy Secretary to Government."

The name Kalrāyan is a misnomer, but is so stereotyped that it would be pedantic to reform it. The tradition is that these hills were originally inhabited by a tribe of Vēdars or huntsmen, and that in the time of the Emperor Baber a chieftain named Chīla Nāyakan invaded and took possession of them. This name must, like the names of the rulers of the present sub-divisions, have been hereditary, as a chieftain of the same name has been referred to elsewhere [1] as giving trouble at the accession of the British Rāj. The hills were then known as a whole by the name of Chīlanāyakanmalai, a name now confined to a small hill in the Ūttankarai Taluk. During his rule the deity Kari Rāman, in the shape of a lingam, generated himself on the hills, an apparition regarded with such terror by Chīla Nāyakan that he fled incontinently. Kari Rāman meanwhile appeared to five brothers, the sons of Periamalaiāli of Kānchimandalam, and blessed them with these hills as an inheritance, directing them to come and take up their residence there. The names of these brothers were (1) Jadayagoundan, (2) Kurumbagoundan, (3) Ariagoundan, (4) Chinna Kalvi Rāyan and (5) Peria Kalvi Rāyan. It is from these latter two that portions of these hills came to be named the Chinna and Peria Kalvirāyans, and the whole to be spoken of as the Kalvirāyans or Kalrāyans, Kolroyans or Coleroys, as the name is now variously pronounced. It should be noted that these names, bestowed by the denizens of the low country, were not accepted by the Malaiālis, who called the hills Kari Rāmanmalai after the god Kari Rāman. The five brothers with their followers having settled on the hills, intermarried with the females of the aboriginal Vēdars, and lived under a sort of theocracy of which the patron god was Kari Rāman. Their tradition is that they never paid anything to the Sarkar and hold their hills under the god, and that, having paid no tribute to Haidar or Tīpu, they also remained unassessed for many years after the rest of the country was subjected by the English. In fact they deny that they are legitimately British subjects, saying that the British only got what Tīpu had, and that Tīpu never owned the Kalrāyans. For the theory of a theocracy the proportion of revenues expended on religious objects, as shown in the Inam Commissioner's letter above quoted, affords some foundation. Certainly the earliest enquiry recorded regarding them states that all the profits of cultivation were collected by the Pālaiagars and first applied to the car festival, and the gods Kari Rāman, Kāliyogi, Avatharamma and Perumālingāndi for the Kalrāyan Nāds, and Tirupati, Kurūmandurai, Yalaya Rāman and Thāylammal in the other Nāds. After these expenses were met the surplus belonged to the Malaiālis. The accounts of these receipts and disbursements were kept in a primitive way, the pattagar making knots on

[1] *Vide* sub Tīrtamalai, Ūttankarai notice.

a long rope to calculate the same. They acknowledge the authority of Tenāndēgoundan, the Malaiāli high priest, who, as mentioned elsewhere, has his head-quarters on the Chittērimalai near Tenkaraikōttai. The pattagars settle caste disputes and petty assaults, the penalties levied going to the gods; but they admitted (1843) that they recovered debts in the Civil Court at Salem when the caste panchayat gave no redress, and that they had heard that murder cases were reported to Government, though the headmen then examined knew of none such since they came to years of discretion. Thieving, they said, was unknown amongst them, any person reputed to be a thief being banished to the plains. They had a tradition that Captain Macleod, the first Assistant Collector, encamped near the Māriamman Choultry west of the travellers' bungalow at Āttūr, and proceeded with two other gentlemen to the hills, where he interrogated Āndigoundan (also an hereditary name), an aged Malaiāli, about the antecedents of the hills. They then dined under a mango tree near the village of Auvarai[1] (at the top of the southern slopes north of Āttūr), and got tobacco for smoking, and descended to Āttūr after discharging their guns at a distant tree. They are reported to have told the Malaiālis to make pūjā as usual, and to have summoned them to Āttūr to distribute presents. Accordingly some Malaiālis of both sexes came to Āttūr next day and got ten women's cloths and ten "mantles," which were purchased from Subbroya Chetti of Āttūr. They put on their cloths and went cheerfully to make pūjā, being assured that no one would trench or trespass on their rights. They say that three years after this three Europeans came to the hills and desired them to open their temple doors. On refusal two of these immediately descended the hill, but the third ascended a lofty rock, and, in retracing his steps, lost his way, and on dismounting from his horse went out of his mind, possibly from sunstroke. After this two Engineers ascended the hill (probably members of the Trigonometrical Survey), used their telescopes and planted a flag. After this they were attacked with fever, and when it abated they went away. With these exceptions, they said (1843) that no official, European or Native, ever ascended the hills. The account certainly is circumstantial, and it is strange that, if Colonel Read and his subordinates, who looked for their reward to a percentage on their assessment, thought that the hills belonged to Government, no steps were taken until 1861 to make a final settlement with the Pālaiagars. The right of purchasing the produce brought from the Jadayagoundan Nād used to be farmed out in the time of Captain Macleod and Mr. Hargrave; but after the time of Mr. Cockburn this practice was discontinued as an undue interference with trade. The Malaiālis of these hills, and indeed all the Kānchi Vellālar Malaiālis of this district, point to a stone in front of the temple of Kari Rāman as proving their origin, but this is not very clear and there is no date to fix the migration. The inscription runs as follows: "These hills are assigned by Venuvarāyan, the ruler who owned a lakh of horses of each different colour,[2] as a gift for the celebration of the car and other festivals in propitiation of Karia Perumal and other deities in the nāds of Chinnakalvirāyan and Periakalvirāyan. The people of the seven

[1] The village of Avarai on the Āttūr ghāt is 3,060 feet above the sea.

[2] *Vide* infra sub Āragalūr.

nāds are herein concerned, and are bound to give effect to the wishe the donor.[1] Whoever acts in violation of the above will be equally gr with one who kills a Kārampasuvu (cow with a black udder) at Benares

The Pachaimalais lie partly in the Trichinopoly District and are al 3,000 feet above sea level, containing 37 hamlets, the population of whic 2,166 persons. These hills are notoriously unhealthy for Europeans. Th are said to be sufficient tigers and cheetahs to make them a happy hunti ground, but this is probably an exaggeration.

Regarding these hills the Memoirs of the Geological Survey contain following:—

"The Pachaimalais are of less elevation than any of the four ranges alre described, and differ from them also in their shape, being of very irregu outline. Their greatest length, extending from north to south, is about miles measured to the extremities of the spurs respectively. In plan range has a very rude resemblance to an hour-glass in shape, being nea cut in two by two ravines of great size and depth opening to the north-e and south-west. Of the two parts thus formed, the north-western is larger, and has generally a higher level than the south-eastern. Besides rambling shape of the range, the most noteworthy and striking physi feature is the great steepness of the western slopes compared with those the east, which are rarely precipitous, and are broken by sundry long buttre like spurs projecting far into the low country. In other respects th plateaux differ in no way from those of the other ranges. Like them t are inhabited by numerous Malaiāli families of Vellāla caste, whose villa in many cases are situated amidst lovely scenery, but are unfortunately exempt from malarious influences, deadly to all but the hill people the selves.

"A very large and generally rich bed of magnetic iron stretches across p of the southern margin of the Tholūr or southern section of these hills, outline of which, looking to the south, is mainly due to the strike of strata, and agrees with it very nearly. The bed descends into the low co try near the saddle which divides the Essany Hill from the main mass of Pachaimalais; its course is then lost sight of. The relative positions of strata of the southern part of the Pachaimalais are most obscure owing to great contortion and probably also fracture which they have undergone. would therefore be hazardous to venture on any speculation as to which the great iron beds of the Thalaimalai and Kollimalai series they m represent, though an elaborate survey on a more extended scale would in probability establish some such connection.

"The western edge of the western part of the Pachaimalais shows a remar able and very sharply defined scarp running due north and south, whi appears to be entirely due to the north and south joints which are exte sively developed in that part of the country."

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[1] It is not very clear what these nāds mean. They might be supposed to signify t five jāghirs of the Kalrāyans with the Shevaroys and the Tenandē or Chittēri mal but this would exclude the people of the Vatthalamalai and the Pachaimalais, who cla common origin with the Kanchi Vellala Malaiālis of the Kalrāyans. The latter repudi any connection with the Kollimalai Malaialis, who do not appear themselves to affect be emigrants from Kānchi.

The Kollimalais are treated of more fully elsewhere. Portion of them only lies in this taluk, the rest being in Nāmakal (q.v.). Their height is about 4,000 feet[1] above the sea, and in this taluk they contain eight nāds. One portion of the hill on the south-western side is termed the Ainjūrmalai or the 'hill of the five villages,' population 4,299, and the other or eastern extremity is called Mūnūrmalai or the 'hill of the three villages' or nāds, population 1,216. The latter is close to Thammampatti and Shendārapatti. The Paithūr hills in the west centre of the taluk are, in their western extremity, termed the Pungavādi Karadu, Manjini Karadu or Pogayam Karadu. Their elevation is small, probably from 1,500 feet above the level of the plain downwards. On the Paithūr hills is a temple of Kāliamman where an annual festival is held in May. These latter hills have no produce to speak of. Their rugged outlines are rarely broken by a few widely-scattered Karungāli and Usalam trees and the usual scanty scrub.[2] The larger hill ranges have in varying quantities timber of considerable value. Tamarind, kadukai, kabilipodi, and surulpattai are collected to the value of Rupees 970 yearly from the Kalrāyans. Charcoal yields Rupees 351 and firewood Rupees 140. Timber and bamboos produce Rupees 2,000 per annum on an average.[3] Wheat, paddy, and various dry grains and spices are grown, of which mention will be found elsewhere. Appended is a table showing the land revenue derived from the principal hill ranges.

Fasli.	Names of Hills.	Punja.		Nanja.		Total.		Tree Tax.	Total Collections.
		Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.		
			RS.		RS.		RS.	RS.	RS.
1278	Kollimalais and Pachaimalais	5,993	5,027	438	503	6,431	5,530	174	5,704
1285	Peria Kalrāyan and Chinna Kalrāyan ..	9,687	9,692	453	455	10,140	10,147	287	10,434
	Total ..	15,680	14,719	891	958	16,571	15,677	461	16,138

During the Pongal feast all the Malaiālis of the Kalrāyans go a hunting, or as they term it for "Pār vēttai." Should the Pālaiagar fail to bring something down, usage requires that the pujāri should deprive him of his kudimi or top-knot. He generally begs himself off the personal degradation, and a servant undergoes the operation in his stead. Success in shooting on this day is supposed to involve prosperity for the whole year. These Malaiālis are Vellālars originally hailing from Kānchi and speak Tamil. Hindu love of offspring is illustrated by a custom prevailing amongst the Kollimalai Malaiālis. The sons when mere children are married to mature females, and the father-in-law of the bride assumes the performance of the procreative function, thus assuring for himself and his son a descendant to take them out of "Put." When the putative father comes of age and in

[1] Highest peak 4,663 feet.
[2] Their former wealth was appropriated to supply the smelting furnaces.
[3] This was written in 1876.

their turn his wife's male offspring are married, he performs for them t same office which his father did for him.

Thus not only is the religious idea involved in the words Putra a Kumāran carried out, but also the premature strain on the generat faculties which this tradition entails is avoided. The accommodation reciprocal, and there is something on physiological grounds to recommend Regarding the Jadayagoundan Nād, which is a continuation to east a north of the eastern end of the Periakalrāyans, mention would m naturally find a place in the information contributed from the South Ar District, to which the greater portion if not the whole of this nād belongs

COMMUNICATIONS.

The trunk road from Salem to Cuddalore intersects the taluk from w to east; on the south-west communication is opened w Nāmakal and Trichengode *viâ* Āyilpatti and the Rā puram valley, while to the south and south-west *viâ* Thammampatti a Laddivādi access is obtained to Trichinopoly. To the north, the Kōttaipa valley of the Ūttankarai taluk is tapped *viâ* Bēlūr and Thummal. T roads are under the special Local Fund establishment. The following i correct list of the roads up to date (1876):—

	MILES.
(1.) Trunk road, Salem to Cuddalore	29
(2.) Āttūr to Laddivādi	16
(3.) Thalaivāsal to Vīraganūr	10
(4.) Vālapādi to Thammampatti *viâ* Mallikarai and Kīrapatti kanavāy or ghāt	17
(5.) Thammampatti to Thadāvur	14
(6.) Āttūr to Āyilpatti	19
(7.) Vālapādi to Thummal	13
Total ..	118 [1]

There is nearly $1\frac{1}{2}$ mile of road per 10 square miles of area. The tru road has an avenue of trees, good in some places and bad in others owing the presence of salt in the soil. The road from Āttūr to Āyilpatti ha young avenue springing up, and the others are unsheltered. The Lo Fund roads in many places still require both gravelling and metalling, bei as yet little more than cart tracks, and many jungle streams require bridgi but they are quite good enough for local requirements. A toll is collect at the 17th milestone on the trunk road near Vālapādi [2] to cover the cost a skew bridge over the Kuduvēyār in the neighbourhood of Krishnāpura

CHIEF TOWNS.

Āttūr, the kasba of the taluk, means the village by the river (ஆறு, āru, : flected ஆற்று + ஊரு, a village, hence ஆற்றூரு). T natives, ignoring the etymology, spell it ஆத்தூர், and t English spell it Athoor, Ahtur, Athoor, Ahthur, Attore, &c. In the cens returns it is spelt in at least three different ways. Āttūr is the correct spelli It has been suggested that the name is a corruption of ஆற்று + ஓரம் + ஊ or the village *on the bank* of the river; but if so, the name could not have be legitimately contracted into its present dimensions. It is situated on t

[1] Yēthāpūr to Thummal, 9 miles, and Yēthāpūr to Bēlūr have been omitted.
[2] Since removed to Sēshaiyan Chāvadi.

Vasishtanadi, and in olden times was known as Ananthagiri, or the village of many hills, from the mountain ranges in the neighbourhood. The town is about three miles from the foot of the Periakalrāyan. It contains a population of 8,314 persons, residing in 1,371 houses, 8 of which are terraced, 627 tiled, and the remainder thatched. Most of the houses are smeared with red earth of peculiar colour found in the neighbourhood, from which also bricks are burnt, and the bright colouring is not unpleasing. The town is reputed to be feverish, and it is said that strangers generally suffer within two days of their arrival from dysentery and scalding of urine, attributed to the river water, which is supposed to gather some properties from the rocks between Ēthāpūr and Āttūr. The natives call it 'Gondaka-tannir' or sulphur water, and prefer to use well water. A large well, six 'mets'[1] deep, has lately been dug at a cost of Rupees 400, but a flow of water has not yet been obtained.[2] The town is the head-quarters of the Tahsildar, for whom one of the new standard kacheries has been built. The Public Works Department Overseer and Forest Overseer live there; a Local Fund Dispensary has been established lately, and the town contains a Post Office and Travellers' Bungalow. Except cart-building, by which some hundred carpenters make a livelihood, there is little local industry. Iron-smelting is carried on to a small extent, and the chief commodity dealt in is grain. Although not itself a great trading centre, much through-traffic passes on the Cuddalore and Salem road, and native travellers are accommodated in a spacious chattram, built at a cost of Rupees 25,000 by one Natthar Saheb. The town is intersected by good roads, which the residents have planted with cocoanut trees. An establishment aided from Local Funds is maintained for sanitary purposes. There are four indigo factories, worked for the sake of the manure yielded by the refuse Avarai as also for the indigo itself. Not less than 5 bārams at 20 maunds each, and worth from 700 to 800 rupees per bāram according to quality, are manufactured annually. A market is held every Saturday in a tope on the east of the town. Two-thirds of the inhabitants can read and write, the remainder being illiterate. The London Mission has opened a school which some 40 or 50 boys attend, while education of an elementary character is supplied by 3 pial schools, aggregating some 60 pupils, in one of which Hindustani is taught. There used to be a girls' school, but it was abolished[3] for want of funds. On the north bank of the river is a large fort to which an interesting story attaches. One Getti Muthaliar,[4] to whom local tradition assigns a date of about 100 years back, was out hunting, and, seeing a hare start from a bush, went to examine the spot, where he found the neck of an iron pot protruding. Continuing his researches, he disinterred seven of these pots full of gold pieces with which he built the fort. One of these pots is still preserved in the Perumāl koil in the fort. It is made of sheet iron $\frac{1}{16}$ of an inch thick and having a convex surface of 15·5 square feet. It is made in two pieces, joined together by iron fish-plates riveted to the

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[1] A 'mettu' means a man's height.

[2] During the cholera epidemic of 1875, of 227 cases 93 proved fatal.

[3] Since re-opened.

[4] This Getti Muthaliar must be sought for at least 200 years back if not more. At Kāvēripuram, Tāramangalam, Omalūr, and in several parts of the Coimbatūr District, his rule was established, as may be inferred from the numerous references to be found regarding him in the pages of Wilks and Buchanan. Possibly the name was hereditary.

upper and lower halves, and weighs 38¾ lbs. Its capacity is 5¾ cubic and when full it would contain about 1,430,784 pagoda pieces, equ Rupees 50,07,444. The seven pots would, therefore, supposing the sto be true, have contained the equivalent in gold of £3,505,420.

> "O si urnam argenti fors quæ mihi monstret, ut illi,
> Thesauro invento qui mercenarius agrum
> Illum ipsum mercatus aravit, dives amico
> Herculo!"

As there is only one pot forthcoming, and as 7 is a mystic number, probable that only one pot was found, but even so £500,744 was enormous treasure-trove.[1] The area of the fort is 62 acres, of which 18 now under cultivation, and if the remaining space available were bro under the plough it would be very desirable, as prickly-pear is springin everywhere.

The fort is in the form of a square, with batteries and bastions in the an and sides. The highest point is the flag-staff battery in the centre of south face. The glacis to the east is overgrown by trees. The south si guarded by the river, which when in flood runs some 20 feet deep, and other faces are protected by a ditch, which at the south-west angle is alv full of water. The outer wall of the ditch is roughly, and the river b strongly, revetted. The ramparts are of cut stone, well fitted without mo Inside are three large and one small bomb-proof chamber, the roofs of larger magazines being accessible by hidden stairs. There are the rem of two houses, the larger of which was occupied by the Company's offi when in garrison. The lower part of it is in Native, and the upper pa European, style. The smaller house is said to have been the residence of Commanding Officer, and near it is the grave of Colonel Murray, who die the 6th May 1799. A large vaulted chamber, occasionally utilized a Roman Catholic chapel, is said to have been the kacheri of Getti Mutha and a large building with inner court, constructed in the Mauresque s is supposed to have been his harem and dwelling-place; behind th quantity of stone shot weighing one maund each was found. On the so face of the ramparts is Getti Muthaliar's pleasure-house, a roof on pil with obtuse pointed arches. Near this is a water-gate cunningly built strongly defended, leading to the river, and on the west face is ano leading into the ditch. On the south-west angle is another flag-staff batt The fort gate[2] is in the centre of the east face. The town of Āttūr principally to the south and east of the fort. The buildings inside the fo which contains temples of Siva and Vishnu and a shrine of Muniappan, is supposed to be the guardian of the fort—are called Kōttai; those out the fort and north of the river are known as Mulluvādi. The eas portion of the town on the south of the river is known as Puthupett, and western portion is Āttūr proper.

Peddanāyakampālaiam on the Vasishtanadi is named after one Pe Nāyakan, a petty chief under the Maisūr Rāj, and has a large trad palmirah jaggery, areca and cocoa nuts with Tirupatūr, Salem and Vāni bādi. The scenery to the north is very beautiful, the foreground b

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[1] To the present day, whenever there is a heavy rainfall, small gold coins called G Fanams are found where water runs in the fort.

[2] *I.e.*, the chief gate; there is another on the west.

shadowed by the dark foliage of endless groves of palms, and in the back the purple hills close the view. Pedda Nāyakan had three wives, Errammāl, Chinnammāl and Thirumalaiammāl, who gave their names to three tanks which they constructed, viz., the Erramasamudram, Chinnamasamudram, &c. With Peddanāyakampālaiam are incorporated two hamlets called after Errammāl and Thirumalaiammāl. A third hamlet, named Chinnammasamudram, on the north of the river, is not included in Peddanāyakampālaiam. The village is healthy and there is little fever. Of 37 cases of cholera in the last epidemic only 7 were fatal. Besides the river the villagers get drinking water from a reservoir close to the trunk road. The streets, or rather lanes, which are very crooked, are in bad order, and no sanitary establishment supplements the efforts of the householders. Education is supplied by a pial school, in which some 40 boys learn Tamil. The population is 2,889, residing in 641 houses, of which 32 are terraced and 151 tiled.

Thadāvūr, on the north of the Swēthanadi, is one of the Trishwēkam villages, one-third of the collections of which go to the agrahāramdars, the remaining two-thirds going to Government. It has a population of 2,700 persons, residing in 392 houses, of which 1 is terraced and 36 are tiled. Excepting what the inhabitants do themselves, no sanitary measures are taken. On the south of the river cocoa-nut and areca-nut topes form pleasant camping-grounds. The drinking water is obtained from the river and from wells. The town is healthy, but out of 65 cases of cholera in Fasli 1285, 28 were fatal. An indigo factory is established here, save which no trade is carried on. Except some four rich people the inhabitants are poor. Some 60 boys attend the Local Fund schools, there being no pial schools here.

Vīraganūr, on the north-east of the Swēthanadi, has a population of 3,561 persons, residing in 452 houses, of which 39 are tiled and 413 are thatched. Twenty deaths occurred in eighty cases of cholera in Fasli 1285. The town is clean and has good roads. There is no trade here, the inhabitants being chiefly agricultural. Brass vessels are manufactured to suit the local demand, the brass workers being foreigners who come from Tanjore, and, after working for a time, go away again. The water-supply comes from the river. About 32 boys attend the Local Fund school.

Gengavalli has a population of 2,662 persons, residing in 416 houses, 2 of which are terraced, 37 are tiled, and the remainder thatched. It is built on the north bank of the Swēthanadi. The village is surrounded by cocoa and areca nut topes and nanja cultivation. Rice is exported. In 1875 there were 8 cases of cholera and 3 deaths. The river and wells supply drinking water. More than 40 boys attend the Local Fund school.

Thammampatti is on the south bank of the Swēthanadi and has a population of 5,314, residing in 1,052 houses, 14 of which are terraced, 175 tiled, and the remainder thatched. It is a large village with good streets, clean; the soft scenery of the Kollimalais to the south-west, and the jungles which fringe their base in the plains,* being very grateful when contrasted with the arid hillocks of the central portions of the taluk. South-east of the village is the hill called Manmalai. The only industry of the village is iron-smelting. The educational wants of the people are supplied by the London Mission School. In 1875 there were 27 deaths out of 67 cases of cholera.

Ēthāpūr is on the north bank of the Vasishtanadi. It is clean and has good streets and bazaars. Topes of palms and nanja fields are on every

side. The population is 2,510, residing in 538 houses, of which 2 terraced and 253 tiled. 19 persons died out of 40 attacked by choler 1875. The village is clean and drinking water is obtained from the r and wells. There is a Local Fund school attended by 40 pupils.

The following is a translation of a very interesting Shāsanam embod a deed of sale of land in the agrahāram of Yōthāpūr (Yātāpura) :—

Health and Wealth! On Saturday, the 13th day of the bright half of month of Jyeshtha, while the year Jaya was still current, and when the 1636 of the era of the increasingly victorious Shālivāhana (A.D. 17 corresponding with the year 4815 of the Kali era, was completed, during constellation Svāti and the astrological division Vāryān, and on the h half-day Vanik; on this auspicious day, while Shrimad Rājādhirāja R paramēshvara Rājamārtānda Praudha-pratāpa (Query Akilānda-pratā the conqueror of those who claimed to possess royal titles, whose stand bore the image of the Earth-goddess with the Boar, the unrivalled *Kri Rāja Vadeyar* of Maisūr, was ruling the earth, whose stable jewelled thr was at Shrīrangapattana, the form of the deed of sale, which the whol the learned townsmen, belonging to various tribal families, religious scho and Vedic divisions, residing in the tax-free Brāhman settlement of Yātāp otherwise called Shrīrāmasamudra, belonging to the district of Bōlūr in hill country of Magadhāmandala, and forming part of the district of Sa (Shālya) in Cheramandala, and at present situated in the district of Kunnat yalagara-nātu (Elu-kare-nādu elsewhere) within the dominions of the ab named great lord, have caused to be written and to be given to Cha Rājaiyyan, the son of Channa Rājaiyyan and grandson of Tāyūr Bas Rājaiyyan, of the Shrīvatsa Brāhmanical family, and the school of Āpastam and attached to the study of the Yajur Veda, is as follows :—Whereas have sold to you the piece of land situated in the space to the east of vacant sites for Brāhmans' houses, to the west of the river, to the north the southern row of houses, and to the south of the row of houses on northern side of the street, in the above named tax-free Brāhman vill called Shrī-Rāma-samudra, which is now the common property of the wh community, and on which a temple dedicated to Sāmba-sadā-shiva has b erected; and also the piece of land, sufficient for five houses, situated in southern side of the street to the west of the processional path behind western wall of the above temple, together with the piece of land formi a flower-garden, situated to the south of the above temple, extending fr the eastern boundary of the vacant house sites as far as the river on southern side: and whereas we have sold to you this land, and ha received from your hands in ready money in a single bag, which was exami and approved by the Komati money-dealer Venkatēshan, the sum of pagodas of the coin called Madhura-gopāla-chakra, which had been settled its price by an umpire appointed for that purpose with the concurrence both parties :—This copper-plate deed of sale has been caused to be writt and delivered to Channa Rājaiyyan, the son of Channa Rājaiyyan and gran son of Tāyūr Basava Rājaiyyan, of the Shrīvatsa Brāhmanical tribe and t school of Āpastamba, and a student of the Yajur Veda, by the whole learn town community of Shrī-Rāma-samudra belonging to various Brāhmani tribes, schools, and Vedic divisions, so that the eight land-appurtenanc namely, mines, hidden treasures, water, trees, rocks, and the present, futu

and contingent profits, existing in this land, together with the proprietary honours, may be for the benefit of this temple so long as the moon and sun endure. This deed was written with the consent of the whole learned town community, by the Secretary Timma Rāyappan, the son of Rāyipetta Rangappayyan. It was engraved by Chandrāchāri, the son of Mugonda Yallappāchāri. The signature of Koneṭaiya. The signature of Aḷagarapaiya. The signature of Upendra Somayājulu. The signature of Yajna Rāma Dikshatalu. The signature of Sadāshiva Dikshatalu. The signature of Nārana Somayādulu. Vedānthaṃ Rāma Bhatlu. Darbha Subā Bhatlu. Shrī Krishna Jyosyalu. Shrī Venkaṭapatti. Vemkaṭa Krishna Shāstralu. Pimna Somayājulu. Gumturu Guruvayya. Rāma Krishnaya. Patnam Tirumalaya. [All the above names are in the Canarese character. Then follow in Grantha letters] Shaṃkarayyan. Rāmajyosiyar. Sheshagiri Shastira. Shingarā Chāriyyar. [Then in Tamil letters] Shuppayan. [Then in Canarese letters] Koneṭaiyya.

Bēlūr is on the Vasishtanadi, and has a population of 1,647, residing in 460 houses, of which 224 are tiled. It is erroneously entered as Pērūr in the district census volume. Mention has been made of the white soil in the neighbourhood, supposed to be the ashes of a 'Yāgam' performed by Vasishta Rishi. A local legend says that in olden days a merchant, dealing in pepper, halted at the site of the present Siva pagoda, and, while grinding his curry-stuff, blood came out of the grinding stone. As he slept that night, Siva appearing to him asked what the merchandise which he carried with him consisted of. To this the merchant replied as a joke that he had ulunthu (black-gram) in his sacks. Next day he proceeded on his journey to Ulunthūrpēttai in South Arcot, and on unloading his goods he found, to his great loss, that all his pepper had been turned into black-gram. In answer to his prayers Siva restored the black-gram to its original form, and, according to the vow made in his distress, the trader built the Siva pagoda at Bēlūr. Inside this temple is an Iluppai tree, which is said in the third century back to have been a Nāga tree, in the next century a Mango, and finally to have become an Iluppai tree in this century. It is said that the seeds of this tree do not grow, and experiment seems to verify this. The village is surrounded by little hills and groves of palms. About 20 boys attend the pial school. In 1875, of 40 cases of cholera 13 proved fatal.

Thalaivāsal is a small village on the South Arcot frontier. It is so named because it was the chief entrance (தலை, head + வாசல், door) to the Rāja of Maisūr's territory from the dominions of the Nawāb of Arcot. It contains a travellers' bungalow and is on the Vasishtanadi.

Āragalūr, south-east of Thalaivāsal, has a population of 1,920, comprising 830 Kaikalars or weavers, a large proportion. Common cloths are made here in large quantities. Once in ten years the Kaikalars in numbers flock here for the Padaikalam festival. Like all weavers' towns it is rather dirty, and of 54 cases of cholera in 1875, 26 were fatal. The town is so named because in old days a chief named Venuvarāyan had a fort here surrounded by six trenches (ஆறு + அகழ்) of which there are no vestiges now except the name. He must have been a considerable riever, as he is said to have had a lakh of horses of each colour, black, bay, &c. There is only one pial school here. The people are indifferent to education, as the services of children are useful in the early stages of weaving.

Vālapādi is only notable as containing an indigo factory and a ₚ bungalow. It is on the boundary between the Salem and Āttūr Taluks formerly belonged to Salem. It is erroneously entered as Vānappā the district census volume. The Revenue Survey Taluk map goes a farther in mistaking Olaipādi, a little village south of the road and miles nearer to Āttūr, for Vālapādi. The symbols denoting a police st travellers' bungalow, &c., have been duly noted at Olaipādi.

CHIEF INDUSTRIES.

The inhabitants are mainly agricultural, manufacture little thems and require but little foreign goods. Except Āra there is no weaving village worth mention, such clot are wanted being imported from Kumbakōnam, Chedumbram, and elsew Strong country carts are made at Āttūr, and low-caste people smelt iron and at Mekkapillaiyūr, Nāgiyampatti, Thammampatti, Kondayāmpatt Shenthārapatti.

FAIRS AND FESTIVALS.

The want of regular markets has been remedied of late years and we fairs are now held at the following places: at] Kōmbai, Singipuram, Vīraganūr and Thalaivāsa Sundays; at Bēlūr on Mondays; at Putragoundanpāl and Gengavalli on Tuesdays; at Thummal and Thammampatti on We days; at Mallikarai on Thursdays; at Peddanāyakampālaiam on Frid and at Mangalapuram and Āttūr on Saturdays. There are no great an fairs in this taluk. The usual village car feasts are held at Āragalūr, N valūr, Āttūr, Gengavalli, and other places. The Padaikalam festival, every ten years at Āragalūr, has been already mentioned. At Kuppu damalai, north of Peddanāyakampālaiam, there is a festival (!) on e Saturday in Perathāsi, the chief feature of which is that people fast on day. This hill is called Chinna Tirupati or the Lesser Tirupati (Tripatt

EXPORTS AND IMPORTS.

On the subject of exports and imports, Mr. Goodrich wrote as follow "The import and export of grain is inconsiderable. dry grains are no more than enough for local cons tion. Some garden produce is sent to South Arcot Varagūr and villages north of Thalaivāsal, chillies and turmeric princip The Trichinopoly markets are accessible from Thammampatti and from south-east corner of the taluk (Laddivādi). Indigo is cultivated to extent. Vīraganūr exports plantains considerably. Rice is exported not largely, to Salem. The fact that a considerable quantity of rice is through from South Arcot to Salem goes to prove that Āttūr has not en to satisfy the Salem market." Still Mr. Goodrich estimated that some 1 garces were sent every year from Āttūr to Salem. It would be difficu ascertain the exact quantity, as much grain would be bought in Āttūr v imported from South Arcot, and be held as an import there, while on b again passed on to Salem it would be credited to Āttūr as an ex "Sugar is imported from Rāsipūr and Salem, and salt from South Ar Cloths are imported by Labbais from Madras, and by others from Kur kōnam and other places. The Labbais belong to Pallipatti in Coimb and are called 'Pallipatti Thulukar.' They bring cloths from Madras sell them on six months' credit to the ryots of Āttūr, whence they are ca 'Ārumāsa Kadankārar,' or the people who give six months' credit. taluk people report that, beside paddy, oil-seed, mochai, coriander, co chillies, tobacco, indigo, betel-nut, saffron, jaggery, kadukai (gall-r

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kabilipodi (a yellow dye), cocoanuts and tamarind are exported. The following statistics were supplied by the Tahsildar, and, in the absence of special machinery for their collection, are the best to be had :—

Imports.

Articles.	Whence imported.	Estimated quantity in Kandagams.	Approximate value in Rupees.	Remarks.
		KANDAGAMS.	RS.	
Salt ..	Merkānam ..	10,920	1,09,200	The Kandagam here mentioned = 80 Madras measures.
	Madras ..	2,000	20,000	
	Cuddalore ..	1,000	8,000	
		13,920	1,37,200	
Paddy ..	South Arcot ..	5,400	21,600	
		MAUNDS.		
Areca-nut..	Pālghāt and Coimbatūr ..	4,400	26,400	
		KANDAGAMS.		
Kambu ..	South Arcot ..	3,000	12,000	
Rāgi ..	Do. ..	2,000	8,000	
	Total ..	....	2,05,200	

Exports.

Articles.	Where exported.	Estimated quantity exported in Kandagams.	Approximate value in Rupees.	Remarks.
		KAND.	RS.	
Paddy ..	Salem	9,500	38,000	The Kandagam here referred to is the local Kandagam = 80 Madras measures. There is no means of ascertaining what the exact quantity exported is, as some produce merely changes hands between middlemen in transit from one place to another.
Chillies ..	North Arcot ..	2,500	6,250	
	Cuddalore ..	2,500	6,250	
Coriander ..	Salem	1,000	4,500	
Gingelly seed	Kumbakōnam ..	3,000	24,000	
	Pondicherry ..	3,000	24,000	
Lamp-oil seed	Do. ..	500	3,500	
	Tanjore ..	500	3,500	
		MDS.		
Tobacco ..	North Arcot .. Cuddalore ..	4,000	30,000	
Cotton ..	Trichengode ..	900	3,600	
	Erode, Bhawāni.	501	2,004	
Indigo ..	Do. ..	840	31,500	
Betel-nut ..	Tirupatūr ..	800	5,600	
	Bangalore ..	1,200	8,400	
	Total ..	...	1,91,104	

EDUCATION.

The Local Fund Board has established seven schools, at Mallikarai, Ēthāpuram, Vīraganūr, Thadāvūr, Shendārapatti, Uthayathūr and Gengavalli. The monthly pay of the teachers aggregates Rupees 64. Some 250 boys are taught in these schools, which are

all of a low standard. The London Mission has two schools, one at Āttī and the other at Thammampatti. Besides the above there are about 1(pial schools, one of which is a Hindustani school. In all the others Tam is taught. In the pial schools some 1,500 children receive instruction.

Regarding the Police the Superintendent writes as follows :—

POLICE.

There is only one Police Inspector for the whole taluk, and his heac quarters are Āttūr. The police stations are Āttūr, Vīra ganūr, Thalaivāsal, Thummal, Vālapādi, Āyilpatti, Tham mampatti, and Mallikarai. Graver crime in the years 1874 and 1875 was ε follows :—

Nature of Offence.	1874. Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.	1875. Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.
					RS.	RS.					RS.	RS.
Dacoity	..	..	..	..	..	..	1	1	11	7	425	43
House-breaking ..	15	7	10	8	1,225	110	13	6	12	12	2,203	64
Theft	56	32	68	56	778	236	42	22	51	47	467	128
Murder	1	..	..	..	..	..	..	..	..	..	..	..
Arson, Mischief, &c.[1]	..	..	..	..	..	..	1	..	..	..	..	..
Robbery	2	..	3	..	34	..	4	..	7	..	57	28

The ranges of Āttūr (except the Kalrāyan hill tracts), Vālapādi, Thala vāsal, and Mallikarai are healthy; but those of Vīraganūr, Thammampatt Thummal and Āyilpatti are the reverse. Fever and guinea-worm are tl prevalent diseases in the unhealthy station ranges. The Āttūr and Vālapā station-houses are built on the high road. The Hanumanthan Ghāt be connects Āyilpatti station and Nāmagiripett (Salem Taluk Division), and tl Manmalai Ghāt beat connects Thammampatti station and Uppiliapuram the Trichinopoly District.

Stations.	Road Beats.	Village Beats.	Prevalent class of people in each.	Villages in which Fair are held.
Āttūr	4	4	Vellālars and Odiārs ..	Peddanāyakampālaiam on Friday, Āttū kasba on Saturday.
Thalaivāsal ..	3	3	Vellālars and Oil-mongers.	Do.
Vīraganūr ..	4	3	Reddis and Odiārs ..	Kasba Bēlūr on Mon day.
Thammampatti ..	3	4	Reddis and Malaiālis..	Do.
Mallikarai ..	3	3	Vellālars	Do.
Āyilpatti ..	2	1	Odiārs and Malaiālis ..	Mangalapuram on Sa turday.
Vālapādi ..	4	2	Vellālars	Singipuram on Sunda Putragoundanpālaiam on Tuesday.
Thummal ..	2	3	Reddis, Malaiālis, and Lambādis	Kasba on Wednesday.

[1] The cases of Arson having been ledgered with Serious Mischief and other Cogn Offences, cannot be given separately.

At times Koravars and Pariahs of South Arcot and Trichinopoly Districts enter this division and commit crime in company with the known depredators of the division. Crime in Āttūr, Vālapādi, Vīraganūr, and Thammampatti stations is heavy, but in the other stations it is light.

BUNGALOWS.

There are bungalows at Āttūr, Vālapādi, and Thalaivāsal, and chattrams at Putragoundanpālaiam, built by the late Tahsildar Kuppasami Naidu; at Narasingapuram, built by Kitchi Chetti; at Āttūr, built by Natthar Saheb, to which Government contribute Rupees 60 per annum; and at Thalaivāsal, built by Krishnama Naidu.

RELIGIOUS ENDOWMENTS.

The following is a list of ready-money payments in support of native religious endowments :—

Village.	Name of Deity.	Amount. RS. A. P.	Total. RS. A. P.
Bēlūr	Thānthōni Iswara Swāmi	1,035 9 0	
	Ashtagaja Vēnugōpāla Swāmi ..	411 10 9	1,447 3 9
Āragalūr	Srikāmanātha Swāmi	435 11 6	
	Karivaratha Swāmi	384 10 0	
	Sōlēswara Swāmi	28 14 0	849 3 6
Ēthāpūr	Sāmba Mūrthi Swāmi	2,072 0 0	
	Lachmi Gōpāla Swāmi	665 7 0	2,737 7 0
Vīraganūr ..	Gajavaratha Swāmi	259 7 0	
	Gengāsunthara Iswara Swāmi ..	394 1 1	653 8 1
Āttūr	Sūkāyanirmalēswara Swāmi ..	976 8 0	
	Prasanna Venkata Rāmana Swāmi ..	842 4 11	
	Kodanda Rāma Swāmi	38 6 3	
	Kailāsanātha Swāmi	38 0 0	
	Pēttai Ānjanēya Swāmi	40 10 1	
	Kōttai Ānjanēya Swāmi	21 2 9	1,957 0 0
Thammampatti ..	Kathari Nārāyana Swāmi	449 10 8	
	Kāsi Visuvanāda Swāmi	133 14 0	
	Ānjanēya Swāmi	15 0 0	598 8 3
Nāvakurichi ..	Annapūrana Nārāyana Swāmi ..	82 9 0	
	Vaidyanāthēswara Swāmi	41 15 0	124 8 0
Naduvalūr	Kādāsanāda Swāmi	391 3 9	391 3 9
Ainjūrmalai Edapuli Nād	Perumālu Swāmi	94 9 6	94 9 6
			8,853 3 10

TOPES.

There are Jungle Conservancy topes in the following villages:—Āttūr (3), Putragoundanpālaiam, Kāttukōttai, Abhinavam, Peria Krishnāpuram, Ammanpālaiam, Thadāvūr, Ītchampatti, Mangalapuram, Narasingapuram, Bēlūr, Manjini, and Gōdumalai-Krishnāpuram (1 each).

CHAPTER III.

NĀMAKAL TALUK.

LATITUDE AND LONGITUDE.

BOUNDARIES.

AREA.

THE tāluk of Nāmakal is the most southerly tāluk in the district, and lies between 11° 5′ and 11° 25′ North Latitude and 75° 55′ and 78° 30′ East Longitude. It is bounded on the north by the tāluks of Trichengode, Salem, and Āttūr; on the east by the tāluk of Erode in Coimbatore and part of Trichengode; on the west by the Perambalūr tāluk in Trichinopoly; and on the south by the tāluks of Caroor and Museri in the districts of Coimbatore and Trichinopoly respectively. The area, as given in G.O., No. 404, dated 22nd March 1876, is 743 square miles or acres 475,520. The acreage as shown at page 33 of the census volume for the Salem District amounts to acres 359,073. From the latter return the area of unassessed hill lands is excluded. From the returns of the Revenue Survey Office it would appear that the area is 702 square miles or 449,280 acres. According to the figures adopted for the census of 1881 the area is—Government, acres 292,175; Inām, acres 19,402; Mitta, acres 202,234; total acres 513,811, or 802·83 square miles. The acreage given in the volume of census returns for the Salem District comprises the following items:—

	ACRES.
Government Land	149,550
Inām	19,244
Zamindāri[1]	190,279
Total ..	359,073

As compared with the return given in the Government Order above quoted there would still remain a difference of acres 116,447, or 181·9 square miles, to be accounted for. This probably consists of unsurveyed hill tracts.

TOPOGRAPHY.

The extreme length of the tāluk from north to south is 22 miles, and its breadth from east to west is 39 miles. The north-eastern portions are mountainous and its south-western area is flat. Its general aspect is dreary and uninteresting, the imposing mass of the Kollimalais and the rugged peaks of Naināmalai being the only redeeming features in the landscape. The traveller from the northern or Salem road enters the tāluk under the spur of Naināmalai, which rises to the east of the road. This hill,[2] bristling up in a congeries of jagged peaks, has a temple on its summit resembling the Thirukarugundram in Chingleput, but on a far grander scale. Leaving this behind the naked rock of

[1] It is worth noticing, from the standpoint of those who hold that the punja assessment is excessive, that here, in the best irrigated taluk in the district, the Mittadars still retain a larger acreage than that in ryotwari holdings. Other taluks, as Salem and Āttūr, have a larger nanja ayakat, but, considering the richness of the silt deposits and the certainty of the supply from the Kāvēri, Nāmakal has the advantage.

[2] Large quantities of honey are obtained on the Naināmalai.

Nāmakal is recognized, looming some 8 or 9 miles off, over a level tract of poor punja land. Beyond Nāmakal to the south-east is the insignificant range of the Thalaimalais. From Valayapatti, in the southern extremity of the tāluk, a chain of diminutive hills extends in a north-westerly direction for about 6 miles. South and south-east the Kāvēri, whose waters are skilfully diverted, enriches the soil, and along the banks of the irrigation channels groves of plantains and cocoanuts, areca-palms and betel vines refresh the weary gaze. This is the Garden of Nāmakal, the El Dorado of the district, and truly here doth the desert blossom as the rose. From the Durgam or Hill Fort on the Nāmakal a bird's-eye view of the country is obtained. On the east the cloud-capped ridge of the Kollimalais rises somewhat abruptly from the plain, to a height of from 3,107 to 4,663 feet, stretching towards the north and north-east and covering, in this tāluk, an area of about 100 square miles. The Kāvēri is too distant to be seen, and there are but few tanks to reflect[1] the morning sun. Far away to the horizon on the west and south is a dull expanse of plain, broken only by upstanding ribs of gneiss, or by hills so nearly denuded that their burnt brown sides recall the inhospitable cliffs of Aden. The soil in the immediate vicinity of the durgam is poor red or pale sandy punja land, morambu and gneiss being close to the surface. This, however, is no fair criticism of the soil throughout the tāluk, which, owing to the alluvial deposits of the Kāvēri, and the detritus of the Kollimalais, is exceedingly rich on the west, south, and eastern borders, and contains all the variations from black cotton soil to red clay, red loam and light gravel. Even the poorer soils are made, by careful husbandry, to vie in fertility with the more favoured tracts. The black loam which prevails towards the east is the most fertile, yielding cotton and dry grains in abundance. It not only long retains moisture, but possesses great power of absorbing it from the atmosphere, a fact to which much of its productiveness is attributable. It varies in depth from 4 to 10 feet and more. After black loam, the soil most held in estimation is red soil mixed with sand; next to this red soil mixed with gravel; then soil composed almost entirely of sand and gravel; and, lastly, and inferior to all the preceding, the light and sandy soils. Red and sandy soils hold little moisture, and, in many cases, owing to the propinquity of rock to the surface, deep ploughing, the only remedy for such a defect, is precluded; even supposing, a contingency far distant, that the eyes of the ryots could be opened to the advantages of improved agricultural implements and systems. According to the Settlement Department 84 per cent. of the soil in the tāluk was red loamy or red sandy soil, 12 per cent. was regar, and only 4 per cent.[2] or acres 5,155 exceptional. This referred strictly to amāni lands; but the same holds good of mitta lands also. Some of the mittas however, Shendamangalam for instance, are superior in soil to the Amāni lands.

CLIMATE.

METEOROLOGY.

The climate generally is hot and dry, assimilating in character to that of Trichinopoly, the neighbouring district. The mornings, however, are generally cool and refreshing. In the hottest months, April and May, the heat is oppressive and the sky overcast, dust storms and pelting showers heralding the advent of the south-west monsoon. East of Nāmakal, and especially

[1] This was written in 1876, a year in which both monsoons failed.

[2] This is, comparatively, a very large percentage. In Ūttankarai the "exceptional" soil was insufficient to deserve the dignity of a percentage.

in the tracts near the Kollimalais, the rain is, as a rule, earlier and more plentiful than elsewhere. The south-west monsoon, of which this tāluk gets little, continues till the end of August, and in June and July a high wind prevails which tears the gravel off the roads, exposing the metalling, and from its vicious persistency makes life almost intolerable. Towards the end of September symptoms of the north-east monsoon exhibit themselves, and the rainy season, commencing in the middle of October, lasts up to the first week in December. The true north-east wind without rain commences to blow in January and, after frequent lulls, dies out in the beginning of March. The temperature varies from 70° Fahr. in the coldest mornings to 105° or more in the hot weather, the level portion of the taluk being from 450 to 800 feet above the sea. The subjoined table shows the rainfall in Nāmakal for ten years, 1866-67 to 1875-76 :—

SEA LEVEL.

RAINFALL.

Year.	Rainfall. IN. TEN.	Remarks.
1866-67	19 6	Cyclones occurred in the months of May 1872 and May 1874. That the rainfall of 1873-74 should, notwithstanding the cyclone, amount to 19 inches only shows how much the monsoon must have failed. The year 1876-77 promises to be even more unfavourable than its predecessors.
1867-68	23 3	
1868-69	22 5	
1869-70	27 7½	
1870-71	30 9	
1871-72	28 9	
1872-73	36 4	
1873-74	19 6½	
1874-75	20 1½	
1875-76	19 9¾	
Average ..	24 9⅛	

The above was written in 1876; the prediction was disastrously fulfilled.

Subjoined is the rainfall for the years 1872–78, according to the month; it is taken from the Collector's register, the figures previously given being supplied from the taluk.

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	..	..	0 2	7 9	4 6	1 8	4 7	6 3	3 9	5 4	1 6	36 4
1873 ..	0 8½	..	3 3½	2 2	..	0 5⅓	3 5	0 9½	7 5½	0 5	0 2	19 6⅛
1874 ..	..	..	..	3 6½	0 5	3 1	7 4½	0 6½	2 7	2 1	..	20 1½
1875 ..	..	1 2½	2 0½	3 4	2 5	0 6¾	3 4	0 2½	6 0	0 4½	..	19 9¾
1876 ..	..	..	0 5	6 3½	..	3 3	2 9	1 4	2 2¼	0 7¼	0 4½	16 8½
1877 ..	..	..	0 9½	3 6	1 0	0 9½	..	8 9¾	15 6	3 8	2 3½	37 2¼
1878 ..	..	..	0 7	5 0⅓	1 8¾	8 6 7/10	4 5	5 5 7/10	4 4⅕	4 5⅓	0 7	36 0 1/20
											Total ..	186 2 1/10
											Average ..	26 6 11/40

The people complain of deficiency in the rainfall for the last fifteen, and especially during the last three years (1873-1876), attributable probably to reckless felling in forests and jungles. They say that the rain in old times was plentiful, three heavy falls being certain in each of the rainy months—June to November—and some rain falling invariably in other months. The deficiency was accounted for by a Brāhman as due to the sins of the people generally, and, in the case of his own caste especially, to the neglect or perfunctory performance of their religious rites and ceremonies.

HEALTH.

The health of the tāluk is good. Small-pox, formerly endemic, and more particularly so amongst the lower classes, whose ignorant prejudices against vaccination were the strongest, is gradually yielding to the exertions of the Vaccine Department. Cholera here, as elsewhere, has its occasional outbreaks; but is more under control now than formerly. Fever, at certain seasons of the year, prevails, mostly at Vēlūr and on the Kollimalais, but there is little mortality from this cause.

MINERALOGY. GEOLOGY.

With reference to the mineralogy of the tāluk, it may be mentioned here in passing that the principal product is iron, chiefly in the form of black sand, found in the Naināmalai, and smelted in the ordinary native fashion at Shendamangalam by Pullars and other low-caste people. From the ore so obtained domestic and agricultural implements for local use are manufactured. Saltpetre, as stated elsewhere, is an item of trade, and there is a tradition that precious stones are to be found in a hill near Valayapatti; but this is doubtful, as excavations have brought nothing of the kind to light, and the story is probably due to the finding of some small coloured pebbles in the vicinity. The formation, like that of the rest of the district, is gneissic, with red soil on the surface. Alluvial deposits skirt the Kāvēri, and granite is more plentiful, especially towards the south-east corner; the usual trap dykes and magnetic iron beds appear, with the usual parallelism, and the only beds of crystalline limestone in gneiss which have been observed in the surveyed portion of the district are found to the south-west of Nāmakal. More than two-thirds of the taluk to the south and east have come within the operations of the Geological Survey. Magnesite is found in some places, as, for instance, at Pavitram south of the Kollimalais, and chlorite schists to the south-east of Thāthayangārpēttai. Blown sand-hills are being formed on a small scale[1] on the north bank of the Kāvēri a few miles west of Moganūr. It would be well worth the student's while to visit the Mahadēvi hill, between the Kollimalais and the Thalaimalai, to study the great sigmoid curve of the strata, which is most interestingly illustrative of the bedding.

POPULATION.

The population according to the last census[2] amounts to 261,009, showing an increase of 38,225 over the returns for the previous census. Of these 127,880 were males and 133,129 were females.[3] The Hindu population amounts to 257,584 persons, of whom

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[1] Near Manapalli: these are very small; they are large however north of Jēdarpālaiam towards Sholasiramani.

[2] *Vide* page 288, Vol. II, Supplement Tables of Census Returns. This tallies with the figures given in the Government order above quoted. In the volume specially compiled for the Salem District the population is entered at 273,382.

[3] It is strange that in the adjoining taluk of Trichengode the males outnumber the females. Here they are in a marked minority.

197,545 worship Shiva and 60,039 worship Vishnu. The Mahometan population, in a total of 2,846, comprises 1,478 of the Sunni and 65 of the Shia persuasion. The remaining 1,303 followers of the Prophet are classed under the head of 'others.'[1] The total of the Christian population is given at 578; of these 553 are natives, 486 being Roman Catholics and 67 Protestants. Their numbers would appear to be on the decline, the census taken in Fasli 1276 (1865-66) showing 685 Christians, or 107 more than were registered in 1871. According to the last census 42,059 persons belong to the agricultural classes, but this, containing as it does males only, is apt to mislead. If the females are added, the total would be more than doubled. The old census, in which women and children were entered as following the family profession, estimated the number of the agricultural classes at 161,593, which, allowing for the increase of population, would now be far below the mark. In the last census 20,744 adult males are classed as 'labourers,' the great majority of whom are probably agricultural labourers. Next to these in importance rank the weavers, numbering 5,320 adult males.

CONDITION OF THE PEOPLE.

The condition of the people varies from luxury to the lowest degree of indigence, tempered only by that universal charity towards the poor which is the great virtue of Hindus. The richer classes have their rice and ghee, while the poorer subsist mainly on rāgi. Tobacco is used by all classes in all its forms. One who knew them well described the moral condition of the people as "on the whole inferior to that of any part of the world—chicanery, litigation, false complaints and violence are the characteristics of the people"—excepting the inhabitants of the kasba he sets them down as indifferent to education, and apparently undesirous of improving their moral condition. The writer was a native, but no cosmopolite. Although regarding the tāluk, which he knew well, his opinion is worthy of attention, his comparison is not altogether admissible, though the Police returns bear it out to some extent, as crime and litigation are more troublesome in this tāluk than anywhere else in the district.

INCOME TAX RETURNS.

Under Act IX of 1869 Rupees 3,680 were collected in the tāluk in Fasli 1279 and Rupees 6,736 in Fasli 1280. The following return shows the incidence of the Imperial License-tax in the year 1878:—

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[1] Here, as in Trichengode, 'others' are unusually numerous as compared with the familiar denominations of Masalmans.

Trade, Dealing, or Industry.	Class.	Annual Income from			Number of Persons taxed.	Rate of Tax on each Person.	Total of Taxes paid.
		RS.		RS.		RS.	RS.
Money lending	VIII.	5,000	to	10,000	1	100	100
Do.	IX.	2,500	to	5,000	10	50	500
Do.	X.	1,250	to	2,500	32	25	800
Do.	XI.	500	to	1,250	105	10	1,050
Do.	XII.	200	to	500	108	4	432
Shop-keepers	VIII.	5,000	to	10,000	1	100	100
Do.	X.	1,250	to	2,500	1	25	25
Do.	XI.	500	to	1,250	20	10	200
Do.	XII.	200	to	500	258	4	1,032
In grain	X.	1,250	to	2,500	5	25	125
Do.	XI.	500	to	1,250	12	10	120
Do.	XII.	200	to	500	15	4	60
In oil	IX.	2,500	to	5,000	1	50	50
Do.	XI.	500	to	1,250	5	10	50
Do	XII.	200	to	500	2	4	8
In ghee	X.	1,250	to	2,500	2	25	50
Do.	XII.	200	to	500	9	4	36
In twist	XI.	500	to	1,250	4	10	40
Do.	XII.	200	to	500	72	4	288
In cloth	X.	1,250	to	2,500	2	25	50
Do.	XI.	500	to	1,250	17	10	170
Do.	XII.	200	to	500	72	4	288
In gold	X.	1,250	to	2,500	2	25	50
Do.	XII.	200	to	500	9	4	36
Lapidary	XII.	200	to	500	1	4	4
Carpentry	XII.	200	to	500	14	4	56
Smith	XII.	200	to	500	41	4	164
Stone-cutters ..	XI.	500	to	1,250	2	10	20
	XII.	200	to	500	2	4	8
Wudders	XI.	500	to	1,250	1	10	10
	XII.	200	to	500	1	4	4
In bricks	XII.	200	to	500	1	4	4
				Total ..	828	..	5,930

HOUSES.

The number of houses[1] in the tāluk is 55,019, which gives an average of 4·74 persons to each house.[2] 4,750 houses are returned as uninhabited, and, if these are deducted from the total, the average of inhabitants per house rises to 5·19. The terraced houses number 522, a sure indication of wealth. 1,143 houses are tiled, 55,303 thatched, and regarding the balance of 50 no particulars are given.

VILLAGES.

The number of inhabited villages in the tāluk according to the census returns is 182. This must be taken to mean 'thāi' or 'mother' villages, with their hamlets, as in the district volume the villages are entered as (1) Government villages 275; (2) Mitta

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[1] *Vide* page 288, Vol. II of the Census Returns. In the volume specially prepared for the Salem District the total given is 76,082, or 3·43 persons to each house. The figures given in the text are probably nearer the mark.

[2] Here, as in Trichengode, the average of persons to each house is low, as might be expected in a wealthy taluk, where the members of Hindu families can better afford separate house accommodation.

villages 271, and (3) Shrotriem villages 30. The following return, prepared in 1868, shows the villages as distinct from their hamlets:—

Description.	No. of Permanently-settled Estates.	Mausā or Principal Villages.	Hamlets.	Total.
Amāni or Government villages ..	..	103	296	399
Favorably assessed or alienated villages.	..	11	7	18
Permanently-settled estates or mittas..	34	83	189	272
Total ..	34	197	492	689

The following return shows the grouping of the villages for administrative purposes, before and after the recent revision of establishment:—

Grouping.

Particulars.	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Totis.	Uddāris.	Talaiyāris.	Vettiyans.	Joint Talaiyāris or Vettiyans.	Cost of Establishment per Annum.
												RS. A. P.
Establishment before revision	103	103	71	3	86	..	222	61	..	..	..	9,786 6 9
Establishment after revision	96	96	80	27	65	27	..	..	153	134	..	21,240 0 0
Establishment in unsurveyed villages.	7	7	7	..	7	..	..	..	9	7	..	1,152 0 0

The revenue of the tāluk, according to the demand for Fasli 1284, amounts to Rupees 4,78,471 as distributed under the following items:—

Revenue.

	RS.	RS.
I. Land Revenue—		
(a) Permanently-settled Estates ..	1,44,119	
(b) Ryotwari	1,91,567	
(c) Agrahāram Jodigai	9,767	
(d) Land Revenue Miscellaneous.	17,108	
		3,62,561
II. Forests		7,871
III. Abkāri		27,200
IV. Stamps		25,773
V. Road Fund		25,978
VI. Special Funds		15,440
VII. Village Cess		13,648
Total ..		4,78,471

This return shows the state of things after the new settlement had been three years in force. A comparison with the revenue for Fasli 1276 will be interesting:—

	RS.	RS.
I. Land Revenue—		
(*a*) Permanently-settled Estates ..	1,44,118	
(*b*) Ryotwari	2,02,134	
(*c*) Agrahāram Jodigai	9,694	
(*d*) Miscellaneous	13,901	
		3,69,847
II. Abkāri		19,500
III. Local Funds		12,527
IV. Road Cess		5,959
V. Stamps		15,670
Total ..		4,23,503

This shows an increase of Rupees 34,968. The ryotwari collections fell off somewhat, owing partly to reduction of assessment under the Kāvēri channels; the large excess of area brought to light by the survey led practically to an increase of taxation, and the collections fell off after the new settlement was introduced. In other items revenue has expanded and new items of taxation have been introduced.

INCIDENCE OF TAXATION.

The incidence of taxation in the tāluk according to the first of the above returns is at the rate of Rupees 1-13-3, and that of land revenue alone is at the rate of Rupees 1-6-2 nearly per head of the population. The following is the rent-roll for Fasli 1286:—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	Assessment.
		RS.			RS.			RS.
Under Rs. 10 ..	6,957	16,736	4,157	33,153	19,760	11,114	40,110	36,496
Rupees 10 to 30 ..	2,206	28,422	3,113	29,160	49,555	5,319	31,366	77,977
,, 30 to 50 ..	303	8,278	405	2,638	11,083	708	2,941	19,361
,, 50 to 100 ..	274	10,604	169	688	10,755	443	962	21,359
,, 100 to 250 ..	46	5,261	39	115	6,833	85	161	12,094
,, 250 to 500 ..	6	1,764	3	13	1,120	9	19	2,884
,, 500 to 1,000 ..	1	533	..	..	..	1	1	533
Total ..	9,793	71,598	7,886	65,767	99,106	17,679	75,560	1,70,704

The incidence of land revenue ryotwari on each individual pattadar was at the rate of Rupees 2-4-2 each.

Conditions of Agriculture.

Agriculture here, as elsewhere in the district, is conducted according to the primitive native customs, without any intermixture of European improvements. The manures used are cow-dung, decayed plants, and ashes. For dry crops the ground is ploughed over two or three times after the first fall of rain, and again once or twice before sowing, which is generally in June and July, the seed being thrown in broadcast. A month after sowing, or when the germinated plants have attained a span's height, a light plough, with no iron on the coulter, is run through the ground to clear it of weeds and thin the plants. In the second month the weeds are removed by coolies, chiefly females. The speciality of the tāluk is its cotton crop classed as Uppam Paruthi, or annual, and Lādam Paruthi, or the crop which lasts three years. Both are indigenous, the Uppam Paruthi being the staple article. It is grown to most advantage in the deep black soils, and is also grown in light soils, but the yield is inferior. It is generally sown with dry grains, such as Bengal-gram, thinai, castor-oil seed, &c., between the rows. In ordinary seasons the Uppam Paruthi bears in February and March. Should rain fall, the crop is again cleared of weeds, and a second picking, amounting to about one-half the first crop, is gathered. The stems of the plant are used for making tatties, and the seed is excellent food for cattle. The triennial cotton or Lādam Paruthi thrives best on a soil consisting of light red loam mixed with gravel and sand, and generally on the light soils on which the dry grains are cultivated, soils which retain much moisture being unsuited to this species.[1] For the Uppam crop the soil is well manured and ploughed once or twice. In July or August the seed is sown, and after a month, when the plant is a span high, it is weeded by hand, which operation is repeated in the third month when the plant reaches the height of a cubit. The Lādam crop similarly requires good manuring, the penning of sheep on the land being the course usually adopted. Ploughing is repeated four or five times, and in December or January the seed is sown. In May or June, after rain has fallen, the land is again ploughed twice or thrice to weed and thin the plants. The crop is gathered in July and August. In the second and third years the plantation is ploughed and cleared as in the first year, and the cotton picked at the same time. When the plant begins to droop it is rooted out.

Wet and garden lands, irrigated by tanks and wells, are ploughed over in April and cholam immediately sown as the first crop. When the plants are a span high they are cleared of weeds, as also when they attain the height of a cubit. The second crop is paddy, for which the land is flooded and ploughed some six times in September. Bundles of the leaves of the Āvāram and Kolingi cheddi, at the rate of one hundred bundles per acre, are well trodden in, forming, according to native ideas, the richest manure. After this the seed is sown. A month after sowing the plants are weeded, and twenty days after weeding some are transplanted should they be growing too closely.

The staple crop under the Kāvēri channels is rice, which is produced far in excess of local demand. As a rule two crops, and sometimes three, are

[1] The Tahsildar of Āttūr, who has experimented with New Orleans cotton, says that the yield improves in proportion as the rainfall is scanty.

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produced within the year, under favourable circumstances five crops being gathered in two years. The first crop is the sambā and the second the kār paddy. The latter is of quicker growth and coarser in the grain than the former. Sambā is sown in August and reaped in January, kār being sown in February and reaped in June. The seed is first sown in beds, and transplanted when a span high to fields prepared as above for rice cultivation. Manure is not much used under the Kāvēri channels, the silt brought down by the river, and the stubble, sufficing for the nourishment of the crop. The average produce of a chēyi of land (= 1¼ acre) under these channels is estimated at 5 pothis, each equal to 192 Madras measures. A pothi was valued at Rupees 10 in 1869. The present year (1876) being almost a famine year, a quotation of price would be no criterion of the average. It must be remembered that the above is the price for paddy in the husk, which is much more bulky than the rice prepared for the table. The total quantity of paddy grown under the Kāvēri channels was estimated, in 1868, at 17,796 pothis. In the earlier stages of the cultivation a much larger quantity of water is required for the crop than in the later stages when the land has been long saturated. The shade afforded by the plants themselves also contributes to economy in the use of water, so that, as the crop matures, one-fourth the supply needed in the first month suffices. For some days prior to reaping the fields receive no water.

RETURN OF CATTLE.

There are 39,579 ploughing cattle in the tāluk, 19,298 cows, 8,551 heifers, 5,472 buffalos and 117,689 sheep and goats. As there are no extensive jungles in the plains the ryots maintain only so many cattle as are required for agricultural purposes, for milk, and for reproduction. A cow yielding one Madras measure of milk will fetch as much as Rupees 40, from which prices range downwards. Under 'sheep' are entered the Kurumbādu (குறும்பாடு), a black or brown fleecy sheep; the Shemmariādu (செம்மறியாடு), a reddish sheep; and the Vellādu (வெள்ளாடு) or true goat. Half the total number are goats, and the other half comprises in equal numbers the two breeds of sheep.

SETTLEMENT.

The new settlement was introduced in Fasli 1281, and, at first sight, apparently favoured the extension of cultivation as will be seen from the following statement[1] for amāni villages for the last fasli under the old and the first fasli under the new settlement.

Fasli Year.	Acreage under Patta.	Assessment.
		RS.
1281	97,227	1,98,678
1282	1,14,370	2,01,132
Total ..	+ 17,143	+ 2,454

The average rates for dry and wet lands under the new settlement are

[1] These figures were obtained from the taluk. It may be doubted if there was any large genuine increase in holdings after the new settlement was introduced. 18 per cent. increase of areas followed from the new survey, and it would be a mere juggling of figures to set this down as an increased demand for land.

Rupees 1-2-3 and Rupees 7-10-3 respectively as against Rupees 1-5-4 and 8-11-6, the rates previously in force.

PUNJA AND NANJA RATES.

The assessment in the Nāmakal Tāluk was, up to the year 1859, excessive and crushing, especially in lands held under the Kāvēri channels. The majority of the agricultural classes were scarcely able to discharge the Government demand, and were thrown into the hands of the sowcars, many being obliged to sell their farming stock and abandon their holdings, all as a rule being greatly impoverished. About the year 1859 Messrs. Bourdillon and Maltby were instrumental in bringing about a partial reduction in other districts, and similar relief was afforded in this district under the auspices of the then Collector, Mr. Brett, the lands under the Kāvēri channels, however, not participating in the benefit. The reason assigned for excluding them was that the assessment of these lands had been reduced in Fasli 1228 by Mr. Hargrave. The immediate rebound which followed the liberal policy adopted in 1859 rewarded those whose efforts had contributed to its adoption, and had due consideration given to it in the earlier stages of the new settlement in force since 1871. The accompanying table shows the effect of the concessions made in 1859, after the system had been seven years in working.

Cultivation and Revenue in Fasli 1269 (1858-59).													
Dry Lands.				Wet Lands.				Total.				Percentage of Reduction.	
Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Assessment on Dry Lands.	Assessment on Wet Lands.
85,356	Rs. 1,34,524	Rs. 17,756	Rs. 1,19,768	6,881	Rs. 73,173	Rs. 3,222	Rs. 69,951	92,237	Rs. 2,10,697	Rs. 20,978	Rs. 1,89,719	Rs. 12-14-6	Rs. 4-6-5

Cultivation and Revenue in Fasli 1276 (1865-66).						Increase.						Percentage of Increase of Cultivation and Revenue in Fasli 1276 as compared with Fasli 1269.	
Dry Lands.		Wet Lands.		Total.		Dry Lands.		Wet Lands.		Total.			
Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage under Cultivation.	Revenue.
93,272	Rs. 1,30,571	7,193	Rs. 71,455	1,00,465	Rs. 2,02,026	7,916	Rs. 10,803	312	Rs. 1,504	8,228	Rs. 12,307	8·9	Rs. 6-7-9

The more equitable rates prevailing in later years, together with the stimulus of higher prices, have conduced to the accumulation of agricultural

wealth and the amelioration of the condition of the ryots. Of this the increased receipts under the head of stamp revenue is partly an index. The rates in force between 1859 and 1871 varied by sums of 2 annas from Rs. 1-2-0 to Rs. 4 for punja lands and by sums of 4 annas from Rs. 4-12-0 to Rs. 14 for nanja lands other than those under the Kāvēri channels. For these latter the rates varied from Rs. 5-6-0 to Rs. 29-8-0 per acre. The condition of the holders under these channels previous to the new settlement of Fasli 1282 was such that nothing but the high prices consequent on the famine of 1866 had enabled them to pay their way. These prices being artificial and abnormal a fall was inevitable, and the reduction of assessment was only a question of time. For garden lands, Tottakāl, special rates still prevailed after 1859 up to 1867, when Government ordered that they should all be classed as punja or dry with a maximum assessment of Rs. 4. The settlement in force since 1871 abolished the invidious distinction between the lands under the Kāvēri channels and other nanja lands, and the rates now in force vary from As. 6 to Rs. 5 for punja and from Rs. 2-8-0 to Rs. 14 for all classes of nanja. The sums payable as special—so-called voluntary—contributions by holders under the Kāvēri channels make their actual payments greater than the nominal settlement rates would indicate; but these fees are expended wholly in the interests of those who pay them, and supersede by an organized system the fitful Kudimaramat on which the channels formerly depended for maintenance and protection.

The acreage of surveyed Government lands in the tāluk amounts to acres 169,303. That the advance inferable from the last statement did not, chiefly owing to the excess shown by survey, last under the new settlement will be plain from the following statement of holdings in Fasli 1284. With this, however, should be compared the state of things prevailing two years later as shown by the rent-roll for Fasli 1286 given above. Matters are even worse now.

Description.	Punja.		Nanja.		Total.	
	Acres.	Assessment.	Acres.	Assessment.	Acres.	Assessment.
		RS.		RS.		RS.
Lands in Government villages under cultivation	100,560	1,14,186	10,671	81,860	111,231	1,96,046
Patta lands left waste ..	4,014	3,376	231	1,263	4,245	5,639
Podukāl waste or land still available for cultivation ..	31,808	20,080	1,081	7,167	32,889	27,247
Total ..	136,382	1,37,642	11,983	90,290	148,365	2,27,932

Note.—Acres 20,938, the difference between the total of column 6, acres 148,365, and acres 169,303 is accounted for as Purambōk. [Includes uncultivable land as well as land reserved for public purposes, which alone is properly called Purambōk.]

The total of patta holdings as above amounts to acres 115,476, and the pecuniary liability on the same is equal to Rs. 2,01,685. The acreage under cultivation in mittas for the same fasli has been estimated at acres 126,595, which would give a total area of cultivated lands in the tāluk amounting to acres 237,826. To the advocate for the Ryotwari as against the Zamindari system, it will be interesting to note that, while acres 111,231 of

Government land yielded Rs. 1,96,046, the sum payable to Government as peshkash on a cultivation of acres 126,595 in mitta villages was only Rs. 1,44,119. Had the peshkash marched *pari passu* with the ryotwari demand, it would amount to about Rs. 2,23,125.

DISTRIBUTION OF LAND.

The following statement shews the total holdings of the tāluk in Fasli 1286 :—

Classification.	Punja.		Nanja.		Total.		Arable Land still uncultivated.		Remarks.
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwar ...	106,785	1,19,780	10,948	83,452	117,733	2,03,232	26,011	17,904	Taken from column 14 to 19 and 24 and 25 of enclosure B to Quinquennial Statement for Fasli 1280.
Mitta ...	135,011	2,44,842	6,241	39,615	140,252	2,84,457	3,798	7,103	Taken from Road Fund return for Fasli 1286 received from the Collector, except the entries in the last two columns which are supplied by the Tahsildar.
Shrotriem ...	11,265	22,733	1,648	14,814	12,913	37,547	...	...	Taken from return supplied by the Tahsildar for Fasli 1286.
Inams ...	3,205	4,422	511	4,652	3,716	9,074	...	...	

AGRICULTURAL PRODUCTS.

The principal dry crops cultivated are kambu, chōlam, horse-gram, black-gram (ulundu), green-gram, Bengal-gram (kadalai), varagu, rāgi, pachapair, gingelly-oil seed (yellu), thuvarai (dholl), sāmai, thinai, tobacco, cotton, turmeric, chillies, &c. On wet lands are grown paddy of various kinds, chōlam, betel, cocoa-nuts, areca-nuts, plantains and sugarcane. The latter product is not cultivated in such quantities as the abundance of water would warrant, and the white species is preferred to the red, the cultivators alleging as the reason for their preference that, although the red species yields as much juice as the white, the latter contains more saccharine matter and requires less boiling to make 'goor'; moreover the 'goor' made from the white species is reputed to be superior in quality.

The growth of wheat is entirely confined to the Kollimalais. The following statement, prepared about the year 1868, shews the season of cultivation and harvest, average outturn, and value of each of the principal kinds of produce :—

Description of Crop.	Season of Cultivation.	Season of Harvest.	Extent cultivated in Acres.	Estimated Outturn per Acre. Pothis.	Modas.	Maunds.	Total Outturn. Pothis.	Modas.	Maunds.	Value of each Pothi, Moda or Maund in Rupees.	Estimated Value of Total Produce.
Paddy in wet lands under Kāvēri Channels—											RS.
Sāmba	July.	Nov.									
Kār	Dec.	Mar. and April.									
Paddy under tank or anaikat.	Aug.	Jan.	12,000	(a)4	..	..	48,000	..	..	(b) 10	4,80,000
Paddy in garden land irrigated by wells.	Do.	Do.									
Sugarcane	May.	Jan. or Feb.	120	..	..	80	..	..	9,600	1	9,600
Cholam as first crop under tank or anaikat.	April.	July.									
Cholam as first crop on garden land.	Do.	Do.	40,000	1	..	..	40,000	..	..	12	4,80,000
Cholam on dry land.	July.	Dec.									
Kambu	June and July.	Nov. and Dec.	100,000	..	5	..	83,333	..	..	(c)12	(d)10,00,000
Peria Kambu ..	Aug.	Dec.									
Ragi	July.	Jan.	20,000	1	..	..	20,000	..	..	12	2,40,000
Varagu	Do.	Do.	5,000	2	..	..	10,000	..	..	6	60,000
Samai	Oct.	Do.	2,000	..	5	..	1,666	4	..	(c) 6	(d) 10,000
Thinai	Do.	Do.	1,000	..	5	..	833	2	..	(e) 6	(d) 5,000
Horse-gram	Do.	Do.	10,000	..	3	..	5,000	..	..	(e)10	50,000
Bengal-gram ..	Nov.	Feb.	200	..	3	..	100	..	..	(e)32	3,200
Thuvarai	July.	Jan.	2,000	..	3	..	1,000	..	..	(e)16	16,000
Ulundu (black-gram).	Oct.	Do.	500	..	2	..	166	4	..	(e)30	(d) 5,000
Pachapair (green-gram).	Do.	Do.	500	..	2	..	166	4	..	(e)24	(d) 4,000
Gingelly	May.	Aug.	3,000	..	2	..	1,000	..	..	(e)20	20,000
Chillies	Sept.	Jan.	2,000	10	..	..	20,000	..	..	5	1,00,000
Tobacco	Nov.	Feb. & Mar.	200	..	..	40	..	..	8,000	2	16,000
Turmeric	May.	Mar.	50	..	..	60	..	..	3,000	2	6,000
Wheat	Nov.	Do.	1,000	1	..	..	1,000	..	..	14	14,000
Lādam Cotton ..	Oct. and Nov.	July or Aug.									
Uppam do. ..	Aug. and Sept.	Feb. and Mar.	8,500	..	..	10	..	..	85,000	½	(f) 42,500
Castor-oil seed ..	July and Aug.	Do.	2,000	..	3	..	1,000	..	..	(e)12	12,000
Plantains	Jan.	Jan. & Feb.	500	..	..	..	..	..	..	100 per acre	50,000
Betel-vines	July.	Dec.	100	..	..	..	..	..	..	Do.	10,000
Total ..			210,670	..	..	..	..	..	..	..	26,33,300

N.B.—6 modas = 1 pothi; 1 pothi = 192 Madras measures. To be distinguished from 1 putti or kandagam = 160 Madras measures.

(a) This is the *average*. As stated elsewhere, the outturn under the Kāvēri channels is estimated at 6 pothis per acre.

(b) The price in 1868, by comparison an ordinary year. In 1876, which is a year of scarcity, paddy at Salem sells for Rupees 13-11-5½ per pothi.

(c) Per pothi = Rupees 2 per moda. (d) In round numbers. (e) Per pothi.

(f) The figures for cotton cultivation cannot be relied on.

The total value of produce, as shown in the above table, amounts to Rupees 26,33,300,—at first sight a large sum, but, when distributed amongst the population, essentially agricultural, of the tāluk, viz., 261,009 persons, the share of each man, woman, and child for a year's subsistence would be only Rupees 10-1-4½ nearly; at commutation rates it would be less.

IRRIGATION.

As regards the sources of irrigation the tanks in the tāluk are comparatively few in number and of little importance. They rarely hold more than a three-months' supply, and fail as a rule in the month of February, when their beds are planted with cucumbers. Judging from the number which are silted up, it would appear that for years little attention has been paid to them. This is attributable partly to want of funds, and partly to the large proportion of mitta holdings in which Government has no immediate concern. The chief tanks are the Idumbamkulam[1] near Paramathi, the Mahadēvi near Thāthayangārpēttai, the Thāthayangārpēttai tank, and the Thūsūr and Pavitram (Powtram) tanks. The following return of irrigation works for Fasli 1284 was obtained from the Tahsildar:—

Description of Irrigation Works.	Government.	Private.	Total.	Acreage irrigated.	Estimated value of Crop under each source of Irrigation.
					RS.
Tanks	35	126	161	8,733	2,61,990
Anaikats	[2] 48	[2] 13	61	1,666	49,980
River channels	2	..	2	239	11,950
Kāvēri do.	3	..	3	5,455	2,72,750
Wells	3,351	2,100	5,451	10,810	4,32,400
Total ..	..	..	..	26,903	10,29,070

RIVERS.

The anaikats are either of masonry or of earth, those of the latter class being numerous, and are thrown across jungle streams and hill torrents which flow from the Kollimalais and other hill ranges. The chief rivers in the tāluk are the Tirumanimuttār, the Karuvāttār, and the Aiyār; while the Kāvēri, which skirts it on the west and south, is, to the centre of its bed, considered as belonging to the district. The Tirumanimuttār takes its rise in the Shevaroys, and, flowing through the western portion of the tāluk, passes by Paramathi, supplying on its way the Idumbamkulam tank, to join the Kāvēri near Eddaiār. More to the east, and taking its rise in the west slopes of the Kollimalais, runs the Karuvāttār, which, near Valayapatti, becomes broad without being deep, and is there dammed by a masonry anaikat. It enters the Trichinopoly District near Nāganellūr after a southerly course of fully twenty miles

[1] This is really a dam across the Tirumanimuttār.

[2] In a return prepared in 1868 the figures given were 40 and 30 respectively. It is not easy to know where to draw the line, as some anaikats are mere mud dams not deserving to be called anaikats.

through the tāluk. The Aiyār,[1] which also rises in the Kollimalais, in its course supplies the rice-fields of Nallamathikombai, Kallathikombai, and Puliānjōlaikombai, which lie at the foot of those hills. Within the limits of Puliānjōlaikombai its waters are stored by a stone anaikat; flowing further south it enters the Trichinopoly limits near Bālakrishnampatti, and eventually, like its sisters, blends its waters with those of the Kāvēri. The annexed statement, prepared in 1868, shows the tribute then levied from the two last mentioned rivers during their course through the tāluk :—

Name.	Acreage irrigated.	Assessment.	Remarks.
		RS.	The acreage under the Karuvāttār must be Government land only as the large tanks above and near Shendamangalam, the Pallapālaiam, Thusūr and other tanks are supplied by it. Pallapālaiam has an āyakat of 193 acres, and Thusūr at least 250.
Aiyār	276	1,677	
Karuvāttār	184	2,057	
Total ..	460	3,734	

KĀVĒRI CHANNELS.

Regarding the Kāvēri channels a few details may find their place here with propriety. The Kāvēri first aligns itself with the tāluk near Shōlasirāmani, and marches with the boundary as far as Oravandūr,[2] where it enters Trichinopoly. The freshes commence in June and by July the river is in full flood. Three channels,[3] designated the Paramathi Rāja Vāykkāl or Paramathi channel, the Moganūr Rāja Vāykkāl, and the Kumārapālaiam[4] Vāykkāl, are diverted from it. The Paramathi channel has its head at Jēdarpālaiam and its length is 22 miles. The head of the Moganūr channel was formerly at Vēlūr, but is now at Kūduthurai, and its length is 16 miles. The Kumārapālaiam channel is 11 miles in length and drains the surplus waters of the fields irrigated by the Paramathi channel. The heads of the two first mentioned channels are formed by temporary sand dams or 'korambus' backed by wooden piles and wattle. These, requiring frequent renewal, divert the precious waters and their fertilizing alluvium into the channels, whence they are turned on when needed to the rice-fields. An establishment, supported by customary contributions from the ryots holding lands under the channels, is maintained for the renewal of the 'korambus' and other necessary repairs. The fees, termed korambu-padi, were originally payable in grain and money; but the whole has now been commuted into a money payment. The fees are collected at Rupees 2 per acre if water is admitted direct from the channel to the fields, and at 1 rupee per acre if raised by

[1] This is the river which flows through the temple gorge of the Kollimalais; it is hardly worth mentioning as a river of this district.

[2] Oravandūr has been transferred to Salem.

[3] There are practically five channels if we reckon the Poyēri Vāykkāl, a branch of the Rāja Vāykkāl and the Chinna Vāykkāl which formerly had an anaikat on the Tirumanimuttār, but is now fed by the drainage from the lands under the Kumārapalaiam Channel.

[4] This must not be confounded with Kumārapālaiam in the Trichengode Taluk. This village lies between Kūduthurai and Eddaiār, in the Paramathi division of the Nāmakal Tāluk.

picotta or other mechanical contrivances. They are levied both from mitta and amāni lands as follows:—

	RS.
Amāni lands—	
Rāja Vāykkāl	5,702
Kumārapālaiam channel	2,437
Moganūr channel	1,212
Mitta and agrahāram lands	1,642
Total ..	10,993

The establishment maintained is as follows:—

—	Maniakaran. Number.	Maniakaran. Monthly Pay.	Assistant Maniakaran. Number.	Assistant Maniakaran. Pay of each.	Korambu Men. Number.	Korambu Men. Pay of each.	Tannikattis. Number.	Tannikattis. Pay of each.	Bank Peons. Number.	Bank Peons. Pay of each.	Feeders. Number.	Feeders. Pay of each.
		RS.		RS.		RS.		RS.		RS.		RS.
1. Raja channel ..	1	10	2	8	1	5	11	4	11	4	..	..
					3	4½						
					38	4						
2. Kumārapālaiam channel ..	1	10	1	8	..	..	6	4	4	4	5	4
3. Moganūr channel ..	1	10	1	8	1	5	6	4	4	4	..	..
					2	4½						
					13	4						

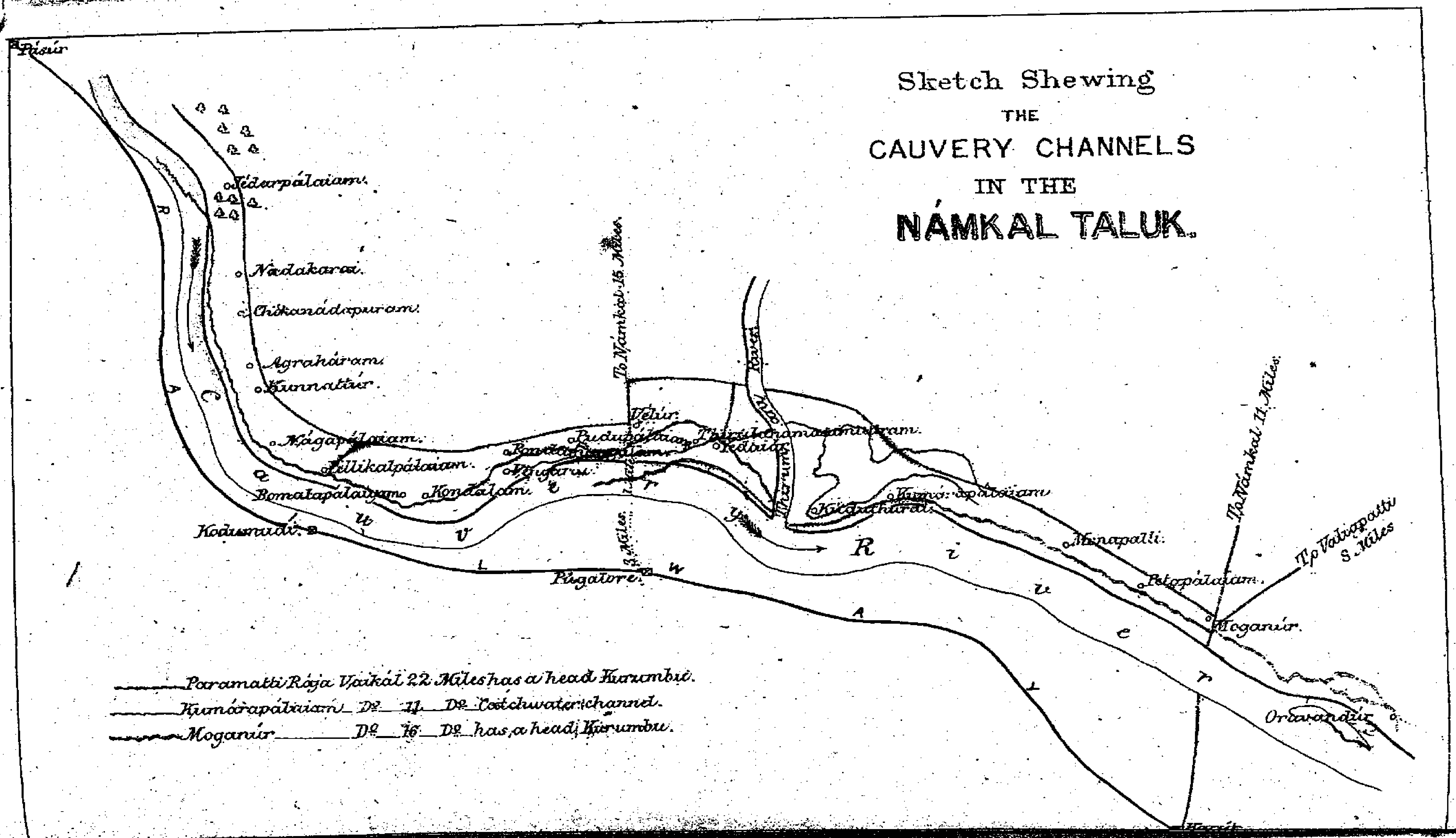
1 Superintendent for all the three channels, Rupees 25.
1 Gumastah attached to the Deputy Tahsildar's Office at Paramathi, Rupees 15.

The conservancy of the channels is vested wholly in the Revenue Department. The following statement was prepared in 1868 to show the revenue under the Kāvēri channels:—

Channels.	Acreage irrigated.	Assessment.
		RS.
Paramathi channel	2,826	33,436
Moganūr channel	1,040	10,989
Kumārapālaiam channel ..	582	5,173
Total ..	4,448	49,598

The channels underwent considerable improvement in the ten years following, as the annexed statement for Fasli 1287 will show.

—	Ayakat. Extent.	Ayakat. Assessment.	Cultivation. Extent.	Cultivation. Assessment.	Average Assessment per Acre.
	ACRES.	RS.	ACRES.	RS.	RS. A. P.
1. Rāja channel	3,825	42,423	3,723	37,748	11 1 5
2. Kumārapālaiam channel ..	993	8,853	974	8,668	8 14 8
3. Moganūr channel	1,535	11,943	1,535	11,943	7 12 6
Total ..	6,353	63,219	6,232	58,359	9 4 2


Sketch Shewing
THE
CAUVERY CHANNELS
IN THE
NÁMKAL TALUK.
Pásúr
Nadakarai.
Chikanádapuram.
Agrahâram.
Kunnattúr.
Nágapálaiam.
Illikalpálaiam.
Bomalapálaiyam.
Kondalam.
Kodumudi.
Púgatore.
To Námkal 15 Miles.
Velúr.
Kumárapálaiam.
Munapalli.
Moganúr.
To Námkal 11 Miles.
To Valiapatti 8 Miles.
Orravandúr.
Paramatti Rája Vaikál 22 Miles has a head Kurumbu.
Kumárapálaiam Do 11 Do Catchwater channel.
Moganúr Do 16 Do has a head Kurumbu.

The lands under the Kāvēri channels are assessed at the following rates per acre for first crop:—

				RS.	A.	P.
Taram	No.	1	.. ..	10	8	0
Do.	,,	2	.. ..	9	8	0
Do.	,,	4	.. ..	8	0	0
Do.	,,	6	.. ..	7	0	0
Do.	,,	8	.. ..	6	0	0
Do.	,,	10	.. ..	5	0	0

The assessment for second crop has not been consolidated: the rates paid are one-third of those paid for the first crop. Herewith is given a map showing the Kāvēri channels.

FERRIES.

During heavy rains the bed of the Kāvēri is impassable for traffic, and ferries are established at Moganūr, Vēlūr, Pāndamangalam, Venkarai, Shōlasirāmani and Kunnathūr. There are also minor ferries at Manapalli, Jēdarpālaiam and Vadakaraiāṭṭūr.

HILL RANGES.

Under the heading of hill ranges the Kollimalais have the first claim to consideration. In conformation they have been compared to a parallelogram, whence the name of Chadura-giri or 'square mountain,' by which they are known to the *natives*. This summit consists of a succession of ridges divided by narrow valleys and containing small plateaux.[1] The forest wealth which clothes their sides imparts a freshness and softness to their picturesque scenery. The valleys and slopes are highly cultivated by Malaiālis supposed to be aborigines.[2] The climate is propitious to the Malaiālis, and at certain periods of the year to Europeans; but injurious to the natives of the lowlands. Fever, attributed to stagnant water and decaying vegetation, prevails during the hottest months, and its attendant symptom, an enlarged spleen, marks those who survive its ravages. In the case of the acclimatized Malaiālis, however, it rarely proves fatal, and they, especially the females, enjoy fair health throughout the year. The manners of the Malaiālis are simple and their mode of living rude and primitive.

The fauna of the hills are but few and there is little temptation to the sportsman.

HILL PRODUCTS.

The vegetable products of the hills are wheat, mustard, vendiam (Fenugreek), a species of black plantain peculiar to the hills, limes, bitter-oranges, jack-fruit and tamarinds. Besides these bamboos and honey are collected. Rice is produced in swampy hollows, and chōlam, kambu, thinai, sāmai, varagu and rāgi are grown for local consumption. The revenue from hill cultivation is not classed as ordinary land revenue, but is entered in the accounts as ready-money collections. The Malaiālis used to be permitted to clear the low jungles covered with brushwood without submitting the customary darkhast or application, and the rāzināma or formal relinquishment of such lands as they

[1] Another observer says that this description does not apply to the Āttūr Kollimalais: "They are really a basin the ridge of which all round is from 3,700 to 4,200 feet above the sea. The whole drainage is discharged through the Temple gorge by a gap 3,100 feet above sea level."

[2] The Kanchi Vellāla Malaiālis of the other hill ranges, Shevaroys, &c., disclaim any connection with the Kollimalai Malaiālis.

do not require is, in their case, dispensed with.[1] As they become more civilized it is desirable that customs so injurious to the interests of the Forest Department should be abandoned in favour of the stricter rules prevailing in the low country. Against Punakād[2] cultivation, in which forest land was recklessly cleared for the sake of a single crop from the rich humus, a firm stand has been made of late years.

FORESTS.

The forests on the Kollimalais are in charge of the Forest Department, and yield sandalwood, blackwood, and other valuable timbers. Bamboos are to be had in abundance, but teak, once so common, is now rarely if ever to be found. The revenue from these forests in 1866 was Rupees 278-1-6, but in 1875 the tamarind trees on the lower slopes[3] yielded no less than Rupees 4,436-12-0 to the department. The medicinal plants found on these hills are in high esteem in the native pharmacopœia.

Within the limits of the tāluk the Kollimalais contain 126 hamlets, of insignificant size, apportioned amongst 7 nāds. The following table shows the extent of hill cultivation and revenue for Fasli 1276 :—

Description.	Extent.	Assessment
	ACRES.	RS.
Nanja or wet lands	429	2,340
Punja or dry lands	5,656	6,089
Add—Tree tax	..	280
Total ..	6,085	8,709

In Dr. Shortt's 'Hill Ranges of Southern India' are embodied two interesting papers on these hills, upon which it is unnecessary to poach as they are easily accessible. In the Memoirs of the Geological Survey these hills are alluded to as follows :—

"Westward of the Pachaimalais, and divided from them by a broad valley, are the Kollimalais, which rise rather abruptly from the plains on the west, south, and east sides, but on the north and north-east numerous long and gently sloping spurs descend to the low country. The range presents generally the appearance of a flat-topped mass of mountain land; in fact, one of the names given by the natives, 'Sadura-giris'

[1] The custom of acquiring lands on these hills is now supposed to be assimilated to that obtaining in the low country, but it will take some time before the Malaiālis will conform to such innovations.

[2] This is commonly termed 'Ponakād,' in which the derivation of the term is uncertain. The first portion of the word is supposed to be connected with the Sanscrit पुनर 'again,' and it thus would signify the alternate felling for cultivation and leaving land waste after cultivation in order that the jungle may spring up again, which unfortunately it seldom does; but this cannot be accepted, as such a hybrid compound of Sanscrit and Tamil is unnatural. Mr. Ratnavelu Chetti, C.S., thinks that the first part of the word is connected with 'punai' a hill, or 'punal' = water, the former being the most probable. The meaning of the word, however, is sufficiently well understood, and the mention of it, in the hearing of any revenue or forest officer who is worth his salt, is as effectually irritating as showing a red flag to a bull.

[3] At the base of the hills there is a belt of tamarind forest about a quarter of a mile wide.

(square mountains), shows their perception of this feature in the outline. Having from below such a level appearance, one might expect to find a tolerably flat plateau; but such is not the case, for within this outer, and apparently uniformly level, edge the surface of the mountains is worn into five great basin-like depressions, the sides of which are further divided by numerous tolerably deep ravine-like valleys formed by the projection of spurs from the dividing ridges between the basins. This peculiar character is well shown in the map in the Indian Atlas, by which it will be seen that the northern end of the range contains one basin, the narrower central part a second, and the main or southern part three, namely, two small ones lying respectively on the north-west and south-east sides of the main basin, whose major axis lies from south-west by south to north-east by north. Over the eastern and north-eastern flanks the main streams of the mountains all flow either into the Toriūr valley or into that drained by the Periār;[1] and it is only from this outer edge, or from some of the higher ridges of the interior, that a view of the low country can be obtained. The greatest height observed was at the north end, where there is a ridge 4,016 feet above the sea, but the general height of the upper surface is not above 3,500 feet.[2]

"There is only one stream of any size occurring in the principal basin, and this runs in its course through occasional little alluvial flats, which have been formed behind the hard bands of rock which are intercalated with the other and more easily destructible bands composing the greater mass of the mountains. As a general rule, the rock is of very durable character, and the consequence is that there is but little soil or clay of any thickness, except in the bottoms of the valleys; the backs and slopes of the numerous ridges intersecting the interior show large patches of bare rock.

"Owing to the diversified character of the interior of the upper surface of the mountains, the scenery is at times very pretty and varied. Numerous little basins of cultivated land communicate with each other by wooded glens, and in a few cases by small and rocky passes. The finest part is in the neighbourhood of the gorge opening into the Toriūr valley, where there are some very bold headlands and precipices overlooking the great ravine through which the Koilūr torrent reaches the low country. In various parts the inhabitants have availed themselves of the basin-like character of the valleys, and have surrounded their flanks by innumerable little terraces for the cultivation of hill paddy. They use the small streams which issue from the often thick forest at the heads of the minor valleys and ravines for purposes of irrigation, conducting the water by means of long channels very cleverly cut in the sides of the hills. The northern basin especially shows a very extensive cultivation of hill paddy, and, in the months of March and April, presents to the eye a large sheet of intense green. The effect of the concentric terraces of vivid green, when seen from a considerable height, is decidedly picturesque.

"At the temple standing at the head of the great ravine opening from the central plateau basin towards the Toriūr valley, the river has been dammed,

[1] Swēthanadi?

[2] According to the Revenue Survey map the highest point in the taluk is 4,240 feet, and the highest point in the whole range, within Āttūr limits, is 4,663 feet.

and forms a reservoir containing thousands of large carp-like fish, which, from being constantly fed by the priests and devotees, are very fat and very tame. These were the only fish seen upon any of the hill groups, and have in all probability been brought up purposely."

The river called Matchai (cf. Matsya = fish) ūru flows at the foot of the temple of Arapilēswaran in the Volapūr nād. At noon the fishes are all assembled by the sound of a bell for dinner. Within the anaikat or natural pool no one is allowed to catch them. The natives say that "here the lizard does not cry nor does the thārai (தாழை) bear flowers," and the hill (Kollimalai, from கொல்லுகிறது, to kill) is reputed to be so named because death ensues to all who commit any evil action on it. The car feast is annually celebrated here by the Malaiālis, whose superstition binds them, if they see a tiger, to abstain from food until they have killed and brought it before the temple. The Brahmans make pūjā, but water for pūjā is brought to the temple by the Malaiālis with great reverence. Not far from the temple is a waterfall named Pāthalagangai (Query the Ganges of Pataliputra?) where pilgrims bathe. As a miracle they show a temple door formed of a plank of the Velār tree, said elsewhere not to grow more than two feet high. This tree has not been identified: it can scarcely be the Vellāricheddi, which is the merest brushwood. The Malaiālis have religious scruples against planing or smoothening with the adze the trees which they fell. If their superstition precluded them from felling at all it would be still better. The area of lands used to be ascertained by guess work, not measurement, and much opposition was made to an attempt in Mr. Brett's time to introduce chain measurements,[1] the Malaiālis expressing themselves willing to pay any rent imposed if their lands were not measured. Besides the Ponakād above mentioned, the land is cultivated also by ploughs and hoes. Mr. Lushington, a former Collector of Trichinopoly, built a bungalow on the Kollimalais, and spent a great deal of money in forming a coffee plantation; but was not successful. The Thalaimalais lie 14 miles south-east of Nāmakal and are covered with herbage and low brushwood. On the summit is a dilapidated bungalow owned by Saptarishi Reddi, a mittadar in Trichinopoly. The foot of these hills marches with the taluk of Museri in Trichinopoly, the officials of which district used occasionally to resort to the bungalow, which was built by a former Collector; but the bad character which the hills have for fever has caused them to be abandoned by pleasure-seekers.

COMMUNICATIONS.

As is usual in the district, the kasba town is the rallying point for a net-work of good roads, which spread out like a fan in all directions. To the north lies the trunk road to Salem, which is continued on the south-east towards Trichinopoly, with a branch still more easterly leading to Thāthayangārpēttai. On the north-west is the route to Trichengode, on the south that to Moganūr and Dindigul, on the south-west that to Paramathi and Vēlūr, and on the north-east another to the important town of Shēndamangalam. The taluk has 15 roads in all with a mileage of 158 miles, the chief line of communication being that to Trichinopoly, which has a good avenue. Along the more modern lines avenues are

[1] So the Tahsildar wrote in 1869, but it appears that these hills were regularly paimaished.

growing up. In the year 1868 a bridle path to the top of the Kollimalais was completed. Roads between Paramathi and Jēdarpālaiam *viâ* Kapilaimalai, from Pulianjōlai *viâ* Thāthayangārpēttai and Morupatti to the Trichinopoly frontier, and from Nāmakal *viâ* Budupatti to Maniānūr are still needed. The first of these was executed from famine funds, but cannot be reckoned as a district road. The following is a list of the roads with their mileage:—

		MILES.
1.	Salem and Trichinopoly road	18
2.	Nāmakal and Thāthayangārpēttai road ..	21
3.	Nāmakal and Moganūr road	11
4.	Nāmakal and Paramathi road	11
5.	Valayapatti and Moganūr road	8
6.	Moganūr and Vēlūr road	10
7.	Jēdarpālaiam and Siddalanthūr road	12
8.	Shēndamangalam to the foot of Kollimalais ..	4
9.	Nāmakal and Trichengode road	8
10.	Nāmakal and Konēripatti road	15
11.	Pillakalpālaiam branch road from Vēlūr and Jēdarpālaiam road	1
12.	Eddaiār branch road from Moganūr-Vēlūr road.	1
13.	Paramathi and Jēdarpālaiam road *viâ* Vēlūr ..	16
14.	Naināmalai and Yerumaipatti road	10
15.	Paramathi and Trichengode road	12
	Total ..	158

Famine Roads.

		MILES.
1.	From Kalangāni to Kannūrpatti	5
2.	Do. Valayapatti to Āndāpuram	5
3.	Cross road from Serukalai to Nāmakal and Trichengode road	10
4.	From Paramathi to Jēdarpālaiam *viâ* Kapilaimalai.	9

Excluding famine roads there are 2½ miles of road for every 10 square miles of area, an unusually good allowance.

DESCRIPTION OF CHIEF TOWNS.

Nāmakal, the kasba of the tāluk, is a town of some interest, built at the foot of a great rounded mass of gneiss on the summit of which is a hill fort or durgam. The town is built principally on the east, north, and west of the durgam, the Government Offices lying to the south-east, and is divided nominally into two portions, the Kōttai and Pēttai. The Kōttai is to some extent new, being built over the old ditch, and lies to the west, while the Pēttai is on the east of the durgam. The town is laid out in regular streets, mostly crossing each other at right angles, the houses having the appearance of being built in square blocks. The place is one held in much honour by Hindus, local tradition marking it as the present abode of Vishnu. The name of the town (Nāma+kal or the stone resembling nāmam) denotes this. This nāmam is the white streak borne on the forehead by Vishnavites, and the dazzling mass

of gneiss on which the durgam is built is compared to it. The rock itself is some 200 feet in height and not far from half a mile in circumference. Its sides contain many cup-like hollows, generally in pairs, one above the other. These hold water, and doubtless had their origin in days long gone by, when the gaunt mass was robed in verdure, and a heavier rainfall wore away these cavities where fissures in the rock favoured its entrance. Some virtue must be supposed to attach to these cavities and the water which they contain, as, though water abounds at the base, the natives, whose bare feet render the process easy, scale the steep scarps of the hill to bathe and wash their cloths in them. This they do with an activity natural only to descendants of Hanumān, but impossible to a booted European. A cavity, similar to those in the nāmakal, but much larger, may be observed above the waterfall at Courtallam in Tinnevelly. On the south-east side of the rock is a tank called Kamalālayam, or the home of the lotus, which, like the other tanks in the town, is well revetted and has a Teppal-mantapam in the centre. This tank is sacred to Nāmagiriammāl, the name borne by Lachmi when the wife of Vishnu in his incarnation of Narasimham, under which name she is worshipped in the Nāmagiriammālkoil erected to the west of the durgam. The native tradition is that Lachman, brother of Rāma, had been wounded in battle with Ravana, and that Hanumān had gone to summon Sanjīvi to restore him. As he passed the Gandakinadi he took from its bed a stone of the kind called sāligirāmam, noted for being marked with indentations similar to those in the nāmakal. As he returned bearing this stone he halted to quench his thirst at the Kamalālayam, where the marks of his feet in the rock are still shown to the credulous. At the time of his arrival Lachmi was making 'tapas' in the Kamalālayam to induce Vishnu to assume the avathāram of Narasimham for the destruction of Hiranyākshathan; and Hanumān, depositing his sāligirāmam, approached the goddess to drink. While thus occupied the stone was turned into the present nāmakal, which by the Shāstris is also designated sāligirāmam. Amongst the cavities in the rock two in particular are noted as being carved on the interior, the chiselling in the recess on the east representing Varutharāja Perumāl and another on the west representing Narasimhamūrthi. The rock contains several tīrtams or sacred springs, known as Lachma Tīrtam, Rāma Tīrtam, Chakra Tīrtam, Narasimha Tīrtam, and the Kamalālayam. The visit of Hanumān is commemorated by a colossal statue in the Kōttai, which represents him as worshipping towards the Nāmagiriammālkoil, and the priests say that his eyes rest on the goddess herself, hidden from the gaze of the vulgar, in the inmost penetralia. In front of this temple is a stambam or pillar covered with plates of gold, erected by Muthiālammāl, the mittadarni of Nāmakal, at a cost of Rupees 12,000. On the eastern slope of the Nāmakal is the temple of Ranganāthasāmi, another avathāram of Vishnu, whose wife Lachmi, during this incarnation, bore the name of Ranganāyaki. A serpentine marking in the rock enters the temple, and is reputed to be the great snake Kārkōtakan, under whose sleepless guard the god is supposed to slumber. On the north side, at the base of the rock, is the temple of Narasimhasāmi.

The Fort is on the summit of the rock, and accessible most easily on the south-west, on which side here and there narrow steps have been hewn in the solid stone to facilitate approach. It can also be scaled on the north by

a tiruttu-vāsal or secret gate, designed for flight or as a sally-port, but only an Alpine climber amongst Europeans would care to risk an ascent which is child's play to the bare-footed native. On the lower slope of the hill, to the south and south-west, are the remains of a first line of fortifications, but the revetment, which was never wedded to the mother-rock, has given way in many places and the earthwork is rapidly following it. The true fort above is, as regards its outer walls, in almost perfect preservation. These are made of well-cut blocks of the same stone as the rock itself, and secured to the rock by mortar. No mortar has been used in the higher courses, which depend simply on their own weight and accurate fitting to hold together. The whole is surmounted by a parapet of strong brickwork, some 2½ or 3 feet thick, serrated by machicolations and pierced in every direction for musketry. Round the interior of the ramparts runs a masonry structure about one yard or more broad and sufficiently high to enable the marksmen to reach the loop-holes. These are so skilfully made, that there is not an inch of ground all round the fort which could not be raked by a hail of bullets. In one or more places the brickwork has the appearance of having been removed to make embrasures for cannon; but it is doubtful if what is left would stand the concussion caused by the discharge of any but the smallest pieces of ordnance. The ramparts are irregular in shape, following the outlines of the natural rock, with here and there projecting bastions and salient angles, which show that its constructors must have been familiar with warfare in which gunpowder was the chief destructive agent. The area enclosed by the ramparts is about an acre and a half, and contains a roofless brick building said to have been used as a treasury. These buildings were more probably the granaries of the garrison. Heaps of chaff and refuse accumulated there, and during the famine of 1866 many poor people eked out a living from what little grain they could winnow from these old accumulations. There is also a bomb-proof chamber abandoned to the bats, and a small temple to Vishnu round which an inscription runs. Some crevices in the rock contain a scanty supply of dirty water, and the one tree which decks the durgam is utilized by the Masalmans as a flag-staff, whence floats a flag in the name of Dastigir. The fort is one of great natural strength, and one which treachery or starvation alone could reduce. It changed hands more than once during the wars with Maisūr; but in no case does the courage of the garrison appear to have done justice to the strength of their defences. Regarding its origin accounts are conflicting; some say that it was built by Rāmachandra Naik, Pūlaiakār of Shēndamangalam and Nāmakal, to whom they fail to assign a date. The oldest inhabitants disown him altogether, and say that although he built a temple at Shēndamangalam, he had nothing to do with the durgam, which was built by Lachmi Narasimier, a harkar under the Maisūr Rāja, at a period which they variously state to be from 200 to 500 years ago. From the modern style of the defences, the freshness of the stonework, and the state of preservation of the brickwork, it is doubtful if any date further back than 150 years could be assigned to it. In the time of Haidar and Tīpu a killadār held the fort for the Maisūr Government, whose possessions then extended as far south as Valayapatti. Subsequently, in the Company's time, it was held by a guard of sepoys, the European officer in command residing in a bungalow in the Kōttai near the temple. In these piping times of peace a garrison

is no longer thought necessary, and, save by the priests who go for pūjā, and by a casual traveller attracted by curiosity, it is deserted.

Although Nāmakal is the kasba of the tāluk, it is not the most important town as regards size and population. Its inhabitants number only 5,553, residing in 1,144 houses. It is the head-quarters of the General-charge Deputy Collector, the District Munsif, the Tahsildar, the D.P.W. Supervisor and the Inspector of Police. There is a large tāluk school here, and a Local Fund dispensary, a post office, and a public bungalow. The chief source of water-supply is the Kamalālayam. Some 500 weavers ply their trade here, manufacturing white cloths of superior description, half the produce of the looms being sold locally and the rest exported to Bangalore, Maisūr, Salem and Trichinopoly. Some brass and copper smiths work here to supply the local demand. The town is kept clean by a sanitary establishment.

Shēndamangalam is situated on the right bank of the Karuvāttār, from which, and from the Yettikulam tank, its water-supply is derived. It contains 11,703 inhabitants, residing in 3,114 houses. The town is healthy and well built, and a sanitary organization on a large scale has recently been introduced. Though larger than Nāmakal, no trade worth mentioning is carried on there. Reference has already been made to the smelting of iron ore, which is its only speciality.

Thāthayangārpēttai is built about two miles from the right bank of the Aiyār, and obtains its water-supply from tanks and wells. Its nominal population is only 1,610; but, in speaking of Thāthayangārpēttai, those familiar with the district always include Pillāthurai, a neighbouring village with upwards of 3,000 inhabitants, and virtually incorporated with Thāthayangārpēttai. The streets are well built and a sanitary establishment is maintained from Local Funds. In Thāthayangārpēttai proper are some 150 looms,[1] which produce white cloths similar to those manufactured at Nāmakal, which are exported to Salem, Trichinopoly and Bangalore.

Moganūr (population 2,705) and Vēlūr (population 1,522) are important villages on the bank of the Kāvēri, from which, and from the channels, they obtain their water-supply. They are fairly clean, but the latter village is not so healthy as the former. Their chief trade is in the export of paddy and plantains to the Naināmalai bazaar and to Salem.

Kapilaimalai, said to mean the 'brown hill,' is also known as Kavalakurichi, and lies about six miles west of Paramathi. It is a large village with a population of 1,671 souls, clean, and a local centre of trade. Drinking water is procured from wells.

Regarding Paramathi there is nothing to note save that it is the head-quarters of the Deputy Tahsildar and Sub-Magistrate and gives its name to the sub-division of the tāluk. It is built on the right bank of the Tirumanimuttār and its population amounts to 2,068.

Mēttupālaiam, to the north of Thāthayangārpēttai, Vengarai agrahāram and Yerumaipatti are villages of some local importance. The minor villages in the tāluk are dirty and ill-built. The so-called houses are generally

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[1] Most of the information regarding these matters represents the state of things *before* the famine.

mere hovels, built without the slightest attempt at regularity, and in them man and beast are equally at home amidst filth and rubbish. Owing to the combustible materials of which they are built fires are of frequent occurrence.

INDUSTRIES.

As regards the chief industries of the tāluk, in almost all villages coarse cloth is woven to meet the local demand. The chief energies of the more prosperous classes are concentrated in weaving, in agriculture, and in the congenial occupation of money-lending. Trade in hides is carried on at the Nainūmalai fair. Cotton, which grows in all directions, is a considerable item of commerce. Jaggery is manufactured at Nanjaieddaiār, Moganūr and Venkarai. Saltpetre is made at Moganūr, Eddaiār, Nanjaieddaiār, Manapalli, Pōttaipālaiam, Kumāripālaiam, and Oravandūr. Of this branch of trade the late Mr. J. Fischer had the monopoly, and conducted it by means of advances to the Uppiliars, who covenant to manufacture and deliver a certain quantity within a given time. The process is simple, consisting in lixiviating the soil, which already contains the nitre, and concentrating the solution by continued boiling.

FAIRS AND FESTIVALS.

The following are the chief weekly markets. That held at Nainūmalai on Wednesdays, and attended by merchants in numbers from Salem, Rāsipuram, Nūmagiripett, &c. Plantains, paddy, cloths, hides, brass pots, camphor, cattle, and, generally speaking, all articles of daily use change hands here.

Next in importance is the market at Pulianjōlai, held on Tuesdays, and frequented by traders from Trichinopoly, Museri, &c., who purchase wheat, mustard, vendium, limes, bitter-oranges, jack-fruit, and other produce of the Kollimalais.

After these rank the fairs held on Sundays at Sūltānpēttai near Vēlūr and at Maniānūr on Saturdays. Cattle are sold at the latter fair. Besides these may be mentioned the fairs at Pavitram (Powtram) on Mondays, at Pottireddipatti on Tuesdays, at Moganūr on Thursdays, at Kōngalūttu on Fridays, and at Nāmakal on Saturdays.

The chief annual fairs are as follows. The car feasts at Nāmakal in March and at Shēndamangalam in February; the festival at Nainūmalai on each Saturday in Pertāsi (August); the Kāliamman Thiruvilā and the Achala-Dīpēshwarasāmi's car feast, both celebrated at Moganūr in April; the festival at Oravandūr in February; that held every two years in May at Thāthayangārpēttai; those at Pillāthurai in July, at Kollimalai in the end of July or beginning of August, and at Kapilaimalai in January. The same articles of trade which are sold at the weekly fairs are sold at these festivals in larger quantities, as also toys, books, native pictures, tin-pots, looking-glasses, &c.

EXPORTS.

As regards exports and imports no regular machinery exists for the collection of statistics, but the following information, although its accuracy cannot be guaranteed, is based on the best sources accessible.

Plantains are exported in large quantities to Salem, Tirupatūr, Vellore, Bangalore and Madras. Half of the paddy crop, estimated at 2,400 pothis and valued at Rs. 2,40,000, is exported. The dry grains and pulses are locally consumed, the ryots after harvest storing in pits or granaries as much chōlam and kambu as they can afford to hold. When prices rise they retail their store for local consumption, reserving as a rule sufficient for one

or two years' home requirements as a safeguard against adverse seasons. The paddy trade is carried on between the growers and wholesale merchants, who peregrinate the country, buying up the grain from the ryots at their own doors and carrying it off in bandies to Salem. A good deal of grain is said to go to Bhavāni *viâ* Trichengode. The whole crop of wheat and three-quarters of the other produce of the Kollimalais, including a little coffee, are exported to Trichinopoly. Hides find their way to the coast, probably through Vāniambādi or Salem. As regards cotton accounts are conflicting, the late Tahsildar maintaining that so far from being an item of export it was imported from Trichinopoly, while his predecessor, who knew the tāluk far better, reported that one-third of the cotton produced in the tāluk, amounting to 28,400 maunds, was exported to Madras, two-thirds being worked up locally. All the saltpetre manufactured was said to find its way to the capital. As we have seen elsewhere, a brisk trade in cotton cloths is carried on with Salem, Trichinopoly and the Maisūr territory.

IMPORTS.

Regarding imports the following return was prepared in 1868:—

Articles.	Whence imported.	Estimated quantity imported.	Approximate Value.
			RS.
Raw silk	Bangalore ..	40 maunds ..	6,400
Areca-nuts..	Pālghāt	5,000 do. ..	30,000
Yarn bales..	Madras	600 do. ..	12,000
Pepper	Pālghāt and Bangalore.	2,000 do. ..	6,000
Salt	Madras	200 garces ..	70,000

EDUCATION.

At Nāmakal there is a Middle-class Tāluk School in which English and Tamil are taught. The course embraces Grammar, Geography, History, Anthology, Arithmetic, Euclid, &c. The strength of the school is 60 pupils. There are Local Fund Schools at Muddukāpatti, Kannūrpatti, Valiaduppa, Valayapatti, Moganūr, Pālapatti, Vēlūr, Pāndamangalam, Venkarai and Paramathi. Tamil is the language taught, and the course comprises portions of the First and Second Book of Lessons, Arithmetic, Dictation, Grammar and Local Geography. There are Result-grant Schools at Bōdināyakampatti, Pālayapālaiam and Shēndamangalam, in which both Tamil and Telugu are taught; at Nāmakal, Yerumaipatti, Pavitram, Vellālapatti, Shēndamangalam, Thāthayangārpēttai, Mottupālaiam, Mārupatti, Thirumalapatti, Thirumalanāmasamudram, Eddaiār, Puthupālaiam, and Vadakarai. The course is much the same as that taught in the Local Fund Schools and the language is Tamil only. The number of pupils in these two classes of schools amounts to 872. Pial schools, in which Tamil only is taught, are, owing to the ample provision of schools of the better class, fewer in number than would be expected, the total being only 20 with an average of 15 boys, or 300 in all.

The above was written in 1876, the subjoined statement being the latest information as to the provision for education in the tāluk.

TRIVANDRUM PUBLIC LIBRARY.

Name of Village.	Description of School.	Number of Masters.	Cost per Mensem. RS. A. P.	Number of Pupils.	Languages and Standard of Teaching.
Nāmakal	Government Middle School.	4	113 12 8	83	English and Tamil, Fourth Class lower subjects.
Do.	Local Fund School.	3	11 0 11	71	Tamil, Second Standard subjects.
Valiaduppa	Do. ..	1	6 7 6	8	Tamil, Third Standard subjects.
Valayapatti	Do. ..	1	6 11 4	30	Do. do.
Moganūr	Do. ..	2	17 7 6	26	Do. do.
Palapatti	Do. ..	2	14 3 10	31	Do. do.
Pandamangalam ..	Do. ..	1	6 12 10	9	Do. do.
Venkarai	Do. ..	2	20 2 3	14	Do. do.
Vēlūr	Do. ..	2	18 6 8	36	Do. do.
Paramathi	Do. ..	1	8 7 2	21	Do. do.
Muddukapatti	Do. ..	2	18 4 10	25	Do. do.
Kannūrpatti	Do. ..	1	6 11 4	13	Do. do.
Nāmakal Ramanjier's ..	Result School.	1	9 3 0	28	Tamil and Telugu, Second Standard.
Eddaiār	Do. ..	1	6 8 0	19	Tamil, Fourth Standard.
Kullapanaikampatti ..	Do. ..	1	8 9 8	28	Tamil and Telugu, Second Standard.
Shēndamangalam Komati Street.	Do. ..	1	4 2 9	20	Tamil, Second Standard.
Shendamangalam Ramier's.	Do. ..	1	9 2 3	28	Tamil and Telugu, Third Standard.
Shēndamangalam Ārumugam Pillay.	Do. ..	1	7 11 7	22	Tamil, Third Standard.
Yerumaipatti Mathurai Pillay.	Do. ..	1	4 15 1	17	Do. Second Standard.
Pavitram	Do. ..	1	8 1 6	16	Tamil and Telugu, Third Standard.
Thāthayangārpēttai ..	Do. ..	1	6 14 8	38	Tamil, Third Standard.
Mottupālaiam	Do. ..	1	4 1 4	20	Do. Second Standard.
Mārupatti	Do. ..	1	4 4 1	17	Do. Third Standard.
	Pial Schools 2	..	..	41	

POLICE.

With reference to Police administration, the tāluk is subdivided into the Nāmakal or D division, and the Paramathi or DP division. The Nāmakal division contains six police-stations as given below, with their distances from the kasba—(1) Nāmakal, where the Inspector of Police has his head-quarters; (2) Shēndamangalam, 7 miles north-east; (3) Yerumaipatti, 10 miles south-east by east; (4) Valayapatti, 8 miles south-east; (5) Moganūr, 11 miles south; and (6) Thāthayangārpēttai, 21 miles south-east by east.

The Paramathi division has five police-stations, viz., (1) Paramathi; (2) Nallūr, 10 miles north-west; (3) Vēlūr, 4 miles south-south-west; (4) Kunnathūr, 8 miles south-west; and (5) Illampillai, 13 miles west-north-west. Subjoined is a statement of grave crimes for the years 1874 and 1875.

Nature of Offence.	1874. Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.	1875. Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.
					RS.	RS.					RS.	RS.
Dacoity	1	1	8	8	110	30	2	..	2	..	292	..
House-breaking	20	6	11	6	1,052	140	23	7	22	14	1,211	71
Theft	143	44	124	68	2,084	870	123	46	107	76	1,163	357
Murder	2	1	6	1	..	..	..	..	..	..	..	..
Arson, Mischief, &c.[1]	6	2	2	2	33	..	3	..	..	..	167	..
Robbery	4	3	6	4	90	11	4	..	..	..	90	..

Of the six stations in the Nāmakal division the Superintendent writes as follows :—

(1.) *Nāmakal.*—A very healthy station. There are seven road and four village beats in this range. Crime is light. A fair is held in Nāmakal every Saturday, and another at the fifth mile on the Moganūr road on Fridays.

(2.) *Shēndamangalam.*—Being near the Kollimalais, fever nearly always prevails; when cholera breaks out, it commits great havoc in the town, which contains a population of over 10,000, and has no proper conservancy arrangements. Three-fourths of the cases reported are false. A pucka station-house is built in the town about 100 yards from the high road from Nāmakal to Rāsipūr and Nāmagiripett. There is one ghāt beat, and three road and three village beats. Crime is usually light. Two fairs are held in the range, one at Naināmalai on Wednesday, and another near the town on Sunday. The former is a very large fair, and is held near the seventh mile from Nāmakal on the Salem road.

(3.) *Valayapatti.*—This is also a healthy station. A station-house is built outside the town on the road to Moganūr, which leads off from the Trichinopoly high road. There are four road and two village beats. Crime is always very light.

(4.) *Moganūr.*—Fever prevails at certain times of the year. A pucka station-house is built on the roads from Moganūr to Vēlūr and Moganūr to Nāmakal. There are four road and two village beats. Crime is usually light. A fair is held in the village on Thursday.

[1] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences, cannot be given separately.

(5.) *Yerumaipatti.*—Unhealthy, many deaths occurring from fever, and it is a great place for guinea-worm. The inhabitants are principally Kāvalkārs, Pallis and Pullers. The station-house is built at the east end of the village. There are four road beats and one village beat. Crime is light in this range. A fair is held on Monday at Pavitram half way between Thāthayangārpett and Yerumaipatti, and another on Tuesday at the eighth mile on the road to Nāmakal.

(6.) *Thāthayangārpett.*—This range is healthy. The station-house is built in the middle of the town which is large and thickly populated. There are two road and two village beats. Crime is light. A fair is held in the village, in front of the station, every Friday.

Of the five stations in the Paramathi division the Superintendent writes as follows:—

(1.) *Paramathi.*—There are four village and three road beats. The inhabitants of the station range are chiefly Vēttuvars, Vellālars, Kaikalars, Masalmans, Brahmans, Koravars, Chucklers and Pariahs. Crime is light. A fair is held on Thursday.

(2.) *Vēlūr.*—There are only three road beats. The classes of people residing in the station range are Pallis, Sholiars, Gentus, Vellālars, Pullers, Uppiliars, Chettis and Brahmans. Crime is light. The majority of people are well to do.

(3.) *Kunnattūr.*—There are one village and three road beats. The classes of people living in the station range are Vellālars, Pallis, Kāvalgārs, Vēttuvars, Brahmans, Shānars, Kaikalars and Jēdars. Crime is light.

(4.) *Illampillai.*—There are two village and two road beats. Crime is very light. The majori[illegible] of people are poor.

(5.) *Nallūr.*—Is also a very healthy locality. False complaints are of frequent occurrence. There are three village and three road beats. Crime is light.

CAMPING-GROUNDS.

The best camping-grounds are at Paramathi, in the Pāvadi tope east of the town; at Vēlūr on the west, near the channel; and also a quarter of a mile south of Vēlūr on the bank of the Kāvēri. Tents can be pitched at Shēndamangalam on the bank of the Yettikulam, and at Puthuchattram near the avenue. This latter camping-ground is very convenient for despatch of business, being situated on the borders of three tāluks, Trichengode, Nāmakal and Salem. It must be understood that the above camping-grounds are only suited for District Officers and not for troops. Special arrangements would be necessary to provide camping-grounds for a regiment or battery.

BUNGALOWS.

There is a bungalow at Nāmakal and another at Valayapatti. Officers marching rapidly can halt in the office constructed for the occasional use of the Deputy Tahsildar at Vēlūr, and in the small bungalow constructed from Channel Funds at Jēdarpālaiam. There are also Orr's Chattrams or soldiers' sheds at Nāmakal and Valayapatti.

RELIGIOUS ENDOWMENTS.

The following return shows the native religious endowments of the tāluk:—

Villages.	Name of Deity.	Amount. RS. A. P.
Nāmakal	Sri Narasimma Swāmi	1,484 10 7
	Sri Ranganātha Swāmi	964 4 8
Moganūr	Āchaladīpēsvara Swāmi	973 13 8
	Prasanna Venkatarāmana Swāmi ..	
Shēndamangalam ..	Lachmi Nārāyana Swāmi	1,045 15 4
	Sōmēsvara Swāmi	827 0 3
Naināmalai	Varadarāja Swāmi	182 10 5
Karugudi	Kailāsanāda Swāmi	682 6 9
Tippara Mahādēvi ..	Prasanna Venkatarāmana Swāmi ..	424 3 7
Thāthayangārpett ..	Kāsi Visuvanāda Swāmi	388 6 7
Pandamangalam ..	Prasanna Venkatarāmana Swāmi ..	1,090 15 5
Kapilaimalai	Subramaniya Swāmi	972 6 5
Paramathi	Kōdanda Rāma Swāmi	130 0 0
	Bhimēsvara Swāmi	130 5 10
	Total ..	9,297 3 6

TOPES.

There are Jungle Conservancy topes in the following villages: Nāmakal (5), Paramathi (4), Nīliyampatti, Pūlāncheri, Thāthayangārpēttai, Moganūr, Manampalli, Vellālapatti, Yadamulikipālaiam, Kōbanampālaiam and Vēlūr.

CHAPTER IV.

TRICHENGODE TALUK.

LATITUDE AND LONGITUDE.

BOUNDARIES.

LENGTH AND BREADTH.

AREA.

THE taluk of Trichengode lies between North Latitude 11° 15′ 0″ and 11° 43′ 0″ and East Longitude 77° 43′ 0″ to 78° 15′ 0″. It is bounded on the north and north-west by the taluk of Salem; on the south and west by the Nāmakal Taluk; and on the east and south-east by the Kāvēri, which separates it from the district of Coimbatūr. It averages about 25 miles in length and breadth, the extremes being 35 miles from east to west and 33 miles from north to south. According to the district volume of census returns the area is acres 422,987, or 660·9 square miles; the area as given in Volume II of the Census Returns is 632 square miles, = acres 404,480, and the Revenue Survey Office returns it as 628 square miles, = acres 411,920; according to the calculation of Mr. Stokes, the present Collector, it is 634½ square miles; the latter probably is correct.

TOPOGRAPHY.

The taluk is exceptional in its configuration as compared with the rest of the Salem District, being one bleak glaring plain with only a few hills, of which Sankagiridurgam only is of importance, and no hill ranges. It has, generally speaking, nothing in scenery or climate to recommend it, the only redeeming features being the Kāvēri, which is not in it, and Sankagiri; and were it not for the Railway it would be at the back of God-speed. As it is, the first thought of the new-comer is that the best use the Railway could be put to would be to get out of Trichengode. The centre of the taluk is high ground sloping towards the Kāvēri; on the north and east are two valleys in which the Sirabanganadi and Thirumanimuttār run. The Pakkanād or Pulāmpatti hill in the north-west corner of the taluk is about 800 feet above the plain, and covers an area of 5 or 6 square miles; it is clothed with scrub jungle.

GEOLOGY.

SOILS.

The taluk, one small corner towards the south-east excepted, has not come within the scope of the Geological Survey; but it is probably much the same as the rest of the district, a gneissic formation with but little granite, trap dykes and magnetic iron beds here and there and red soil predominating. Regarding the geology of the surveyed portion *vide* Chapter III, pages 97, 102. The proportion of the red soils was 93 per cent. of the whole, no less than 80 per cent. being red sandy and 13 per cent. red loamy soil; the regur amounted to 5 per cent., and of exceptional soil there was only 2 per cent. This refers to Government lands only, but they are a fair specimen of the rest.

METEOROLOGY.

The rainfall of the taluk was as given below for the years 1872 to 1878.

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	..	..	2 0	6 6	4 2	3 $4\frac{1}{2}$	5 4	4 1	4 $9\frac{1}{2}$	2 $4\frac{1}{4}$	1 $6\frac{1}{2}$	34 $7\frac{1}{2}$
1873 ..	0 $6\frac{1}{2}$	..	0 7	2 4	..	1 $1\frac{1}{2}$	5 $6\frac{1}{2}$	2 7	9 1	0 2	1 $0\frac{1}{2}$	23 5
1874 ..	0 1	..	1 2	4 8	0 $6\frac{1}{2}$	3 $0\frac{1}{2}$	2 3	4 7	2 8	3 5	..	23 1
1875 ..	..	1 4	3 5	2 8	0 5	0 $6\frac{1}{2}$	0 9	2 4	4 5	1 3	..	17 $9\frac{1}{2}$
1876 ..	..	0 2	0 $8\frac{1}{2}$	2 $3\frac{1}{2}$	0 $3\frac{1}{4}$	0 5	1 9	2 $7\frac{1}{2}$	1 $4\frac{1}{2}$	0 9	..	11 $2\frac{1}{2}$
1877 ..	..	4 0	..	3 $1\frac{1}{2}$	1 8	2 $8\frac{1}{4}$	0 3	9 7	8 $8\frac{1}{5}$	3 $4\frac{1}{2}$	2 6	36 $6\frac{3}{4}$
1878 ..	..	..	1 6	2 $9\frac{1}{4}$	3 $7\frac{1}{2}$	2 $0\frac{3}{5}$	7 $1\frac{8}{10}$	5 $5\frac{7}{10}$	4 $6\frac{1}{5}$	2 $1\frac{1}{10}$	0 6	30 $4\frac{3}{10}$
											Total ..	177 $6\frac{3}{10}$
											Average ..	25 $3\frac{53}{70}$

The taluk, hilly portions excepted, averages from 540 to about 900 feet above sea level. It is lower than Salem, the height of which is 947 feet, and at the Sankagiri station platform it is 876 feet. This is a slight rise from the intermediate station, MacDonald's Choultry, which is 783 feet above sea level, the same crushing which upheaved the drug having raised the surrounding plains also. From this there is a rapid fall to the banks of the Kāvēri, on the other side of which the platform at Erode is only 539 feet above sea level. The climate is hot generally, though even in hot weather favoured spots like the bungalow at Sankagiri are comparatively cool; from November to February the weather is pleasant, in March it begins to be uncomfortable, and April and May and parts of June are almost unbearable. After that the south-west monsoon blows violently up to September, when there is a lull before the cooling nor'easter sets in. Munro—unintentionally of course—has been guilty of exaggeration when he wrote concerning the south-west monsoon as follows. His letter is dated from Mēchēri, but that is not far from Trichengode. "The months of June, July, and August, with the exception of a few clear days, will be cooler than in Britain; for during this time the sky will be almost continually overcast, and the sun often invisible for many days. When I speak of heat, I do not mean the thermometer, for it will in general keep between 80 and 85; but the effect produced on the human body, which, from the constant high winds frequently accompanied with drizzling rain, feels this degree of heat much less than you do one much lower at home. The middle of summer, on this account, however strange it may seem, is cooler than the middle of winter." Again, in the Trichengode Taluk, he writes as follows on the 18th of June: "I am now on a beautiful spot twelve miles north of Sankagiridrug, and four from the Kāvēri. On all sides are groves of palmyra trees, and the country is everywhere green with rising grain; the only uncultivated ground is a small space in front of the

SEA LEVEL.

CLIMATE.

village on which my tent stands. The weather is now pleasanter than in England ; the wind is high, and the sky so cloudy that the sun has scarcely been visible since the beginning of the month. I walked out this afternoon at three o'clock, which is usually as hot as any hour in the day, and did not return till near seven, when it began to grow dark. I made a circuit of about ten miles without once thinking of heat." The health of the people is good, the taluk being comparatively free from fever; but in exceptional years, when the fever wave sweeps over the country, they suffer considerably. Guinea-worm is endemic.

HEALTH.

The population of the taluk numbers 249,678, being an increase of 39,875, or 19 per cent. over the figures of the preceding census, when the total was 209,803. Of the whole population the males were 125,220 and the females 124,458, a fact which is worthy of notice as females generally outnumber males. The Hindus as usual were in the ascendant, amounting to 246,841, of whom 206,497 were Saivas and 39,980 were Vaishnavas. Masalmans were unusually absent, numbering in all only 1,644, of whom 1,006 were Sunnis, 47 Shias, and 591 'others.' The latter number is also remarkable. The Christian population was only 1,186, the Roman Catholics numbering 1,167 and the Protestants 19, being in a minority as is usual in this district. The agricultural male population was 41,749, and the labourers—mostly agricultural labourers—were 13,473. Taking the census returns as correct, and doubling the numbers to include females, there would be about 103,000 persons employed in cultivation, but this is probably below the mark. The persons whose occupation was 'dress,' and who would mostly be weavers, were 8,053. There are no special industries peculiar to the taluk. Weaving to a greater or less extent goes on in all large villages, more especially at Trichengode. The land occupies fully two-thirds of the population in one way or another. The grain trade is next in importance. The people are comparatively well to do, the taluk being the second as regards land revenue in the district; while, allowance being made for its area and population, it is perhaps entitled to the first rank: for this it is mainly indebted to the alignment of the Kāvēri on its western frontier. The language of the people is Tamil. Rāgi is the staple of consumption. Their morals call for no remark: in the large towns they are troublesome, churlish and litigious; but in the villages they are simple and courteous after their own fashion. The following return shows the incidence of the License Tax for the year 1878 :—

POPULATION.

Trade, Dealing, or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.
		RS. RS.		RS.	RS.
Money dealing	IV.	25,000 to 30,000	1	500	500
	VII.	10,000 to 15,000	1	200	200
	VIII.	5,000 to 10,000	1	100	100
	IX.	2,500 to 5,000	3	50	150
	X.	1,250 to 2,500	16	25	375
	XI.	500 to 1,250	47	10	460
	XII.	200 to 500	135	4	512
Trade in grain	X.	1,250 to 2,500	5	25	100
	XI.	500 to 1,250	33	10	320
	XII.	200 to 500	171	4	660
Trade in cloth	X.	1,250 to 2,500	3	25	75
	XI.	500 to 1,250	3	10	30
	XII.	200 to 500	17	4	68
Carpenter	XII.	200 to 500	1	4	4
				Total	3,554

This table is significant as bearing out the statement regarding th poverty of the cultivating classes: two hundred and four sowkars to on taluk! One man—Raja Goundan—was said to be a millionaire, and it i credibly reported that another died worth three millions! It sometime happens, and did happen in one of these cases, that when the rich ma died his wealth could not be found, or rather the hiding-place was know to the widow only, and she, not being able to come to terms with the hei at law, refused to reveal it.

Regarding the number of houses in the taluk it seems to be hopeless to get statistics to agree. In the census volume for 1871 for the district the total is given at 66,765. In another return, probably for the year 1866, they were given as 60,476, while in Dr. Cornish's report for 1871 the total is 56,316. The latter must be taken as correct, and of this total 34 were terraced, 3,649 tiled, and 52,324 thatched; 309 were unspecified. The average of population to each inhabited house was 4·9, which is rather low, and in accordance with the reputed wealth of the taluk, which would admit of more liberal house accommodation to the inhabitants. According to the district volume there are 598 villages in the taluk, of which 387 are amāni or Government villages, 44 ināṁ, and 167 zamindari or mitta. The following is a statement of the village establishment retained for collection of revenue, police, and other duties connected with the village economy :—

VILLAGES. Grouping.

Particulars.	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Maniyagārs and Munsifs.	Maniyagārs.	Totis.	Uddāris.	Talaiyaris.	Vettiyāns.	Joint Talaiyaris or Vettiyāns.	Cost of the Establishment per Annum.
												RS.
Establishment before revision	386	96	130	..	189	..	418	123	..	..	..	17,928
Establishment after revision	101	101	90	54	47	54	..	..	206	198	..	31,032
Establishment in unsurveyed villages.	3	3	1	..	1	..	8	..	..	..	..	279

DISTRIBUTION OF LAND.

Of the 422,987 acres which form the total given in the district volume, acres 7,720 are ināms in Government villages and acres 18,763 are inām villages; acres 136,056 are in mitta holdings, and the remaining acres 260,448 are amāni. Of this extent acres 184,225 have been assessed, and of this total acres 168,246 were occupied, acres 15,979 remaining available on darkhāst; of acres 76,223 still unassessed, acres 12,992 are fit for the plough, while acres 63,231 are uncultivable. In amāni lands, therefore, there remained only acres 28,971 to meet increasing population, and when these have been taken up the question of improved agriculture must force itself on the people. The land revenue demand was, according to the district volume, Rupees 2,72,784, the peshkash on mittas was Rupees 95,115, and the quit-rent on ināms Rupees 2,427, the total being Rupees 3,70,326. The taxation on land was therefore at the rate of Rupees 1-7-8 nearly per head of the population.

PATTADARS.

The following return of pattadars shows the numbers of leases into which the amāni lands were divided according to the quinquennial returns of Fasli 1286 :—

Amount of Patta.	Number of Single Pattas.	Number of Joint Pattas.	Number of registered Ryots holding Joint Pattas.	Total Number of Pattas.	Total of columns 2 and 4
1	2	3	4	5	6
Exceeding Rupees 100	8	5	91	13	99
Do. do. 50	63	67	627	130	690
Do. do. 30	263	316	2,673	579	2,936
Do. do. 10	2,686	4,018	18,289	6,704	20,975
Under do. 10	9,062	7,353	16,163	16,415	25,225
Total ..	12,082	11,759	37,843	23,841	49,925

The foregoing rent-roll is a lamentable example of the general poverty of the agricultural classes, even in an unusually rich taluk. Only thirteen pay a rent of Rupees 100 and upwards, while the mass pay only paltry sums. The poverty of the people is nothing new, and seems to be inherent

in their institutions. Munro in 1796 remarks on the very same th: though, if his statements are correct, things were almost better then t now. Dry land in Trichengode only averages Rupees 1-5-9 per acre wet Rupees 5-12-1, against an average of 3 shillings an acre th average rent is between Rupees 3-14-1 and Rupees 5-9-3 for each farı against 10 pagodas as he states it; in fact the land is as cheap, or nearly and the ryots cannot afford to take so much of it. Munro wrote as follo "The average rent of cultivated land in this country is not more than tl shillings an acre. Waste lands pay nothing. The inhabitants graze t cattle and cut wood upon them without being subject to any demand; lay down fields in clover and different kinds of grass is unknown in country, where all the pasture is spontaneous. The average rent of whole body of farmers is not more than ten pagodas each. I am pr sure that there is not a man among them who is worth £500, and t exclusive of their cattle, nine-tenths of them have not five pounds.] extreme poverty is the principal cause of the lowness of the rents, and any fault of the soil, for at least three-fourths of the lands in cultiva are capable of producing cotton, sugar, and indigo; but though the ra have little money, I imagine that they suffer less real distress than peasantry of Europe. The inclemency of the weather is what they ha ever feel: firewood costs them nothing, and dress very little. Their c labour, for two or three days, is the price of their house, which is buil mud and covered with straw or leaves, and in a warm climate such mater answer the purpose just as well as stone or marble. All of them are marr and their families, so far from being a burden, are a great support to th because their labour produces more than the expense of their maintenan this is so generally understood, that nothing is more common than to gr a man a remission of rent on the death of his wife or his son. Learned r who write of India begin by talking of the sun, and then tell us tha vertical rays make the natives indolent; but, notwithstanding all this, farmers are, at least, as industrious as those of Europe, and their wor more so. They owe their poverty to their Government, and neither to tl idleness nor the sun." Munro is unfair to some extent on the Governme the people owe their poverty partly to themselves, to their improvide their want of moral restraint, their expenditure on marriages, their neg of improved methods of agriculture, their caste laws. Indeed, Munro se to have had a glimmering of this, for in the previous year, from this v taluk, he wrote as follows: "Such wretched management, one would thi must soon ruin the country; but the universal custom of early marriage favourable to population; and the inhabitants, under all their oppressi seldom quit their native villages, because they are attached to them, can go nowhere that they will not experience the same treatment. T soon forget their wrongs, for they must live; and they again cultivate tl fields the succeeding year, with the certainty of being plundered in same manner as the last. This insecurity of property, though a gı obstacle to the increase of revenue, does not diminish it much; for, as greatest part of it is at present drawn from grain, the source of it cannot lessened in any great degree without starving the inhabitants, and they not want subsistence as long as it can be provided so easily. A man only to furnish himself with a couple of bullocks,—a plough hardly cos sixpence. If he turns up the soil three or four inches and scatters his se

he is sure (?) of a sufficient return. Were we to abandon our present oppressive mode of taxation,[1] the country, instead of rice and dry grain, would be covered with plantations of betel, cocoanut, sugar, indigo and cotton." He leaves, however, the real issue to rail at 'the Government' and 'our present oppressive mode of taxation'—three shillings an acre an oppressive mode of taxation! Munro has just stated that "the extreme poverty" of the ryots "is the principal cause of the lowness of rents;" if three shillings an acre is oppressive, it might have occurred to him to consider whether the excessive toll levied from the land is not the cause of the extreme poverty of the ryots. Munro elsewhere writes: "The Bārahmahal has now been completely surveyed, and the rents of it fixed: *they are, on an average, nearly what they were under Tīpu; the inhabitants paid the same then as now,* but the deficiency of his receipts arose from the peculations of a host of revenue officers. *The rents here, as I believe in every other part of India, are too high. This circumstance, joined to the general poverty of the people, is a great obstacle to every kind of improvement,* and it has hitherto prevented the lease from being settled. Government have desired it to be made so as to sit light upon the inhabitants; but they were not aware that, in order to effect this, they must relinquish twenty or twenty-five per cent. of the present revenue. This reduction will be recommended to them by every argument that can be thought of; but I am not sure that they will have resolution enough to agree to it." Probably in no nation under the sun is the Government so little 'oppressive' as in India; but if Munro says it is oppressive, the statement deserves sifting.

It is almost impossible now to arrive at any reliable deductions as to the incidence of the land revenue demand on the pattadars. The same quinquennial returns which show 49,925 pattadars show an assessment of only Rupees 1,93,874; in fact the famine had already done its work, for, as mentioned above, the land revenue demand, according to the district volume, was Rupees 2,72,784, that for Fasli 1281 was Rupees 2,75,699, and the demand after revision of the assessment in 1872 was Rupees 2,78,592. The number of pattadars is probably a fair representation of the rent-roll in 1872, the demand only being changed in consequence of failure of crops owing to famine. The demand for 1872 shows an incidence on each pattadar of Rupees 5-9-3 nearly, while the assessment, according to the quinquennial return, is only Rupees 3-14-1. The collections of the taluk for Fasli 1284 were as follows:—

	RS.	A.	P.	RS.	A.	P.
I. Land Revenue—						
(*a*) Ryotwari	2,40,930	9	9			
(*b*) Zamindari	92,395	9	2			
(*c*) Agraharam Jodigai ..	1,969	14	9			
(*d*) Land Revenue Miscellaneous	77	2	1			
				3,35,373	3	9

[1] As the words of Munro, this statement is not one to be passed over lightly. There are not wanting, amongst those who have carefully studied the subject, many who are of opinion that the assessment of the dry lands is oppressive. This, however, is not the place in which this question should be discussed.

	RS.	A.	P.	RS.	A.	P.
II. Forest	102	13	0			
III. Abkari	15,000	0	0			
IV. Stamps	3,362	4	0			
V. Road Fund	18,913	0	1			
VI. Special Fund	6,717	7	11			
VII. Village Cess	18,512	7	11			
				62,608	0	11
Total ..				3,97,981	4	8

The collections for Fasli 1274 were as follows:—

	RS.
Land Revenue	3,49,506
Miscellaneous	1,204
Abkari	14,548
Local Funds	7,631
Road Cess	4,630
Stamps	2,815
Total ..	3,80,334

The incidence of taxation in Fasli 1284 was Rupees 1-9-6 per head of t population.

The conditions of agriculture in this taluk are generally similar to th described elsewhere and call for no remark. Subjoined is a statement crops for Fasli 1278 :—

Description of Grain.	Extent of Cultivation.	Estimated Outturn per Acre.		Total Outturn.		Value of each Pothi or Maund.	Estimated Total Value of Outturn.	Remarks
		Pothis.	Maunds.	Pothis.	Maunds.			
	ACRES.					RS.	RS.	
Paddy ..	15,765	4	..	63,060	..	16	10,08,960	1 Pothi = 1 Madras measures
Cholam ..	25,000	1½	..	37,500	..	19	7,12,500	
Kambu ..	125,000	1½	..	187,500	..	15	28,12,500	
Ragi	20,000	1¾	..	35,000	..	18	6,30,000	
Varagu ..	10,000	1½	..	15,000	..	10	1,60,000	
Sāmai	15,000	1	..	15,000	..	12	1,80,000	
Thenai ..	5,000	1	..	5,000	..	16	80,000	
Horse-gram ..	40,000	1	..	40,000	..	24	9,60,000	
Thovarai ..	5,000	¾	..	3,750	..	21	78,750	
Ulunthu ..	200	1½	..	300	..	24	7,200	
Pachaipaiaru ..	1,000	1	..	1,000	..	24	24,000	
Gingelly ..	5,000	½	..	2,500	..	19	47,500	
Chillies ..	5,000	8	..	40,000	..	12	4,80,000	
Castor-oil seed.	1,000	½	..	500	..	19	9,500	
Sugarcane ..	500	..	60	..	30,000	½	15,000	
Tobacco ..	988	..	30	..	29,640	4	1,18,560	
Cotton ..	846	..	8	..	6,768	1	6,768	
Total ..	275,299	..	..	..	..	..	73,21,238	

The produce as above stated would allow Rupees 34-14-4 per head of the population of Fasli 1276 for a year's subsistence. This is far in excess of the proportion found to exist in other taluks, and is more in accordance with what the supposed wealth and prosperity of Trichengode would lead us to expect. The above figures, however, are vitiated by the famine prices which have been entered. At commutation rates the value of the produce is only Rupees 30,95,988, or Rupees 14-12-1 per head of the population.

The following is an estimate of the cultivation and outturn for Fasli 1288 after two years of famine.

Description of Crops.	Average Cultivation under each Crop.	Average Cultivation per Acre.		Total Outturn.		Value of each Kandagam or Maund.	Value of Total Outturn.
		Kandagam (21,120 Rs. weight).	Maund (960 Rs. weight).	Kandagams.	Maunds.		
	ACRES.					RS.	RS.
Paddy	23,676	3	..	71,028	..	12	8,52,336
Cholam	8,340	2	..	16,680	..	16	2,66,880
Ragi	14,707	3	..	44,121	..	15	6,61,815
Varagu	977	1	..	977	..	10	9,770
Kambu	149,873	1	..	140,873	..	15	22,48,095
Samai	3,902	1	..	3,902	..	10	39,020
Thovarai	1,708	½	..	854	..	25	21,350
Ulunthu	894	¼	..	223½	..	40	13,960
Pachaipaiaru ..	1,396	¼	..	349	..	40	13,960
Sugarcane ..	220	..	20	..	4,400	2	8,800
Saffron	183	..	2	..	366	1½	549
Horse-gram ..	32,056	½	..	16,028	..	16	2,56,448
Gingelly	3,236	½	..	1,618	..	30	48,540
Castor-oil seed ..	5,296	½	..	2,648	..	16	58,368
Naripaiaru ..	1,864	½	..	932	..	16	14,912
Avarai	794	½	..	397	..	30	11,910
Panivaragu ..	484	1	..	484	..	10	4,840
Thenai	815	1	..	815	..	12	9,780
Chillies	155	1	..	155	..	2	310
Cotton	5,089	..	1½	..	7,633½	1	7,633½
Plantains	14	..	..	..	..	20	280
Cocoa-nut topes ..	467	..	..	..	..	15	7,005
Betel leaves ..	2	..	..	..	..	30	60
Betel-nut topes ..	16	..	..	...	..	30	480
Tobacco	236	..	20	..	4,720	2½	11,800
Total ..	256,400	..	..	..	..	..	45,68,901½

This shows a falling off of 18,899 acres in area cultivated and of Rupees 27,52,336-8-0 in value of outturn. For the population of 1871 this would allow Rupees 18-4-9 per head. The population of Fasli 1288 and that of 1871 are by no means the same, and probably 27 per cent. would not be too large a reduction to make in calculating the former. This would give a larger share to each person than if the figures of 1871 are taken. But, as mentioned above, the outturn has been calculated at famine prices, and at commutation rates amounts to Rupees 16,77,143, or Rupees 8-15-4 per head of the population of 1871, less 25 per cent. for decrease due to famine.

The following return shows the distribution of land in the taluk.

Classification.	Punja.		Nanja.		Total.		Arable Land ; uncultivate	
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.
		RS.		RS.		RS.		RS
Ryotwar [1] ..	175,052	2,34,978	9,644	54,852	184,696	2,89,830	23,238	35,:
Mitta [2]	80,926	1,28,960	8,067	40,012	88,993	1,68,972	2,926	5,(
Shrotriem [3] ..	14,915	19,255	371	2,225	15,286	21,480	..	..
Inams [3]	12,708	17,828	401	2,309	13,109	20,137	..	..
Total ..	283,601	4,01,021	18,483	99,398	302,084	500,419	..	..

According to the quinquennial returns for Fasli 1286, the numbbr cattle in the taluk was as follows:—Tilling cattle 36,1 cows 15,103, she-buffalos 2,181, and sheep 58,427. T taluk suffered from the cyclones of 1872 and 1874, and also from famine. The propinquity of the Kāvēri was useful as affording grazi ground for the cattle, against which must be set off the absence of ranges, to which in other taluks the cattle were sent to graze. Assumi the figures to be correct, the cattle return must be compared with the am villages only, as the cattle in mitta villages are not reported. In this ca taking the amāni acreage in occupation in Fasli 1286, viz., acres 184,696, proportion per hundred acres will be tilling cattle 19, tilling cattle, co and buffalos taken together 30, sheep alone 32 nearly, and, allowing 8 she to be equivalent to one head of cattle, there would be 34 beasts for eve hundred acres under the plough. This is wholly insufficient. Trichengo enjoys a great reputation for its milch cows, which, though only little thin fetch from 35 to 50 rupees or even more. They give a measure an half of milk in the morning and a measure in the evening more or l according to quality.

CATTLE.

The only rivers passing through the taluk are the Sirabanganadi a the Thirumanimuttār. The following statement sho the chief sources of irrigation for the taluk:—

IRRIGATION.

Description.	Government.	Private.	Total.	Remarks.
				Large Works.
Tanks	190	61	251	1. Yedapadi Tank.
Surplus channels ..	6	..	6	2. Navani do.
Ordinary anaikats ..	22	..	22	3. Yellūr do.
Rivers	2	..	2	4. Mallasamudram Tan
River channels ..	35	..	35	5. Paruthipalli do
Wells	2,799	5,646	8,445	6. Āvani Pērūr Anaika
				7. Chinnappampatti dc

[1] Taken from cols. 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement : Fasli 1286.

[2] Taken from Road Fund return for Fasli 1286 received from the Collector, except entries in the last two columns, which are supplied by the Tahsildar.

[3] Taken from return supplied by Tahsildar for Fasli 1286.

There are ferries at (1) Pulāmpatti Kāvēri, (2) Kōkkarāyanpett, (3) Pattalūr, (4) Molasi, (5) Yerayamangalam, (6) Kilampatti, (7) Jalakantapuram, (8) Siluvampatti, (9) Nedunkolam Siluvampatti, (10) Kalavadangam, (11) Mangalam, (12) Pillāgoundanpatti, (13) Pāllipālaiam Agrahāram, (14) Semaya Sengili Agrahāram, (15) Kāvēripatti Agrahāram, and (16) Konēripatti Agrahāram.

SETTLEMENT RATES.

The average rates of assessment under the new settlement show a reduction in nanja and punja, the average being Rupees 5-12-1 for the former and Rupees 1-5-9 for the latter, against Rupees 6-1-5 and 1-8-0, the average rates respectively prevailing before the revision of the settlement. The survey, however, stepped in and showed an excess of 10 per cent., and the upshot of the new settlement was that the taluk was charged Rupees 2,893 more than it paid under the old rates, and Rupees 44,806 more than Mr. Puckle thought it could afford to pay. Famine relief cost Government many times the excess thus obtained in this taluk.

HILL RANGES.

This is the only taluk in the whole district which does not possess some hill ranges worth mentioning: the only pretence at a hill range is the Pakkanād before alluded to; Sankagiri indeed attains to a respectable elevation of 2,345 feet, but that is only a solitary rock. As there are no hill ranges, there are naturally no forest products.

COMMUNICATIONS.

The following is a list of the roads in the taluk with their mileage:—

			MILES.
1.	Road from	Sankagiri to MacDonald's Choultry ..	11
2.	Do.	Trichengode to Nāmakal	14
3.	Do.	do. to Āndagalūr	14
4.	Do.	do. to Paramathi	7
5.	Do.	Vaikundam to Masakālaipatti	7
6.	Do.	Pudūr to Minnāmpalli	9
7.	Do.	Vyappamalai to Mallasamudram ..	7
8.	Do.	MacDonald's Choultry to Railway Station	1
9.	Do.	Sankagiri to Pulāmpatti *viâ* Yedapādi.	16
10.	Do.	Trichengode to Kālipatti	12
11.	Do.	Sankagiri to Pallipālaiam	10
12.	Do.	Trichengode to Sankagiri	7
		Total ..	115 [1]

Famine Roads.

1.	Road from	Yedapādi to Kalvadangam	7
2.	Do.	Trichengode to Kumārapālaiam *viâ* Pallipalaiam ..	18
3.	Do.	do. to Kōkkarāyanpett ..	10
4.	Do.	MacDonald's Choultry to Chinnappampatti	7
5.	Do.	Sankagiri to Travellers' Bungalow ..	1
		Total ..	43

[1] Road from Sankagiri to Kumārapālaiam, 12 miles, and from Sankagiri to Chinnappampatti, 12 miles, have been overlooked in this list.

The aggregate mileage, excluding famine roads, is at the rate of one m
and four-fifths of road to every 10 square miles of area. The Railw
traverses the taluk, in which there are two stations, MacDonald's Choult
and Sankagiri. Erode station is close to the frontier on the right bank of t
Kāvēri; a bridge of 26 arches carries the road over the latter river
Kumārapālaiam, where two toll-gates encourage traffic.

The station of MacDonald's Choultry is so named from a choultry built
a certain Colonel MacDonald, who in the old days was stationed with troops
Sankagiri when that place was a military station. He was in the habit
going to the tract in question for shikar and built a choultry there.
village springing up near the choultry the latter was known to the ryots
'Mugadon's' Chāvadi. It is right to preserve the name of this pub
benefactor, as Captain Macleod, one of Colonel Read's assistants in the fi
days of British rule, founded some choultries, and 'Mugadon's' choult
is sometimes erroneously attributed to him.

CHIEF TOWNS.

The capital of the taluk is Trichengode, with a population of 6,1
Though the head-quarters of the Tahsildar, it is o
about 8 miles distant from Sankagiri, where the Dep
Tahsildar lives; this, however, cannot be avoided as these are the m
important towns. Trichengode is a mean town lying at the foot of a ro
some 1,200 feet above the plain and 1,903 feet above the sea. There is
good camping-ground and the water is bad; the people are litigious, and i
altogether a place to be avoided. In the centre of the town there is a pago
of great repute sacred to Siva and much frequented by pilgrims. On eve
new moon day some 5,000 or 6,000 people gather on the durgam, and duri
the car feast as many as 40,000 persons have been known to assemble
Trichengode. The town lies to the north of the hill from which it takes
name; the drug is a bare square-looking mass with some red stains on
sides, probably artificial, like the streaks on the wall of the pagoda,
possibly due to weathering. It is from this that the name, which it is
necessary to transliterate, is derived. It is properly திருச்செங்கோடு
'Thiruchengōdu,' the component parts being திரு = holy or beautif
செம் = செவந்த or red, and கோடு[1] = மலைசிகரம் or the peak of a mounta
It is conjectured that the last portion of the name Pālakōd contains the sa
word, but this is more than doubtful as there is no 'gōdu' or peak near t
place. The legend of the Stalapurānam as to the red peak at Trichengo
is that, in ages gone by (the yugam is not given), a dispute arose betw
Vāyu Bhagavān, or Boreas, the god of winds, and Nāga Bhagavān,
serpent king, as to which of the two was the more powerful. The test appl
was that the snake king[2] should coil himself round the Himalayas and
god of the winds should try to drag him off. In this he succeeded, but
severe was the contest that one of the peaks of the Himalayas was torn

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[1] Gōdu also means a 'horn or tusk,' and the 'horn of the moon;' the two cusps of
durgam, seen from a distance, resemble a molar tooth. 'Gōdu' according to the diction
has 17 meanings, of which that in the text is No. 9. The original meaning is 'crookedne
No. 10 is 'shore, bank of a river, margin of a tank;' No. 11 is 'ridge, dam, bank (*vara*
in rice fields;' No. 12 is 'a fort,' = kōta; Nos. 10 or 11 might suit Pālakōd the Jērta
surplus stream and āyakat being near. It is also the 'ridge' which divides the Chinnā
Kavēri and the Ponār drainage basins. In the Marāndahalli project the former is tur
across this ridge into the Sangambasavan and Jērtalāb.

[2] A monster snake is carved on the rock on the way up.

and, flying through the air, alighted, covered with blood, at Trichengode, and forms the rock now known by that name.

In connection with the Trichengode durgam a tragedy which was enacted there some twenty years ago may be mentioned. A certain Brahman, who was desirous to contract a marriage, but lacked means, had recourse to a rich Goundan for assistance, and the latter directed him to make all necessary preparations and rely on him for the cost, which would be paid on a date mentioned. Accordingly the trusting Brahman made the usual arrangements, invited the guests, and all was ready on the day when the money should have been given, when he had recourse to his Goundan friend, who, to his horror, repudiated the agreement. The Brahman, who knew the disgrace and ridicule to which he would be exposed, urgently pressed his claim, and at last became so importunate that the Goundan ordered him to be slippered. After undergoing this humiliation the Brahman's whole soul was kindled with a desire for revenge, and his imprecations were terrible. The law could give him no adequate redress, and his own right hand could be of little avail; so he had recourse to a characteristic mode of Brahman retaliation. Taking his chembu, he proceeded to the tank, where he bathed with due ceremony. He then turned his steps to the durgam, up which, for a portion of the way, a flight of sixty steps leads, lighted on festive occasions by sixty lights on each side, each light fed with ghee instead of oil. Any vow pronounced on these steps is supposed to be irrevocable. Toiling up there with wrath in his heart, he reached the foot of the Varatha Kal, one of the horns of the durgam, a precipitous rock difficult of access, and perched on the summit of which is a little temple round which persons can with difficulty creep. Any barren woman who can go round this temple three times becomes fecund at once. Having gained this pinnacle, the Brahman thrice made the circuit of the temple, uttering the most terrible imprecations against the Goundan in accents so loud that the passers by in the streets below heard him and thronged in amazement at the scene. Having completed the third circuit, the Brahman emptied his chembu down the precipice, and, hurling it from him, cried "May the family of the Goundan sink to perdition even as this chembu," and then flung himself head foremost down the precipice. So difficult is the precipice of access that the body was not recovered until three days afterwards. The Goundan within a week met his fate: starting from Trichengode to go to his village, he had proceeded but a little distance on the way when he suddenly threw up his hands, exclaiming that he had seen the Brahman, and went raving mad, in which state he died shortly afterwards, having been confined by his family in a little room, where, it is reported, he consumed his own excrement.

The chief trade at Trichengode is weaving; then come the dealers in grain and the makers of sandalwood balls, which form an important item in the local industries. The town is healthy as a rule, but the water-supply is inferior. The provision for education is noticed lower down.

Sankagiri, population 1,747, the town at the east of the durgam of the same name, is comparatively an insignificant place, though the head-quarters of a Deputy Tahsildar. It lies some distance to the north-west of, and about $1\frac{1}{2}$ mile away from, the Railway station and contains a Roman Catholic chapel and a cemetery long disused. The London Mission has or had a small school there. The public bungalow, formerly the house of the Commandant of the station, is romantically situated just under the durgam on high ground affording a good view of the country. It is a favourite halting-place with

District Officers. Had some of Munro's outbursts of admiration been dat from this spot they would be intelligible. The durgam, which rises to 2,3 feet above the sea, as viewed from the Railway is a great square white mas whence its name, the 'giri' or hill resembling the sacred 'chank' white shell. Viewed more closely, it is seen to be completely terraced wi fortifications, attributed to Tipu Sultan, of which some at least must ha been built by the English. On the side by which the ascent is made creepe trees, and prickly-pear are making a not unpleasing havoc amongst t frowning ramparts; the lovely wild convolvulus wreaths through the embr sures, and soft grass covers the stone steps which once echoed to the tran of armed men: half way up to the left, on the side of a steep scarp, like pearl set in emeralds, a snowy masjid nestles amongst the rich foliage whi still clothes part of the hill. The summit consists of a small plateau wi a good supply of water stored in the rocks. The prospect from it is ve pleasing: to the north a vast plain, with tiny hillocks peeping through t glowing haze, stretches towards Thopūr; north-east the Kanjumalai int cepts the line of the Shevaroys; further east is the Āndagalūr or Allav malai, and then in a long slope towards the south-east are the Kollimala crowned with verdure. On the south, again, the plain is broken only b few hillocks; but on the west the Nilgiris fringe the horizon, with, in t nearer background, the Burgūr hills and the Pālamalai in Coimbatūr; wh nearer still a silver thread marks the valley of the Kāvēri, the garden of t district. The geology of the rock is worth study, especially on account the remarkably fine specimens of granite veins piercing the gneiss on t exposed portion of the hill side; marble is found in the vicinity and seve beds of limestone cross the Railway close by. While on the subject of Sa kagiri, mention may be made of an interesting Shāsanam containing a gra by Kṛishṇa Rāja of Maisūr, of the villages of Tālaiyūr and Mānguṭṭepa situated about fifteen miles north-east of Sankagiri in the Salem District, 32 Brahmans to form an endowment for the Agrahāra of Sankagiri, found by that king in commemoration of his marriage with his eight wives. T Shāsanam is very long, but an interesting document. Its transcripti occupies forty pages of foolscap quarto, and the translation thirty-two pa more. Nearly half of this is taken up with the genealogies and eulogy the kings of Maisūr, and therefore somewhat foreign to this purpose; ab half of the remainder is taken up with a rent-roll of the names of the grant and their fathers and grandfathers, and a description in detail of the posit of the thirty-two boundary stones which marked the two villages of t endowment. The reproduction of such a document would be impossi within these limits. The Reverend Thomas Foulkes, a well-known a quarian, who will probably bring it to notice in full in the "Indian A quary," writes regarding it as follows: "This is a copper-plate grant o plates, 12 inches in extreme length, with a mean width of about 8 inch and weighing about 27 lb., beautifully engraved in the modern Kana character. The first 5½ plates are in the Sanskrit language, and contain main part of the grant in 126 verses of different metres: the following plates are in the modern Kanarese language, and contain full details of boundaries of the villages which form the donation, and a repetition of more essential parts of the preceding Sanskrit portion: the last plate c tains some verses of Sanskrit poetry such as are usually appended to gra of this kind.

"It is a grant of two villages, Tāḷeyūr and Mānguṭṭepaṭṭi, situated to

north-east of Shankka-giri-durga, the modern Shenkerrydroog of Wilks, Sunkegherry Droog of the Great Survey Map, Sankerry Droog of Thornton's Gazetteer, &c., by Krishṇa Rāja, king of Mysore, to a community of Brāhmaṇs in 32 proprietary shares, to form an endowment for the Brāhmaṇ settlement (agrahāra) founded by that king at Shankkagiri in commemoration of his marriage with his eight wives. It is dated Tuesday, the seventh day of the dark half of the month of Āshvini, S.S. 1639, = October A.D. 1717: and the corresponding date of the autumn season of the cyclical year Hervalambi is added, together with the current astronomical and astrological asterisms.

"The grantor of this document is the Dud Kishen Raj (Dodda Krishṇa Rāja) of Wilks' History, who reigned from A.D. 1714 to 1731 (Wilks, i, 226–230 of the 1810 edition: Rice's Mysore Gazetteer, i, 240). At the date of his accession the district of Salem had formed a permanent portion of the Mysore territory for about 26 years, having been added to it by the conquests of Chick Deo Raj (Chikka Dēva Rāja) in the years A.D. 1688 and 1689 (Wilks i, 93, 212); and it is not improbable that the settlement of this colony of Kanarese Brāhmaṇs within the borders of these recent acquisitions may have had a political object in addition to the domestic reason assigned for its formation in the present grant.

'The first 61 verses describe the pedigree of the grantor in the laudatory manner common to these documents:—but they may be omitted here. The following portions relate to Shankkagirī and its neighbourhood; and I therefore give them in full.

V. 62.—'While king Shrīkrishṇa Rāja—who is the stage manager of the beautiful drama in which the female actor dances by his direction over the jewelled crowns of all other kings—was performing all the various kinds of charities, he had the desire, amongst other things, of forming a Brāhmaṇ settlement.

V. 63.—'This emperor of Karṇāṭaka sought out the most healthful, fertile, and sacred places within his dominions, and he then selected one of the best of them for this particular charity.

V. 64.—'That spot is situated to the south-east of Shrīrangapaṭṭana, the city of the god of gods, the blessed Western Ranga.

V. 65.—'That country is called the Kongu-mandalam, abounding in wealth and crops. There, at the distance of twice ten miles (literally two yojanas) from the undivided stream of the river Kāvēri,

V. 66.—'and nine times ten miles to the north-west of the original Shrī Ranga, is situated a sacred and salubrious spot.

V. 67.—'Here is the fortress called Shrī Shankka-giri-durga, which in former days bore the name of Kunnathūr. To the east of its eastern wall, which bears the name of Vijaya,

V. 68.—'in the open space at the foot of the hill, there is a temple of the god Kapardin under the name of Somanātha; and to the westwards of that temple there is a temple of the god Shārngin,

V. 69.—'under the name of Vallabhu rāja, the god of all the worlds. On the north side of this temple he built a neat Brāhmaṇ street with two rows of houses;

V. 70.—'with court-yards to each house, measuring forty feet in width, and a hundred and twenty feet in length.

V. 71.—'He built a separate substantial house for each of the 32 shares of the endowment.

V. 72.—'Thus he happily settled the site of the Brāhmaṇ settlement, which he had longed to establish, on the sacred northern bank of the two bathing-tanks called Rāma and Lakshmaṇa.

V. 73.—'He also settled an endowment sufficient for the maintenance of the Brāhmaṇ families residing there, consisting of a number of shares of land, with fields, gardens, and other appurtenances.

V. 74.—'The district dependent on Shankkagirī is called Eḷukare-nāḍ and the sub-district of Pūrvāṇi is included in it. In this sub-district, and dependent on the town of Hiramja-pura,

V. 75.—'there are two villages at the distance of (about 7 miles?) 3 gavyūtis to the north-east, having beautiful mango groves and gardens: excellent villages they are, producing unlimited crops of rice, sugarcane, and other fruits and grains.

V. 76.—'The first of them is Tāḷeyūr, which has also the name of Krishṇa-rāja-pura. The second is called Māṅguṭṭepaṭṭi. These two villages

V. 77.—'yield together, year by year, money, grain, fruit, and the eight products of land, in any quantities that may be desired, by their crops and other produce.

V. 78.—'The king divided each of these villages into 32 shares, and with these King Krishṇa Rāja provided an annual income for the Brāhmaṇ proprietors of these shares.

V. 79.—'He called this Brāhmaṇ settlement, which he had thus himself established, by the name of Apratima-Krishṇa-rāja-pura: and he settled in it venerable Brāhmaṇs learned in the whole of the Vedas and Vedāngas.

(*VV.* 80 to 86 contain a repetition of the king's titles.)

VV. 87, 88.—'With due respectfulness he sought out Brāhmaṇs of the Shrī Vaishṇava, Mādhva, and Advaita sects, thoroughly versed in the Vedas and Vedāngas, well acquainted with the traditions of religion, and law, learned in all the various branches of knowledge, ceremonially pure, belonging to good families, householders, *full of the true Brāhmaṇical spirit, and of gentle disposition;*

VV. 89, 90.—'and he gave to them, all the two large, beautiful, and well populated villages of Tāḷeyūr and Māṅguṭṭepaṭṭi, distributed into 32 shares, to form a sufficient maintenance for their families; their well-defined boundaries being marked with stones having the figure of a dwarf cut on them.

V. 91.—'He made this donation in that sacred spot which is dedicated to the feet of the Western Rangesha, the city of Shrīrangapaṭṭana, which is surrounded by a wall purified by the friction of the wavelets of the sin-cleansing river Kāvēri,

V. 92.—'in the presence of the god Rangesha happily reclining on the lord of snakes as his couch, accompanied by the goddesses Shrī and Bhūmī, with his feet cherished by the goddess Ramā.

V. 93.—'Familiar with the ceremonial of the bestowal of donations, he pronounced the words, "For the love of God I give this land to the Brāhmaṇs." And he caused the selected Brāhmaṇs, belonging to various families, schools, and vedic divisions, and bearing various names, to draw near:

V. 94.—'and when he had adorned them with silk turbands, earrings, silken lower garments, rings, cotton cloths, perfumes, and flowers,

VV. 95, 96.—'Krishṇa Rājendra gave them these two villages, beautiful, and rich in all kinds of crops, together with their mines and other land appurtenances; having first of all made the oblation of water poured over

gold, and saying, "It is not mine, it is not mine: let it be a gift to God." In this form the king made his donation of these two villages, distributed into thirty-two shares.

'Then comes the roll of the Brāhmans who received the donation, with the names of their fathers and grandfathers, and their ancestral families, schools, and vedic divisions, extending to v. 125.

V. 126.—'Here follows the full description of the four boundaries of the two villages belonging to that Brāhman settlement, written in the language of the country.

'This description is in full detail, and extends to v. 138.

139.—'In this manner 34 stones, engraved with a round dwarf-seal, have been set up, in order to make the boundaries of these two villages of Tāleyūr and Mānguttepaṭṭi.

140.—'All the shareholders of this Brāhman settlement of Apratima-krishna-rāja-pura shall enjoy without any molestation, as a tax-free grant, as long as the sun and moon endure, and while the earth and sky continue, and for the several generations of their sons and grandsons, the rice-fields, dry grain fields, gardens, house-sites, land fit for house-sites, grazing lands, mango and other trees, tanks, wells, water-channels, water-courses, dry barren lands, swamps, old sites of ruined Brāhman houses, old sites of ruined Shūdra houses, weavers' house taxes, tobacco taxes, grass taxes, tolls, produce taxes, village-servants' taxes, plough taxes, sheep taxes, caste fines, temple dues, king's dues, additional crop taxes, together with all other village taxes, produce taxes, and season taxes, with all other proprietary rights accruing within the four boundaries of the two villages of Tāleyūr, otherwise called Apratima-krishna-rāja-pura, and Mānguttepaṭṭi, surrounded by boundary-stones marked with the dwarf-seal set up along the boundaries above described.

141.—'While all these proprietors continue to enjoy those 32 shares, all dues and all common rights within the four boundaries of these two villages, together with the eight land-appurtenances, namely, mines, hidden treasures, water, stone, wood, profits about to accrue, existing profits, and contingent profits, and also the proprietary dignities, connected with, and properly arising within, the four boundaries of these villages, shall belong for ever to these proprietors of the 32 shares.

142.—'From henceforth these 32 shares shall be subject to all the four kinds of contract, namely, mortgage, sale, gift, and exchange, which these proprietors may choose to make.

143.—'Apratima Narapati Vīra Shrī Krishna Rāja, Odeyar of Mysore, [here follows a long list of titles] . . . caused this land-grant upon plates of copper to be engraved, and he signed his name to it with his own hand, and set his seal of the earth-goddess with the boar to it, declaring that this Brāhman settlement, founded by him, shall continue for ever, while the moon and sun endure, free from all taxes, and, with the libation of water over gold, in order to dedicate them to the god Krishna, he gave these two villages to the proprietors of the 32 shares in this Brāhman settlement of Apratima-Krishna-rāja-pura, belonging to various families, schools, and divisions of the Veda, saying, "From henceforth all these 32 proprietors, and their respective sons and grandsons in due succession, shall continue to enjoy all the above proprietary rights in these villages of Tāleyūr and Mānguttepaṭṭi for ever, so long as the moon and sun endure.'

VV. 144 to 154 are the usual commendatory and minatory verses.

(Seal.)	(Signature in Kanarese letters.)	Shrī Krishṇa Rājaḥ."

The verses are not numbered in the grant itself but have been numbered, as also the prose parts divided, for convenience of reference. With reference to verse 65 Mr. Foulkes is of opinion that it affords authority for including the modern district of Salem in the ancient Kongamaṇḍalam (sometimes called the Chēra Kingdom), and thus brings this district within the circle of ascertained facts sufficiently to carry up its general history to the commencement of the Christian era. Regarding Chēra, however, Mr. Foulkes (*vide* Chapter I, Volume I) stoutly denies that that kingdom ever had a footing in Salem. From v. 74 Mr. Foulkes notes that the ancient name—Eḷukare-nāḍ—of the south-western division of the district of Salem is obtained, as also Pūrvāṇi, one of the townships of the same in which Shankkagiri was situated: Kunnathūr also is identified as the ancient name of Shankka-giri-durga.

The list of taxes given in v. 140 is interesting, especially when compared with what Munro called the 'oppression' of the British Rāj: a similar state of things prevailed until a recent date in Maisūr, and the Pālaigār Jadaya-goundan, on the Kalrāyans, levies, legally or illegally, similar taxes at the present day. The list of appurtenances in v. 141 would do credit to a draughtsman and engrosser: turbary is not included, but would probably come, if there was any, under 'contingent profits.' Mr. Foulkes, speaking generally of the document, remarks, "There is an air of legal precedent and form about the composition of this grant, especially of the vernacular portion of it, which suggests, what is otherwise very probable, that it may be regarded as a very good example of the public documents of this class in use at the time when it was written. The general outlines of all Indian land grants have been more or less alike in all times: but for fullness of details in all its parts I have not yet met with so ample a deed as the present one. The twin form of the deed is also remarkable,—its Sanskrit and vernacular portions—either of which, in regard of completeness, would have sufficed for a grant of the villages." Regarding the actual situation of the villages Mr. Foulkes says, "There is a place marked Taulgoor (which seems to be an impossible Tamil form) on sheet 61 of the Great Survey Map, about 7 miles north-east of Shankkagiridurgam. Supposing the 'g' of this name to be a misprint for 'y,' that place is apparently the Tāḷeyūr of the grant; and in that case, the Cundalapolliam of the Survey Map corresponds in position with the Guṇḍlapaṭṭi of the grant, and the Vycoondum of the map with the Vaikuṇḍa of the grant." It is not, however, quite safe to be guided by the Shāsanam in measures of distance, for Sankagiri certainly is not (v. 65) twice ten miles from the Kāvēri, nor is it (v. 66) ninety miles from Stri-rangam.

Yedapādi, population 3,511, is inhabited chiefly by weavers: lamp and gingelly oil are largely manufactured there for export, and brass vessels for sale in the district.

Kumārapālaiam, population 448, on the bank of the Kāvēri, is inhabited chiefly by Kanarese weavers.

FESTIVALS, FAIRS, &c.

The chief festivals are as follows: the car feast of Arthanārisāmi, held annually at Trichengode from about the 17th to 26th May,[1] frequented by about 20,000 persons, some of whom come from Madura, Coimbatūr, Kumbakōnam and Conjeveram. The pilgrims find no difficulty for want of accommodation as the town is noted for its many madams and mantapams. No epidemic has ever attended any of these meetings. About 500 bullocks, 300 ponies and 200 carts enter the town during the feast. The Kārtikaikōmbu feast, held about the 20th November in the same town, is attended by about 10,000 persons. About 5,000 persons attend the Kandasāmi car festival at Kālipatti, which is held about 21st January each year. A feature of this festival is the number of pilgrims who carry 'kāvadis' in fulfilment of their vows. Native Christians from Salem and elsewhere celebrate Christmas at Vellāndi-Valasai, in the Sankagiri division, when about 3,000 attend and remain there for two or three days. There is a Roman Catholic church here, but the village is small and deficient in accommodation. Weekly fairs on Tuesday at Trichengode and on Saturday at Kolikālnattam are attended by about 5,000 persons each: at the latter fair many cattle change hands. About 1,000 persons frequent the fair held on Wednesdays at Pallipālaiam.

Regarding exports and imports information is little trustworthy; as a step towards the attainment of something better the information to hand may be given for what it is worth. The estimate for the year 1869 is contained in a report by Mr. G. D. Irvine, C.S., that for 1878 being by the late Tahsildar, Sesigiri Rao.

Exports.

Articles.	To what place exported.	Quantity exported in 1869.	Quantity exported in 1878.	Value of Exports in 1869.	Value of Exports in 1878.	Remarks.
				RS.	RS.	
Paddy ..	Bhawāni in Coimbatūr ..	..	96 garces[2]	..	24,000	1 garce = 3,200 Madras measures. 1 pothi = 192 Madras measures.
Do. ..	Salem and Omalūr ..	20,000 pothis	..	3,20,000	..	
Horse-gram ..	Madras, Trichinopoly and Salem	..	6½ garces	..	1,600	
Do. ..	Salem and Coimbatūr ..	30,000 pothis	..	7,20,000	..	
Gingelly seed.	Tanjore, Kumbakōnam and Palghat	..	6½ garces	..	3,200	
Do. ..	Tanjore and Trichinopoly	20,000 pothis	..	38,000	..	
Kambu ..	Salem, Nāmakal and Bhawāni	100,000 pothis	..	1,90,000	..	
Cotton ..	Madras	..	1,200 mds.	..	6,000	
Ghee ..	Do.	..	1,920 mds.	..	12,000	
Palmyrah jaggery ..	Salem	..	1,600 mds.	..	1,200	
Lamp oil ..	Negapatam, Tanjore, Kumbakōnam, Pālghāt, Calicut, Madras and Bangalore	..	4,608 mds.	..	13,824	
	Total ..	..	..	12,68,000	61,824	

[1] Sometimes held in June.

[2] It is possible that the diminished export of paddy in 1878 may be due to the retention of stocks by producers owing to the scare caused by famine. Mr. Irvine's figures are more likely to represent the transactions of a normal year.

Imports.

Articles.	Whence imported.	Quantity imported in 1869.	Quantity imported in 1878.	Value of Imports in 1869.	Value of Imports in 1878.
				RS.	RS.
Salt	Madras	..	16 garces	..	30,600[1]
Do.	Do.	400 pothis	..	1,28,000[1]	..
Jaggery	Nāmakal	..	180 mds.	..	270
Wheat	Salem	..	2 garces	..	150
Betel-nut	Do.	..	480 mds.	..	2,400
Do.	Palghat	4,000 pothis	..	28,000	..
Ragi	North Arcot and Bangalore	10,000 pothis	..	1,80,000	..
Tobacco	Erode and Nāmakal ..	..	1,200 mds.	..	3,600
Saffron	Salem	..	1,200 mds.	..	1,800
Plantains	Nāmakal	..	1,920,000kāys	..	5,760
Coriander seed ..	Trichinopoly	..	32 garces	..	860
	Total ..	..	..	3,36,000	45,440

The following statement shows the provision for education in the taluk:—

Name of Village.	Description of School.	Salary, Combined or Result System.	No. of Masters.	Cost per Mensem. RS.	A.	P.	No. of Pupils.	Languages taught.	Subjects in which Instruction is given.	Remarks.
Trichengode ..	Aided School.	Salary System	2	39	13	2	43	Eng. and Tam.	Taluk School 3rd class subjects.	Aided from Provincial Funds.
Sankagiri ..	L. F. School.	Salary System	3	39	6	2	81	Do. ..	Taluk School 2nd class subjects.	Aided from Local Funds.
Kumārapālaiam	Do. ..	Combined System.	2	21	6	11	32	Tamil ..	Third Standard subjects.	Aided from Local Funds.
Pallipālaiam.	Do. ..	Do. ..	1	10	3	5	16	Do. ..	Do. ..	Aided from Local Funds.
Do. ..	Do. ..	Do. ..	1	6	13	1	17	Do. ..	Do. ..	Aided from Local Funds.
Chinnapampatti ..	Do. ..	Do. ..	1	5	6	9	23	Do. ..	Do. ..	Aided from Local Funds.
Yedapādi ..	Do. ..	Do. ..	1	12	5	5	20	Do. ..	Do. ..	Aided from Local Funds.
		Total ..	11	135	6	11	232			

Unaided pial schools 12, number of pupils 149.

In educational facilities this taluk seems to be strangely behindhand. From its wealth and population the opposite would be expected.

POLICE. There are police stations as follows:—E, or Trichengode division: (1) Trichengode, (2) Ellipillai, (3) Pallipālaiam, (4) Pudūr, (5) Mallasamudram; ES, or Sankagiri division: (6) Sankagiridurgam, (7) Chinnapampatti, (8) MacDonald's Choultry, (9)

[1] The figures for 1869 are at less than 8 annas per head of population. If those for 1878 are even approximately correct they tell a sad tale of the effects of famine on the demand for one of the necessaries of life.

Kumārapālaiam, (10) Yedapādi, and (11) Pulāmpatti. Appended is a statement of grave crimes for the years 1874 and 1875 :—

Nature of Offence.	1874.						1875.					
	Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.	Reported.	Detected.	Persons arrested.	Persons convicted.	Property lost.	Property recovered.
					RS.	RS.					RS.	RS.
Dacoity	1	1	6	4	73	38	1	1	7	7	155	112
House-breaking ..	26	11	22	20	354	97	19	9	16	13	560	20
Theft	139	60	136	105	1,074	448	95	51	117	85	1,181	647
Murder	1	1	1	1	6	6	2	1	4	2	24	..
Arson, Mischief, &c.[1] ..	3	1	1	1	..	..	2	2	7	5	..	..
Robbery	3	1	2	2	23	1	..	..	..	..	..	..

Of the Trichengode division the Superintendent writes as follows :—

The division is more or less healthy, the only disease prevalent everywhere being 'guinea-worm.' The number of road and village beats attached to each station in the division is as follows: Trichengode, 5 road beats and 7 village beats; Ellipillai, 4 road beats and 4 village beats ; Mallasamudram, 3 road beats and 2 village beats ; Pudūr, 2 road beats and 3 village beats; and Pallipālaiam, 4 road beats and 4 village beats : Trichengode and Mallasamudram are the two stations in the division that are molested by persons of bad character from other divisions. Vellālars are the prevalent class of people living throughout the division. Trichengode, Ellipillai and Mallasamudram are the important places in which crime is rife. Weekly fairs are held at Trichengode and Pallipālaiam on Tuesday and Wednesday respectively. In May or June every year the car festival takes place at Trichengode.

Of the Sankagiridrug division the Superintendent says :—

(1.) The kasba *Sankagiri* is the head-quarters of the Police Inspector and Sub-Magistrate. This range is healthy, especially the kasba, to which invalids from all parts of the district resort for a change; sufferers from guinea-worm are, however, often seen in the range as throughout the division. There are 6 road and 4 rural beats besides the Railway beat. Crime on the whole is light. A weekly fair is held at the kasba every Sunday.

(2.) *MacDonald's Choultry* is so named from a choultry about half a mile from the station. This station range is unhealthy. The station-house is situated on the high road leading from Salem to Coimbatūr and has 6 beats (2 road and 4 rural) besides the Railway beat. Crime is light.

[1] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences, cannot be given separately.

(3.) *Chinnapampatti* station range is healthy as a rule, but occasionally fever prevails. There are 3 road and 5 village beats, and crime is comparatively light. A weekly fair is held here on Sunday.

(4.) *Yedapādi.*—This range is healthy; the population chiefly consists of fishermen, Pallis and Shānars. There are 2 road and 5 village beats and crime is light. A large weekly market is held here every Wednesday, and the annual festival of the Roman Catholic church at the village of Vellāndi-Valasai is the only one of any importance during which local police arrangements are made.

(5.) *Pulāmpatti.*—This station-house is on the bank of the Kāvēri, and the range is said to be generally feverish. There are 4 road and 6 village beats, in one of which there is a ghāt through the Pakkanād hills.

(6.) *Kumārapālaiam.*—This range is subject to the occasional attacks of known depredators from Bhawāni Taluk, Coimbatūr District, especially when the river is fordable. Crime is light. A shandy is held here on Monday, and the station-house here is situated, as at Pulāmpatti, on the bank of the Kāvēri, a furlong from the high road leading from Salem to Coimbatūr. The population comprises the Vellāla and Vettuva castes. Crime is light. Known depredators from Bhawāni commit crime especially about Kumārapālaiam, where they can easily cross the river by the bridge. There are 3 road and 4 village beats. A weekly fair is held here on Friday.

BUNGALOWS, ORR'S CHOULTRIES, &c.

Trichengode is not a favourite taluk for camping in. There is but a bad camping-ground at the kasba, where the weavers absolutely refused to allow the Collector to pitch his tents in the Pāvadi tope. The bungalow at Mūnchāvadi is convenient when the south-eastern portion of the taluk has to be visited. That at Sankagiri has already been referred to. There are Orr's choultries at Trichengode, Sankagiri, and MacDonald's Choultry, and a soldiers' shed at Sankagiri.

The following is a list of religious endowments in the taluk :—

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Trichengode ..	Ardanarēswara Swāmi	1,531 8 11	
	Kylāsanāda Swāmi	1,335 8 3	2,867 1 2
Mallasamudram ..	Solēswara Swāmi	596 13 6	596 13 6
Kumāramangalam.	Pondēswara Swāmi	296 12 2	296 12 2
Palamēdu ..	Venkataramana Swāmi ..	270 12 10	270 12 10
Paruthi Palli ..	Āndikēswara Swāmi	118 15 9	118 15 9
Vyappa Malai ..	Subramania Swāmi	268 9 4	268 9 4

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Yelūr	Dēsika Nārāyana Swāmi ..	371 15 5	
	Pannayamman	117 7 7	
			489 7 0
Kokkarāyampett ..	Paramēswara Swāmi	51 13 5	
	Vēnugopāla Swāmi	51 13 5	
			103 10 10
Sankagiri ..	Chendrāya Swāmi	396 10 4	
	Varadarāja Swāmi	77 14 6	
	Somēswara Swāmi	877 4 3	
	Vallabārāya Swāmi	762 4 8	
	Vīrabadra Swāmi	45 6 9	
	Kotta Vināyakan	18 3 8	
	Chellāndiyamman	18 2 8	
	Patti Vināyakan	8 14 3	
			2,204 13 1
Yedapādi ..	Nanjendēswara Swāmi ..	561 6 5	
			561 6 5
Kadayāmpetti ..	Sīthēswara Swāmi	82 2 11	
			82 2 11
		Total ..	7,860 9 0

TOPES.

There are Jungle Conservancy topes in the following villages: Trichengode (4), Sankagiri, Thavanakavundanūr (2 each), Manjakalpatti, Mōrūr, Karuvēppampatti, Vaikundam, Kolikalnattam, Chinnamanali, Pulāmpatti and Vellāndi-Valasai or Naināmpatti (1 each).

PART II.—THE BĀLĀGHĀT.

CHAPTER V.

HOSŪR TALUK.

HOSŪR (Oosoor) Taluk, otherwise known as the Bālāghāt, or taluk above the ghāts, derives its name from the Capital Osūr or Hosūr, which signifies in Kanarese "new town." It comprises the ancient taluks of Hosūr and Denkanikōta, which were merged into one in the year 1860. It lies between North Latitude 12° 2′ and 12° 53′ and East Longitude 77° 30′ and 78° 17′. It is bounded on the north and west by Maisūr territory; by North Arcot and by the taluks of Krishnagiri and Dharmapuri on the east; and on the south by the Dharmapuri Taluk and Coimbatūr, between which and the Hosūr frontier the Kāvēri runs. Its extreme length from north to south is 50 miles, and the breadth from east to west 43 miles; the average breadth being about 30 miles. The area according to Volume II of the Census returns is 1,169 square miles or acres 748,160, which corresponds with the figures taken from G.O., dated 22nd March 1876, No. 404. According to the District Volume of Census returns the area is 1,258 square miles or acres 805,145, while the Survey Office gives it as 1,290 square miles = acres 825,600. For the purpose of the Census of 1881, Mr. H. E. Stokes adopted the following figures:—Government, acres 518,831; Inām, acres 105,523; Zamindāri, acres 154,281; total acres 778,635 or 1,216·62 square miles. Mr. Price, who is generally very accurate, gave it as 1,500 square miles; but it is hard to say where he can have got his figures from. The returns from the Survey Office are more likely to be correct; but, for the purpose of calculation, the figures from Dr. Cornish's Census Volume will be used. Of the acres 805,145 entered in the District Volume, acres 18,013 were Inam villages, acres 136,655 were Zamindāri, and acres 1,441 were Inam in Government villages; leaving acres 649,036 as the net acreage in Government villages. Of this, acres 157,833 were assessed, and acres 135,611 in occupation, acres 22,272 of assessed land being unoccupied. Acres 448,902, of which the greater part is mountain and forest, were unassessed, 400,859 acres being uncultivable and acres 48,043 cultivable. It thus appears that in assessed and unassessed lands there were acres 70,315 available to meet increase of population; and if, roughly speaking, it takes at present about one acre under cultivation to support each member of the population, then, allowing for decrease of population in the famine, a generation of 32 years ought as nearly as possible to bring the population and cultivable area on a par, after which date it is probable that, *nolentes volentes*, the rural population will be forced to consider the necessity for improved modes of agriculture. Within that period however three seasons of greater or less scarcity may be apprehended; so the evil day may be postponed for about 40 years, after which the English ploughs and deep cultivation will have their way. The Land Revenue estimated for the Government

LATITUDE AND LONGITUDE.

BOUNDARIES.

AREA.

acreage was Rupees 1,78,997: the Peshkash on Zamindāri lands Rupees 17,564, and the Quit-rent on Inams Rupees 6,888, or Rupees 2,03,449 in all.

TOPOGRAPHY.

The Hosūr Taluk, or the Bālāghāt, is the most recently acquired portion of the district, having come into the hands of the British after the death of Tīpu in 1799. Next to Krishnagiri it is the most interesting portion of the district. From its name—the Bālāghāt—there is a general impression that the whole tāluk is above the ghāt, or on the Maisūr plateau; but this is far from being the case. Not quite half the taluk, principally the north-western portion, can be truly described as Bālā-ghāt. It is much to be regretted that Messrs. King and Bruce Foote, who have so inimitably described the south-east portion of the district, have not extended their labours in this quarter, as its topography is most interesting. The north-western portion is comparatively plain; but broken by an interminable series of undulations, some almost ravines from their steepness, and others more gentle in their slopes. Most of these have been utilised for irrigation by damming the lower end to retain water; but the works are generally insignificant. The more northerly portion stretching through Atthipilli and across towards Sarjāpuram and on towards Bāgalūr and the Maisūr frontier is almost quite level: on the east, commencing west of Sūlagiri and on towards Uddenapalli, and thence towards Kelamangalam, comes a series of rocky hills, almost deserving the name of mountains, which stretch away towards the Krishnagiri frontier forming part of the second line of the Eastern Ghāts, and resulting from the tremendous crushing which upheaved the central plateau on its bed of gneiss. On the south-east, for about twenty miles, the Mēlagiris form an unbroken chain, separating the taluk from Dharmapuri. The whole north and western part of the taluk, as far as Jaulikēri (misnamed Jaulagiri) and Denkanikōta, is on the Maisūr plateau. Except where the comparatively scanty cultivation crowds round the villages, this tract is generally bare and uninteresting. The gaunt ribs of gneiss crop up everywhere, and it is principally in the valleys, where water lies longest, that green is to be seen, these latter being often gay with areca and other palms. Beyond Jaulikēri and Denkanikōta, in a line drawn from a little south of the former to about three and a half miles south of Denkanikōta, and then onwards in a south-east direction to the Mēlagiris, is a most remarkable drop. The whole plateau seems suddenly to sink, as if a sustaining hand had been withdrawn, and a new plateau, at a level lower by several hundred feet, spreads out. A fresh line of hills bears up this plateau; and it is only on scaling the durgam at Kunthukōta that the traveller recognises that another depth yet lies before him. Here, in a line generally speaking parallel to the first, and passing south of Kunthukōta, there is another still more remarkable drop, which seems as though the level of Coimbatūr was at last reached. To this lower depth access is gained by the so-called Anchitty ghāt; and even after that there are eight or nine descents before the level of Pennāgaram and the Kāvēri is attained *viâ* Nātrampālaiyam. This series of rapid descents, with vast steppes spread out at the foot of each, is very beautiful. So rapid are they that, filled as the lower country is with an endless variety of forest-clad peaks and cones almost crowding out the little valleys between them, an unusually large spread of country is brought into view, and a feeling of vastness, such as is inspired by one of Martin's pictures, is produced. Amongst the many beau-

ties of the district, the view from Jaulikēri, looking south, on a cold and blustering, but bright, morning in January, is perhaps the most beautiful, the Rāyakōta ghāt taking second rank. Jaulikēri itself is in keeping with its surroundings, the quaint roofs, something of the Swiss cottage style, with their bright red tiles, giving a home look to the picture which Indian scenery so often wants; the secret cord is touched and the exquisite pain of *heimweh* "rises in the heart and gathers to the eyes." On the east the Mēlagiris, and on the west some minor hills, enclose a verdant vale spreading to the south. In the near foreground is the picturesque peak of Mādaingiri, and, like a shadow in the distant haze, the Ponāchibetta in Coimbatūr, its height doubled by a film of snowy cloud which drifts half way up, fills up the back ground of the valley; while, in the middle distance, innumerable tree-clad peaks pierce the morning mist which hangs in the romantic but fever-stricken hollows. The country round has less the appearance of a tableland than of the summit of a mountain ridge: in its flora and general aspect it looks as if some hill-top had suddenly been depressed, so as to merge in the plains while retaining its distinctive scenery. Very beautiful also is the view beyond Kunthukōta. The hill-sides are covered with forest: the plains below most beautiful, as the tanks under the sunlight flash out amidst the green; the little red path along the hill-side melts away into a thread in the far distance; the air is redolent with the crushed wild thyme, and the musical tinkling of many notes from the cattle-bells is borne upwards on the breeze. It is difficult to conceive that these lovely scenes, and the glaring plains of Trichengode, trembling in the mirage of the mid-day sun, were created by the same hand. Kunthukōta is as it were the *ultima Thule* of civilization. A drop of 1,000 feet by Tīpu's ghāt leads to the wildest jungles. Here and there a squalid village struggles against wild beasts and fever, and the official is happy when he can turn his back, with a good conscience, on the unhealthy solitude which has claimed his temporary presence. The country south-east of Denkanikōta is jungly. Towards Kelamangalam on the east, and Thalli on the west, is the usual bare undulating spread of the Hosūr plateau. It may generally be said that where the Bālāghāt is least prepossessing, as towards Bāgalūr, it is most healthy; and whenever it becomes beautiful it is unsafe to live in, at least for strangers. The soil is chiefly red and sandy loam; indeed nothing is more remarkable than the great absence of black soil; the only parts of the taluk sufficiently level to admit of marshes and vast water-spreads, the vegetable growth in which has been the parent of the black soils, being too well drained by nature for water to stand there. The red soils form 80 per cent. of the whole; the regar 19 per cent., and there is only 1 per cent. of exceptional soil. That 19 per cent. is reported to be regar seems strange, as the writer, who has been in all the surveyed portions of the taluk, cannot recall a single instance in which true black soil was seen. The taluk has not been geologically surveyed; but probably resembles the rest of the district—a gneissic formation with trap dykes traversing it. Some, at least, of these will probably be found to be continuations of those which cross the Uttankarai and Dharmapuri Taluks, especially one which may be seen for miles near Denkanikōta, running at an acute angle to the Hosūr road, in a direction north-west by north and south-east by south, and crossing the road about half a mile north, of Denkanikōta. Another very marked reef may be seen west of the village of

SOILS.

GEOLOGY.

Madagānapalli. Iron is obtained at Vēpanapalli in the Bērikai Pālaiapat and the presence of gold is possible. It was found in Maisūr territory in olden times not far from the Hosūr boundary, and a remarkably fine quartz reef exists near Gumalāpuram to the north-west of Thalli.

METEOROLOGY.

The taluk has the benefit of both monsoons, of the south-west especially, the cold wind from the Western Ghāts sweeping mercilessly over the plains from May to September. Subjoined is a statement showing the rainfall for a series of seven years.

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	1 1	..	2 7	7 0¼	3 2¾	1 6½	5 3½	6 3¼	3 0	5 9½	4 6¾	41 0½
1873 ..	0 7½	0 2	..	..	0 4	0 2	5 3¼	3 1¾	7 2½	0 6	1 5¼	19 4¾
1874 ..	..	0 2½	..	9 9¾	1 6½	2 3¼	6 6¾	11 4	8 7¼	5 4	0 3	46 7
1875 ..	..	0 7	3 1	8 1½	3 2½	1 4¾	0 6	1 3½	2 7¼	0 4½	..	21 8
1876 ..	..	..	0 6	5 1½	..	0 9	5 9¼	4 1¾	0 0¾	..	..	16 8¼
1877 ..	..	0 5½	2 3½	1 7⅛	4 5	0 5	1 1⅛	11 1½	12 3¾	4 5⅜	0 2	37 7⅞
1878 ..	..	..	2 1½	4 1	5 4¾	4 3	9 2½	4 9	3 0	2 2½	0 6½	36 0¾
											Total ..	219 7⅛
											Average ..	31 3⅞

CLIMATE.

The level of the Bālāghāt portion of the taluk is about 3,000 feet above the sea; and the land gradually sinks southwards towards the level of the Kāvēri, where it cannot be much more than 1,300 feet. Owing to its great elevation the northern portion enjoys a most charming climate for nine months of the year; but, from the 15th March to the 15th June, the weather is very much that of the low country. Even then however, when rain falls, there is immediate relief felt owing to the sudden drop of the temperature. Subjoined is an extract from the Meteorological Register for 1878 kept at the Remount Depôt which is only four miles from Hosūr.

Month.		Thermometers.			Rain.			General direction of Wind.
		Daily means.	Minima observed in the half month.	Maxima observed in the half month.	Inches.	Tenths.	Hundredths.	
January ..	1st half ..	70	58	85	..	..	..	E.N.E.
	2nd half ..	71	55	83	..	..	..	
February ..	1st half ..	74	60	88	..	..	..	E.N.E.
	2nd half ..	76	61	89	..	..	..	
March ..	1st half ..	78	63	90	..	..	..	E.N.E. & S.E.
	2nd half ..	79	62	90	..	..	..	
April ..	1st half ..	81	66	90	..	2	9	E.N.E. & S.E.
	2nd half ..	79	68	89	..	9	..	
May ..	1st half ..	80	70	90	1	6	3	W.S.W. & N.W.
	2nd half ..	81	69	91	2	9	8	

Month.		Thermometers.			Rain.			General direction of Wind.
		Daily means.	Minima observed in the half month.	Maxima observed in the half month.	Inches.	Tenths.	Hundredths.	
June ..	1st half ..	77	68	86	2	2	9	W.S.W. & N.W.
	2nd half ..	79	67	83	..	4	6	
July ..	1st half ..	75	67	83	2	8	7	W.S.W. & N.W.
	2nd half ..	73	67	81	..	5	9	
August ..	1st half ..	72	66	78	2	2	6	W.S.W. & N.W.
	2nd half ..	74	67	81	4	4	6	
September.	1st half ..	72	66	81	2	6	4	W.S.W. & N.W.
	2nd half ..	73	67	82	4	4	7	
October ..	1st half ..	73	66	86	..	9	3	W.S.W.
	2nd half ..	74	64	83	1	9	8	
November.	1st half ..	73	62	87	..	8	9	N.W.
	2nd half ..	70	62	85	..	2	8	
December.	1st half ..	71	61	87	2	..	6	N.E.
	2nd half ..	69	58	82	..	4	5	

HEALTH.

The climate generally is feverish, especially after the first burst of each monsoon, this being the only, but a very serious, drawback to residence. Even in this respect, however, no fixed line can be drawn; as one locality may be generally free from fever, while another close by suffers from it in a severe type. Thus Mattakēri is proverbially healthy—though the famine years formed an exception, fever having prevailed there for two years, and the sequelæ are only just disappearing: at Hosūr on the other hand fever seems to be endemic, and the intermittent type often fatal. The house of the Executive Engineer half way between the two stations enjoys a wonderful immunity.

POPULATION.

The population of the taluk, according to the Census of 1871, was 193,037, of which 97,276 were males and 95,761 were females, which is a remarkable exception[1] to the rule according to which the latter would be expected to out-number the former. The population, according to the quinquennial census of 1866-67, was 169,537; the increase in the quinquennium being 23,500 or 13·9 per cent. In that census also the males predominated as 86,033 to 83,504. According to the returns for 1871 the population averaged 165 or thereabouts to each square mile of area. Of the whole number 185,072 were Hindus, 100,724 being of the Vaishnava sect and 78,115 being Saivas; of Masalmans there were 6,703, of whom 6,607 were Sunnis, 95 Shias and 10 were "others." In the larger population of Trichengode it has been noticed that there were only 1,644 Masalmans, the reason why the latter are found in greater numbers in Hosūr being due to its proximity to Maisūr, where,

[1] The same has been observed in Trichengode. It possibly means inaccuracy, as the difference is said to disappear in the census of 1881; but this would not be an infallible test of the former census, as the mortality during the famine was heavier amongst males than amongst females.

up to a comparatively recent date, this community possessed much power and influence. Of the Christian community, numbering 1,261 souls, 1,146 were Roman Catholics, the Protestants being in a minority, as is usual in this district, with 115. The agricultural males were 37,162 and "labourers" amounted to 8,353. As noticed elsewhere this gives no true account of the classes who live by the land. According to the quinquennial returns of Fasli 1276 they amounted to 124,435, and the number at the last census must have been about 6,000 more. The class employed on "dress," mostly weavers, were 2,221 males, similarly under-estimated. There is no industry in the taluk calling for particular mention; the land occupying the mass of the population, trade in grain and oil-seeds and weaving coming next. The great bulk of the population is miserably poor. The language is in the main Kanarese, Telugu and Tamil coming next. Comparatively very few inhabitants of the Bālāghāt can speak Tamil. The people are quiet generally and law-abiding; but, especially since the famine, there has been an increase in crime, and the proximity to Maisūr facilitates escape into foreign territory, and renders detection difficult. The condition of the non-agricultural classes may be fairly gauged from the following return showing the incidence of the Imperial License tax for the year 1878:—

Trade, Dealing, or Industry.	Class.	Annual Income.			Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.
		RS.		RS.		RS.	RS.
In Grain	X.	1,250	to	2,500 ..	6	25	150
Do.	XI.	500	to	1,250 ..	44	10	440
Do.	XII.	200	to	500 ..	385	4	1,540
In Twist	X.	1,250	to	2,500 ..	2	25	50
Do.	XI.	500	to	1,250 ..	1	10	10
Do.	XII.	200	to	500 ..	1	4	4
Money-lending[1] ..	VI.	15,000	to	20,000 ..	1	300	300
Do. ..	IX.	2,500	to	5,000 ..	2	50	100
Do. ..	X.	1,250	to	2,500 ..	15	25	375
Do. ..	XI.	500	to	1,250 ..	40	10	400
Do. ..	XII.	200	to	500 ..	321	4	1,284
Carpentry ..	XII.	200	to	500 ..	1	4	4
Smith	XII.	200	to	500 ..	5	4	20
				Total ..	824	..	4,677

HOUSES.

Of the 44,750 houses in the taluk 41,144 were inhabited, the remaining 3,606 being uninhabited. Some 35,698 were thatched, 8,569 tiled, and only 167 terraced, while for 316 details were not given. The average of population to each house was small, being only 4·6.

VILLAGES.

The taluk contained 942 villages, of which 514 were Government villages, 305 were Zamindari, and 33 were Inam. The following statement shows the state of the village establishment before and after the recent revision.

[1] Here, as in Trichengode, the large number of persons who gain a livelihood from the necessities of the population challenges attention.

—	Number of Government Villages.	Number of Groups or Tarafs.	Kurnams.	Munsiffs.	Munsiffs and Manigars.	Manigars.	Toties.	Uddaris.	Talaiyāris.	Vettians.	Joint Talaiyāris Vettians.	Annual Cost of Establishment.
												RS.
Establishment before revision	502	74	74	..	76	..	391	66	..	..	..	11,910
Establishment after revision	377	91	91	2	288	2	..	..	300	300	..	22,572
Establishment of unsettled villages	122	26	23	..	56	..	..	..	57	57	..	4,464

RENT-ROLL.

The following is the rent-roll of Amāni lands in the taluk, according to the quinquennial return of Fasli 1286 :—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	Assessment.
		RS.			RS.			RS.
Under Rs. 10	12,313	30,527	6,221	15,819	24,253	18,534	28,132	54,780
From ,, 10 to Rs. 30 ..	1,118	18,615	782	2,234	13,342	1,900	3,352	31,957
Do. ,, 30 to ,, 50 ..	31	1,030	27	81	914	58	112	1,944
Do. ,, 50 to ,, 100 ..	17	943	11	43	667	28	60	1,610
Do. ,, 100 to ,, 250 ..	5	667	3	8	367	8	13	1,034
Total ..	13,484	51,782	7,044	18,185	39,543	20,528	31,669	91,325

The average incidence on each pattadar is Rupees 2-14-$1\frac{2}{5}$ only, which is unusually small.

It is painful to contemplate the wreck evidenced by this statement. That the great mass of the demand falls upon a pauper tenantry is nothing unusual, being the normal state of things; but that the new settlement, introduced with a flourish of trumpets only three years before, should have been followed by such a terrible deficit is startling. The deficit, of course, is mainly the fruit of famine, not of the settlement; and it is more distressing still to remember that when this rent-roll was prepared the famine was only half over. For purposes of comparison it may be stated, by anticipation, that Mr. Price reported[1] the assessment in 1867 to be Rupees 2,09,914 : we have seen that, according to the district volume, it was Rupees 1,78,997 in 1871. According to the Jammabandi of settled villages for Fasli 1282

[1] *Vide* page 161 *infra*.

the demand was Rupees 1,39,560, and according to the new settlement, it was Rupees 1,44,925. Even according to the latter the falling off is Rupees 53,600; while when compared with Mr. Price's figures[1] it reaches the enormous figure of Rupees 1,18,589.

REVENUE. The following return, prepared by Mr. Price, shews the revenue of the taluk for Fasli 1276:—

	RS.
Land Revenue	2,05,409
Miscellaneous	5,365
Abkāri	45,500
Local Funds	4,850
Road Cess	4,513
Stamps	18,077
License Tax	140
Total ..	2,83,854

This shews an incidence of Rupees 1-10-9⅝ per head of the population of Fasli 1276.

Owing to the famine having upset all calculations, and also owing to the abkāri being no longer talukwār, comparisons with any fasli later than 1284 would be useless. Subjoined is the revenue for that fasli.

	RS.
I. Land Revenue—	
(*a*) Ryotwari	1,43,462
(*b*) Permanently settled Estates.. ..	18,429
(*c*) Agraharam Jodigai	14,176
(*d*) Land Revenue, Miscellaneous ..	6,683
II. Forest	11,756
III. Abkāri	71,080
IV. Stamps	19,711
V. Road Fund	14,353
VI. Special Fund..	161
VII. Village Cess	13,219
Total ..	3,13,030

This return shews an incidence of Rupees 1-9-11 per head of the population of 1871.

So far as the native method can be regarded as perfect, and it has its merits, it may be seen here to the best advantage. Wilks goes into raptures over it and describes it as follows:—

AGRICULTURE.

"The whole world does not, perhaps, exhibit a cleaner system of husbandry than that of the cultivation of Rāgi (*Cynosurus corocanus* of Linnæus) in

[1] These figures however are not exactly fair premisses from which to draw inferences, for the rent-roll above quoted is only the net rent-roll, that is, the gross rent-roll *minus* the Jammabandi remissions, which, when returns are given on which calculations for 5 years are to be based, should, remissions being a fluctuating, and possibly wholly absent factor, it is submitted, be excluded.

the home fields of Maisūr. On the first shower of rain after harvest the home fields are again turned up with the plough, and this operation, as showers occur, is repeated six successive times during the dry season, at once destroying the weeds and opening the ground to the influence of the sun, the decomposition of water and air, and the formation of new compounds. The manure of the village, which is carefully and skilfully prepared, is then spread out on the land, and incorporated with it by a seventh ploughing, and a harrowing with an instrument nearly resembling a large rake, drawn by oxen and guided by a boy: when the field is completely pulverized, a drill plough, of admirable and simple contrivance, performs the operation of sowing twelve rows at once by means of twelve hollow bamboos (reeds) at the lower end, piercing a transverse beam at equal intervals, and united at the top in a wooden bowl, which receives the seed and feeds the twelve drills: a pole at right angles with this beam (introduced between two oxen) is connected with the yoke; the bamboos project below about three inches beyond the transverse beam, being jointed at their insertion for the purpose of giving a true direction to the projecting parts, which being cut diagonally at the end, serve, when the machine is put in motion, at once to make the little furrow and introduce the seed: a flat board, placed edgewise and annexed to the machine, closes the process; levelling the furrows and covering the seed. If the crop threatens to be too early or too luxuriant, it is fed down with sheep. Two operations of a weeding plough of very simple construction, at proper intervals of time, loosens the earth about the roots and destroys the weeds; and afterwards, during the growth of the crop, at least three hand weedings are applied. This laborious process rewards the husbandman in good seasons with a crop of eighty-fold from the best land. The period between seed time and harvest is five months."

The same process goes on at the present day. The weeding plough is especially deserving of mention. It consists of four broad flat-edged iron teeth, each tooth about two inches wide, with about an inch between them. These are set in a piece of wood, which is drawn like a plough by bullocks over the ground, the teeth pointing somewhat forwards and not straight down like a rake. This operation leaves the ground perfectly clean, except where the drills have deposited the seed, which comes up in perfectly straight lines like the teeth of a comb. In hand weeding an instrument called Kotthu or Thokalpārai[1] is used. This is somewhat like a narrow shoe-last, shod with a broad flat piece of iron at the toe, and where the instep would come there is a slit in the wood, so as to admit the fingers into a sort of hilt. The instrument thus grasped is exactly at the proper angle to the ground, and the weeders, holding this in the right hand, work down between the drills, loosening the roots with the Kotthu and pulling up the weeds with the left hand. The Kotthu, in the shape used here, does not seem to be employed in the Bārahmahal and Talaghāt, though on the Nilgiris and in Maisūr it is common enough. The grand rotation of crops is from kambu to rāgi: the kambu crop however is not here of the same importance as it is in the taluks below the ghāts, as the whole interest of the farmers is concentrated on the rāgi. The latter is sown in July and August, black cholam, which is cut from time to time as it grows for

[1] So pronounced colloquially. The correct word appears to be Thōkattapārai.

fodder, being sown with it. Mochai, rāgi and black cholam, and sometimes mustard and castor-oil seeds, are also sown together and, with oil-seeds, form the second crop. On some lands horse-gram is sown in September to be reaped in January or February. Thuvarai (dholl) is not so much grown as below the ghāt, where it is one of the chief of the later crops. The taluk has more profit from the south-west than from the north-east monsoon, rain falling from the former any time from June to September, and from the latter mainly in October and November. In fact a protracted north-east monsoon is not very desirable, as it interferes with the harvesting of the rāgi, though occasional showers are needed for the same and for horse-gram. The taluk is noted for the large number of areca gardens, mostly growing under tanks; but these suffered much in the famine, a large percentage of full grown trees having died through drought. Sugar-cane and paddy are raised on the wet lands. There is little wheat grown and oats have not been a success, though there is no doubt that they will prosper if the season is favourable. Four plots in different situations have been sown this year, three at Hosūr and one at the Mēlagiris; the results have not given more than double the seed put down; but as there was a drought of six weeks at a critical period of the crop's growth, this must be regarded as tolerably successful. The quantity of straw saved for fodder was very large. Former experiments at the depôt failed owing to drought, and to the roots having spread out laterally and not straight down. The culture of black cholam here for fodder is notable, as no crop is grown specially for that purpose below the ghāts. The *Reana luxurians* has been successfully cultivated,[1] but only as an experiment. Large quantities of jack fruit, limes, and oranges of particularly good quality, and of a peculiar but excellent kind of plantain are grown in the neighbourhood of Thalli, which is the most fertile part of the taluk. Sugar-cane is much grown in the Denkanikōta division, the jaggery and sugar produced being of very fair quality. Tobacco of a fair quality is also grown for local consumption. The pages of Buchanan teem with descriptions of the native modes of agriculture then current in Maisūr, which, word for word, may be taken as applying to the Bālāghāt. The chief manures used are vegetable refuse, yerkam-cheddi and other brushwood. The bones are collected in many villages and sold to contractors, who make bone-dust for coffee estates and animal charcoal for the Astragram sugar factory. Cowdung is much used for bratties and the land is thus deprived of its natural nutriment. That the ryot understands the utility of manuring his fields, both wet and dry, is beyond question; the limit to its use is only the inability of the farmer to procure enough. The cattle droppings, ashes, and other sweepings of the house and enclosure are carefully collected and placed daily in the manure pit. In the larger families it is common to send a woman or girl to collect cowdung from the grazing lands in the neighbourhood for addition to the manure pit. Sometimes, when the ryot is needy, the cowdung so collected is made into bratties for sale. Sheep and goat manure are valued more highly than cowdung. For wet lands in addition to the leaves of the yerkam (*Asclepias gigantea*) the flowers of the pungam

[1] So far as my experience goes it is most intolerant of drought, and in this respect bears no comparison with guinea grass; I understand that it has failed on the Nilgiris.

tree are ploughed in, and the pungam seed punāk, or oil-cake, is regarded as a very valuable manure: it is chiefly used in fields set aside for the growth of sugar-cane. In the "chaudu" lands, largely impregnated with soda, this manure is supposed to act beneficially in extracting or neutralising the injurious effects of the soda. The ryots are well aware of the exhaustion produced by repeated sowings of the same kind of grains in the same fields; if they cannot compensate for this by manure, they occasionally change the crop and plant a kind of gingelly and horse-gram instead of rāgi; ground-nuts too are sown for this purpose, especially when the soil is sandy, with the result, it is said, of completely restoring the soil again for rāgi. It is not so much the ignorance as the poverty of the bulk of the ryots which brings about the poor result of their farming operations. They do not rear enough stock to afford manure, and do not use sufficiently strong cattle in their ploughs: they are often obliged to sell as bratties a portion of their manure, and, to earn a livelihood, devote a portion of their time, which had better be spent on their farms, to working as coolies. The mass of the poorer ryots and farm labourers would throw up the plough if they could get a steady income of Rupees 4 per mensem, at which price tope coolies can be had from the agricultural classes in any number required.

Subjoined is an estimate of the agricultural produce in the taluk, prepared by Mr. Price in 1872, a normal year. Any such form prepared for the famine, or subsequent, years would fail to give an adequate idea of the normal production.

Description of Grain.	Extent of Cultivation.	Estimated Outturn per Acre.		Total Outturn.		Value of each Kandagam or Maund.	Estimated Total Value of Outturn.
		Kandagams.	Maunds.	Kandagams.	Maunds.		
	ACRES.					RS.	RS.
Paddy	6,120	5	..	30,600	..	8	2,44,800
Cholam	84	1½	..	126	..	8	1,008
Kambu	2,957	1½	..	4,435	..	6	26,610
Rāgi	110,340	2	..	220,680	..	6	13,24,080
Varagu	1,890	2	..	3,780	..	5	18,900
Sāmai	1,800	1	..	1,800	..	6	10,800
Horse-gram ..	11,000	¾	..	8,250	..	10	82,500
Bengal-gram ..	70	½	..	35	..	20	700
Thuvarai	500	¼	..	125	..	15	1,875
Ulundu	200	¾	..	150	..	24	3,600
Pachapair ..	70	½	..	35	..	13	455
Gingelly-seeds ..	7,000	½	..	3,500	..	15	52,500
Chillies	300	..	25	..	7,500	1½	11,250
Wheat	30	1	..	30	..	20	600
Castor-oil seeds ..	300	1	..	300	..	10	3,000
Sugar-cane ..	500	..	100	..	5,000	1	50,000
Tobacco	500	..	30	..	15,000	2	30,000
Betel-nut	2,400	4	..	9,600	..	5	48,000
Tamarind	50	..	60	..	3,000	1	3,000
Ground-nuts ..	100	3	..	300	..	5	1,500
Coriander	6	2	..	12	..	9	108
Vendayam ..	4	½	..	2	..	40	80
Total ..	146,221	..	..	..	..	..	19,15,366

From this it would appear that the produce of the land was at the rate of Rupees 9-14-9 per head of the population.

The subjoined statement shows the extent of holdings in the taluk in Fasli 1286 :—

Classification.	Punja.		Nanja.		Total.		Arable Land still unoccupied.	
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.
		RS.		RS.		RS.		RS.
Ryotwar[1] ..	110,838	1,16,931	9,387	48,424	120,225	1,65,355	60,800	55,162
Mitta and Palaiapat[2] ..	44,306	48,586	2,965	14,194	47,271	62,779	23,858	27,672
Shrotriem[3] ..	23,967	29,608	2,242	11,649	26,209	41,257	10,526	13,932
Inams[3] ..	17,419	21,373	3,413	17,249	20,832	38,622	..	..
Total ..	196,530	2,16,497	18,007	91,516	214,537	3,08,013	95,184	96,766

For purposes of comparison the holdings of the district in Fasli 1277 according to a form prepared by Mr. Price in 1872 are appended.

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[1] Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.

[2] Taken from Road Fund return for Fasli 1286 received from the Collector, except the entries in the last two columns which are supplied by the Tahsildar.

[3] Taken from return supplied by Tahsildar for Fasli 1286.

—	Arable Land.						Deduct Waste.						Remainder under Cultivation.					
	Dry.		Wet.		Total.		Dry.		Wet.		Total.		Dry.		Wet.		Total.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
		RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.		RS.
Amani or Ryotwar ...	144,082	1,84,896	10,012	55,044	154,094	2,40,030	15,505	23,201	1,178	6,915	16,683	30,116	128,577	1,61,785	8,834	48,129	137,411	2,09,914
Permanently settled Estates, Mittahs or Palaiams	52,700	52,752	3,053	15,652	55,753	68,404	15,952	12,887	347	1,090	16,299	13,977	36,748	39,865	2,706	14,562	39,454	54,427
Shrotriems	20,961	23,778	2,008	9,290	22,969	33,068	5,026	4,222	280	1,357	5,306	5,579	15,935	19,556	1,728	7,933	17,663	27,489
Inams	17,758	22,585	3,465	19;567	21,223	42,152	...	...	...	...	...	...	17,758	22,585	3,465	19,567	21,223	42,152
Total ...	235,501	2,84,101	18,538	99,553	254,039	3,83,654	36,483	40,310	1,805	9,362	38,288	49,672	199,018	2,43,791	16,733	90,191	215,751	3,33,982

CATTLE.

The cattle of the taluk are very fine, and large herds of them graze in the forests of the Denkanikōta division. The breed is that known as the Maisūr breed, the animals being of larger frame than the Āllambādi cattle, but shorter in the leg. Both as milkers and for draught they are in much demand, large numbers being sent to the annual fairs at Tiruvanāmalai, Strirangam, &c. Previous to the revision of the settlement, a system of grass rents prevailed in this taluk, whereby some 12,000 and odd acres, nominally assessed at a little under one rupee per acre, were let to the ryots for grazing at one-fourth the nominal assessment, subject to the condition that they were not required for cultivation. These lands were reassessed at eight annas per acre, the restriction as to cultivation being removed. The concession formerly made was considered unnecessary, as it did not prevail elsewhere in the district; though other taluks, notably Dharmapuri, were famed for extensive cattle-breeding. It does not appear to have struck those who introduced this arrangement that, under the old rules, if the land had been wanted for cultivation, it would have been cultivated; and the revision of assessment was not likely to bring any great extent of lands into cultivation. By immemorial custom the ryots graze their cattle free on all Government waste lands, and it was always open to them to resign these grass-rent lands, and then graze their cattle on them gratis. A good cow is worth from Rupees 30 to Rupees 50 and even more; a good pair of trotting bulls from Rupees 60 to Rupees 120 and more. According to the quinquennial returns for Fasli 1286, the tilling cattle numbered 21,457, cows 39,803, she-buffaloes 2,002, and sheep 45,979. Taking the whole cultivation āyakat at the same date, there were 10 tilling cattle per 100 acres; taking 8 sheep = 1 head of cattle, there were 31·7 head of cattle per 100 acres cultivated. Taking the Amāni cultivated āyakat[1] only, the tilling cattle were 17·8 and the cattle of all kinds 56·5 per 100 acres in tillage.

IRRIGATION.

The following table shows the sources of irrigation in the taluk:—

Description.	Government.	Private.	Total.
Tanks	337	146	483
Surplus channels	2	1	3
Ordinary anaikats	36	7	43
Wells	..	207	207
Total ..	375	361	736

The Ponār, Chinnār or Sanathkumāranadi and other minor streams traverse the taluk. The most important irrigation works are the Alaiyālam anaikat across the Ponār about 9 miles east of Hosūr, with the channel depending on it; the Sārandahalli tank and the Thalli tank, 10 miles north-west of Denkanikōta, above which the Sanathkumāranadi takes its rise. All the

[1] This is the correct way to make the calculation, as the quinquennial returns show the cattle in Government villages only. That is a most unsatisfactory mode of obtaining statistics.

other tanks and irrigation works are, as a rule, very small. As the taluk is influenced by both monsoons, the supply of water for wet cultivation is more certain and regular than in the other parts of the sub-division. While on the subject of irrigation works mention may be made of two sanads which are historically interesting, as preserving the names of former benefactors: the first is that of the Thalli tank, engraved on a stone which has been lying on the tank bund unnoticed and neglected for centuries. At the heading on the right is a crescent moon, and on the left the sun, while in the centre is the usually indecent lingam in an unusually indecent position.

The inscription in the Kanarese language proceeds as follows:—

" *May it be prosperous.*"

" On Monday the full moon of the bright fortnight of the month of Kartika in the year Vikriti corresponding to the 1452nd year (A.D. 1530) of the prosperous and victorious reign of Sālivahana, and in the reign of the chivalrous Achutā Deva Maharāja,[1] king of kings and lord of the dominions surrounded by the Eastern, the Western, and the Southern Oceans, Honnaliga[2] Chettiar, the son of Honnu Chetti, one of the two sons—Vira Chetti and Honnu Chetti—of Akannachenna Chetti, the beloved son of Virabadra Dēvaru of Nāgamangalam, constructed this tank, and assigned by formal gift land under it, cultivable with five Kandagams of seeds, together with the village of Nallasamudram, under the name of Chettihalli Agraharam, and gave the tank the name of Honnāmbuddhi. The paddy lands under the tank were assigned for the maintenance of temples, and enjoyment of Brahmans, Jangamas, and Vidvāmsas—should any person violate the terms of this grant he will be culpable as one who commits parenticide at Varanāsi (Benares). Further" (the donor was evidently doubtful of the efficacy of the first Shāpam or anathema) " should any one violate the terms of this grant, he will be guilty of the same crime as one who murders his Guru, a Brahman or a cow at Varanāsi." Even the accumulated imprecations quoted above seem to have left a doubt in the mind of the benevolent Chetti for the following Slokas are appended:—

" Of the grant of a gift and its maintenance, the maintenance is the more important of the two; for the donor by the gift attains Swarga; while he who maintains it attains eternal life. He who maintains a gift made by another, acquires virtue double that of him who gave it. He who misapplies a grant loses the fruits of the gifts made by him. He who withdraws his own gift of land, or misapplies a gift made by others, will continue for generation after generation for 60,000 years" [in the shape of a worm floating in excrement]. The portion in brackets is missing on the stone, but the conclusion of the slokam—a very common one—is well known.

The following inscriptions have been added. " On Saturday noon—Amāvāsya—the dark fortnight of the month of Chitri (April and May) of the

[1] This was one of the Vijayanagara kings, the predecessor of Rāma Rāja, in whose reign the battle of Tellikota was fought and the ruin of the dynasty sealed.

[2] Honnalinga?

year Siddharthi (1799), Seringapatam was annexed to the East India Company." "On the 16th May of the year Dundubhi (1802) Mr. Alexander Hamilton Gleig was Collector of the District of Bārahmahal, &c."

The other inscription is on the Dodda Bēlūr Anaikat near Kelamangalam.

To left and right at the top are depicted the sun and the crescent moon: the lingam is conspicuous by its absence.

The Shāsanam is as follows:—

"On Thathiya (the third day) of Bāthrapatha Sūtha (the bright half of the month Bāthrapatha) of the year Pramādīksha, corresponding to the 1595th year of the prosperous and ever victorious reign of Sālivāhana (A.D. 1673), and whilst Chikka Dēva Rāja Odaiyār of Maisūr reigned at Seringapatam, Kumārarāya Dalavoy (a commander-in-chief) son of Kalulaya Mahārāja Odaiyār, Dalavoy of Maisūr, a Kshatriya by caste, and of the Bāradwaja Gotra (or family of the sage Bāradwaja), constructed this anaikat across the Sanathkumāranadi near Idahalli, a hamlet of the firka of Kelamangalam attached to Hosūr, in the names of the god Mupina Haralu Mallikārjuna Nanjundēswaraswāmi, the chief family deity of his Gurusāmi (or priest), in order that his ancestors and his ruler may gain heavenly blessings. The name given to the anaikat is Kumārasamudram."

SETTLEMENT RATES.

Previous to the revision of the settlement, the punja rates varied from Rupees 2-4-0 to Annas 6, the average being Rupees 1-3-2 per acre; the rates on nanja rose from Rupees 1-4-0 to Rupees 8-12-0, the average being Rupees 5-5-10. Under the revised settlement the average for punja is Rupees 1-1-4 and for nanja Rupees 5-3-4, the rates varying from Annas 4 to Rupees 4 for dry, and from Rupees 1-4-0 to Rupees 8-8-0 for wet lands.

HILL RANGES.

The only hill range, properly so called, in the taluk is that known as the Mēlagiris. The southern portion of the taluk is indeed all hills; but these are mostly detached, or, where they mass together towards the Kāvēri, not known by any distinctive name. It is difficult to say exactly where the Mēlagiris commence and end; as they extend northwards, more or less unbroken, to a point south-east of Kelamangalam where they are hardly distinguishable from the Panchapalli hills, and similarly to the bank of the Kāvēri on the south, while they merge more or less in the Pikkilimalai in the Dharmapuri Taluk on the east; but, practically, they may be held to commence on the north in the valley of the Sanathkumāranadi (marked Chinna Aūr on the Ordnance Map) and to end southwards in the Gutrāyan,[1] the highest peak, which rises to a height of 4,580 feet above the sea. This would give an approximate length of 20 miles from north to south, with an average breadth of 5 miles from east to west. They are most easily reached from Denkanikōta, *viâ* Erudukōta, whence access is obtained to Siddāpuram, by a ghāt practicable for horses. The plain at the foot is about 3,000 feet above sea level and the ghāt is about 1,000 more. In places somewhat stony, after about two-thirds of its length, the steep path is succeeded by a series of grassy

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[1] The latter peak is so named from a pālaiakar named Gutti Rayan who ruled the country round from this hill.

undulations and terraces: the plateau at the top is therefore about 4,000 feet high, and the average height is about 3,500 to 3,800 feet above the sea. The summit is fairly level and abounds in grassy lawns, fringed with forest and bamboos. About half a mile south of Siddāpuram is Glenshaw, a pretty plateau, the property of G. F. Shaw, Esq., on which there was a commodious bungalow which has fallen into ruins. Here coffee was tried, but did not succeed: in fact, for want of labour, nothing will succeed there which requires any attention, though the climate is cool, and the rainfall sufficient for oats, wheat, coffee and many other products. The plateau is too low for tea or chinchona. The most striking feature of the hills is the superabundance of white-ants, which seem to develop an activity here which they do not possess in the plains. Their cone-shaped dwellings sometimes rise as high as 12 feet, and abound everywhere. The edges of the summit are so thickly fringed with foliage and the feathery bamboo that the view is rather restricted; but a little climbing near Glenshaw brings Gutrāyan and the Krishnagiri and Hosūr Taluks into view, intervening hills shutting out Dharmapuri. The Malaiālis are chiefly Lingāyats; but there are numbers of Pallis, Irulars, Gollas and other classes. Their avocations are agriculture, and the collection of jungle produce; and their aversion to labour of other kinds is so great that, when relief works were started for their advantage in the famine of 1876–78, not one of them would come to work, and the tank repairs were executed by Wudders from Mārāndahalli in the plains. The sandalwood reserves on the Mēlagiris, though suffering from over-felling, are still valuable, and other timbers and bamboos are forthcoming in abundance. The hills are reputed feverish, and must be so at certain periods of the year. The Gollas or shepherd caste on these hills have a curious custom in celebrating their annual village festival. The males and females assemble separately at 6 or 7 P.M. on different sides of the village, and there, divesting themselves of all their clothing, go with lamps on their heads to the village temple, which is generally about 100 yards from the village. The women, preceding the men by about 50 yards, go round the temple until they reach the side opposite to that by which they approached it. They then wait until the men come up, when, at a given signal, all go round the temple three times. When the females come to the gate of the temple the third time they make obeisance to the idol and go away, leaving their lights behind them, the men following suit, and then all return to the village, and resume their dress before going home. The highest points of the hill are to the south and north of the range, that to the south being apparently the culmination. Not far from its summit nestles a Malaiāli village lying amidst verdant slopes, bordered by jungle and capped by a pinnacle of gneiss, the whole forming a charming feature in the panorama. The great want of the hills is drinking water, which at times is wholly unobtainable, and even what water there is, is wholly unfit for human consumption, the existing reservoirs being shared by men with the beasts, whose trampling and offal make the muddy compound a most nauseous draught. Europeans would not use it even for bathing, and during the famine one officer who was obliged to halt there made his ablutions in beer, the only safe liquid which happened to be available. The Malaiālis, however, are troubled with no such refinements. The climate in-doors in the hot weather is charming, just cold enough to be bracing, but not so cold as

to necessitate closing doors and windows. In rainy weather however it is damp and disagreeable enough, and a fire is a necessity. Ferns were not observed, probably owing to the drought; but must be present, being found at much lower elevations in the district. In the Denkanikōta jungles the Lambādis have their home. Their chief legitimate occupation is bringing salt on pack bullocks to the interior of the country, in exchange for grain and jungle produce: theft and other offences form their illegitimate sources of revenue, some tales being current regarding their customs, especially those of the females, which, if true, would be too scandalous for record. They are a peculiar people, quite different from the other inhabitants of the Deccan, and apparently a sort of cross between gipsies and Irānis. Their language is supposed to contain words belonging to a Panjābi dialect; but of this it is not possible to speak with certainty, as the attempts made to elicit information from them were not successful. Their dress is peculiar, the cloth petticoat and jacket being different in make and colouring from those worn by the women of lower Hindustan. Round their necks and arms are strings of shells, something like cowries, and the forearm is covered with bone bracelets marked with a peculiar tracery in black. Nothing could be a stronger proof of the severity of the famine than the fact that even these wild denizens of the woods came to the camps. One beautiful girl of about 18, who seemed fit for work, was ejected from the Harūr camp, and, late the same night, was found lying outside the fence, faint with hunger and fever. She had stripped off all her little bravery of shells and bracelets, worthless as they were, and buried them; hoping to gain admittance without being identified. That she was admitted, in her state of health, was a matter of course, but these people will not work. What is to be done with them at such times? Another tribe, known as the Irulars, frequent these jungles. They are very wild and suspicious in their habits, distrusting their more civilised neighbours, who in return fear them as possessed of mysterious powers derived from witchcraft. The Irulars are supposed to hold some valuable secrets as to the medicinal and other properties of herbs and drugs obtainable in the jungles. It is probable that they do; but they are so reticent on the subject that nothing of value can be extracted from them. Their chief source of livelihood consists in collecting the various kinds of jungle produce, dyes, wax, nuts, &c., for sale. Sandalwood abounds in the Denkanikōta jungles as well as on the Mēlagiris. Buchanan, writing 80 years ago, records the wholesale destruction of this valuable tree by Tīpu; and much waste has been committed since his time, with a view rather to immediate profit than permanent revenue. As much sandalwood grows on private lands, it is very difficult to detect cases in which the Government reserves have been trespassed on, as, unless when caught in the act, it is impossible to prove that the offender did not cut the timber on private lands. Dinduk, Vengai, Bāghi, Vembu, Jungle Naga, Ebony and other woods are obtainable all over the southern half of the so-called Bālāghāt Taluk. Bamboos are in profusion on the slopes of the hills. The Kapili, a valuable red dye produced from the seed-pod of the plant of the same name, is available in large quantities. Acha, a most valuable timber tree, abounds in the forests bordering on the Kāvēri; Chittagong, satin, rosewood and teak are also forthcoming. The lac insect is also active in some parts; but the produce

has not been much utilised, as may be apparent from the fact that the forest officers are generally unacquainted with it. The same reasons which conduced to conserve these forest tracts, viz., the unhealthiness of the tract and want of communications, combine also to prevent them from being fully utilised as a source of forest revenue. With such a magnificent waterway as the Kāvēri all along the southern boundary, it is not quite clear why more has not been done in the way of floating rafts of timber down the stream when in fresh.

COMMUNICATIONS. The following is a list of the communications in the taluk:—

Local Fund Roads.

	Length. MILES.
Hosūr to Krishnagiri	19
Hosūr to Rāyakōta	21
Hosūr to Denkanikōta	16
Kelamangalam to Rāyakōta	15
Denkanikōta to Thalli	10
Kelamangalam to Denkanikōta	7
Kelamangalam to Atthipalli	12
Hosūr to Mālūr (within British limits)	10
Denkanikōta to Kundukōta	8
Hosūr to Thalli	16
Mattakēri to Ānaikal	3
Thalli to Ānaikal	5
	142

Famine Roads.

	Length. MILES.
Shūlagiri to Maisūr frontier *viâ* Bērikai	14
Bāgalūr to Bērikai	7
Thalli to Maisūr frontier *viâ* Gumalāpuram ..	5
Uddenapalli to Kelamangalam	6
Thalli to Jaulikōri	5
Denkanikōta to Mēlagiris	8
	45

The mileage, famine roads excluded, is at the rate of 1¼ miles of road for every 10 square miles of area. The roads are fair, especially in the northern half of the taluk. South of Kunthukōta there are no roads worth mentioning, though the old maps shew a road *viâ* Anchitty to Pennāgaram, of which traces survive here and there, especially the avenue trees; but the road can never have been finished, and the country is too difficult for road-making except at an extravagant expense. "Tīpu's ghāt," as the descent to Anchitty is termed, is a formidable undertaking, practicable

only on foot. Pack-bullocks and ponies do find their way up and down, and horses have been led this way; but the experiment is not one that can be commended, even if the horse be a friend's and not one's own. The winding path is paved with rounded boulders nearly the whole way down. Lieutenant Warren of the Geological Survey reported as follows on this pass in 1804: "The difficult part of the pass begins about 2 miles south-east of the drūg (Mallikārjunadurgam) where it enters the jungle, the descent (for about half mile) is moderate; but it becomes steep and extremely rugged on its reaching Tōlūrkōta hill. The rapid descent is about six furlongs in extent, and is totally impracticable, and perhaps unimproveable, to carriages of any description. It took me twenty minutes to descend it on foot and it was with difficulty my palanquin followed. From the foot of Tōlūrkōta hill the road becomes tolerably good, still descending gently and crossing several times a small river, formed by several nullahs rising in from (*sic*) the adjoining high grounds, and met by the two nullahs which we have noticed in Mallikārjunadurgam vale. The pass may be considered to end about two miles north-east of Anchitty. Although the pass be impracticable to every kind of carriage, yet, notwithstanding its great steepness, it is by no means difficult of access to people on foot, the road being generally clear, and wide enough to admit of four men marching in front, and, though extremely rocky, the stones are, excepting at very few places, so ranged as to afford a good and safe footing. The length of the pass may be taken to be about five miles through a very thick jungle, much infested with tigers. The river at the bottom is about thirty yards wide, and was dried up in May." Such is the only means of communication with the lower half of the Hosūr Taluk from the north, and from Pennāgaram on the south-east the communication is little better. As the Kāvēri and mountainous tracts divide it from Maisūr and Coimbatūr on the south and west, the almost complete isolation of this vast tract may be imagined. Otherwise the taluk is fairly provided with roads, though the Bērikai and other Pālaipats have some cause for complaint. The roads are generally very hilly, so much so that some of them are hardly practicable for driving, as for example that between Thalli and Denkanikōta. The Engineers who made these roads seem not to have been aware of the fact that the distance round the foot of a hill is generally very little, if at all, greater than the direct route over its summit, not to speak of the easier gradients, and so the roads run straight up and down, over hills and down into valleys, until the hearts of the beasts of burden are broken. The avenues are very good. This taluk, like the rest of the subdivision, is at the disadvantage that the railway does not pass through it. No doubt, in time to come, a branch will run from Cadgoody to Hosūr and Denkanikōta; but it is not likely that the present generation will see this.

CHIEF TOWNS.

Hosūr, population 6,360, is the kasba of the taluk, and the head-quarters of the Sub-Collector, the Executive Engineer in charge of the range,[1] District Munsif, Tahsildar, Inspector of Police, Deputy Inspector of Schools, D.P.W. Overseer, &c. According to its Kanarese signification, the name Osūr or Hosūr means "new town," by

[1] Abolished in the recent retrenchments.

the English known as Oossoor or Oussore; and by *soi-disants* purists designated Ūsūr, which is wrong. It is situated on the side of a slight elevation; but the wet lands and tank near it render it feverish. The water-supply is not so good as it used to be, when the tank was steadily kept up to a certain level. The well in the public bungalow compound contains the best drinking water. About half a mile from the town is a rocky hill, 300 feet above the plain and 3,120 feet above the sea, crowned by a pagoda of some size, visible for a very considerable distance. Except the two main streets the town is not very regularly laid out. There used to be a large community of weavers who supplied the local demand; but here as elsewhere this class has diminished much during the famine: the remaining population consists chiefly of Masalmans, Chettis, and Brahmans. The trade is almost entirely in grains and seeds. There is an Anglo-Vernacular School and a Girls' School in the town. To the west of the town is an old fort, the name of which frequently occurs in the history of Tīpu Sultan, though, whether Maisūrians or English, the garrison never performed any feats of valour, their general custom being to march out at one gate when the enemy marched in at the other. On the occasion of the memorable conflict between Haidar and Colonel Wood, the English garrison might have effected a valuable diversion in favour of the latter; but did nothing. When it came into British occupancy in 1791, the retiring Maisūr garrison were kind enough to make arrangements for blowing up the magazines after the entrance of the English troops; but this plan fortunately failed. The fort is large and well built, though useless now, from the commanding position which the pagoda hill occupies: indeed it is said that to this was due the massacre of the Engineers who built it. Tīpu, like his father, respected the skill of foreigners in matters of fortifications, and either hired their services or, when captives, compelled them to assist in strengthening his forts. Amongst the number was a certain gentleman called Hamilton, supposed to be a Captain Hamilton of the Engineers, who is credited with constructing the Hosūr fort, and whose death has by some been ascribed to the anger of Tīpu at finding that the fort was exposed to fire from the pagoda hill: but this is not the case. As narrated by Thornton (Volume II, pages 439, 440), Hamilton and two other prisoners were massacred on the approach of Lord Cornwallis' army in 1791. A thrilling tale, under the title of "A Pair of Compasses," appeared, from the pen of Mr. D. S. White, in the pages of the *Madras Athenæum*, some six or seven years ago. Mr. White, when at Hosūr, was struck by the unusual spectacle of a native mason using a pair of compasses, and learnt from the owner that his father had been working under Hamilton or "Ambuton"[1] on the fort, and had struck up a considerable friendship with him. According to his account, there was only one other prisoner, a youth of about 17, supposed to have been a midshipman; and, on orders coming from Tīpu for the assassination of the prisoners, the Killedar reluctantly proceeded to carry them into effect. The populace are

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[1] The natives always turn Hamilton into Ambuton. The bridge in Madras, known as Barbers' bridge, was originally known as Hamilton's bridge; so named after the Engineer who built it. The natives called it Ambuton's bridge and in course of time, the name being supposed to be synonymous with "Ambattan," the Tamil word for a barber, the name came to be Barbers' bridge.

said to have mourned greatly over the news, and to have accompanied the victims with every expression of sorrow to the place of execution, outside the town. Here Hamilton, on taking leave of his native friend, gave him this pair of compasses, all that he had to give, and told him to keep them as a memorial, and hand them down as an heirloom in his family, which he did. The younger man suffered first, Hamilton kindly sparing him the additional pang of witnessing his own death, and the elder bravely submitted to his fate, *the heads of both being hacked off by the village chuckler*. Any one who has seen the little round-headed knife of a chuckler, something like a cheese-cutter in miniature, can imagine the abominable barbarity superadded to the crime of murder. When the terrible scene was over, Hamilton's trusty friend, like a true mason as he was, begged the bodies of the Killedar, and gave them sepulture in his own field, where some crumbling bricks indicated the site to Mr. White. The story being brought, in 1876, to the notice of the Collector, who happened to be at Hosūr, the grave was found about 1½ mile from Hosūr, on the side of the Udenahalli road; and opened in view to giving the remains Christian burial. When the medical subordinate examined the bones, he found the skeleton of a very powerful man, conjectured to have been Hamilton, in perfect preservation. There was a smaller skeleton, supposed to be that of the midshipman, and a thigh bone which could not be accounted for. As some doubt therefore was thrown on the identity of the remains, they were reverently returned to their old resting-place, where they are likely to slumber undisturbed until the Great Day. Had it been known that, as Thornton records, there were three victims, the matter would have been explained, and further search would probably have revealed the rest of the third skeleton. The fort, on which poor Hamilton bestowed so much trouble, has since been dismantled; but the ditch, and glacis, and some of the bomb-proof chambers remain. On the southern face, immediately over the moat, is the residence of the Sub-Collector, now Government property, having been purchased from Mr. Brett, C.S., who built it after the designs of Mr. Latham, C.E. Mr. Brett built it when Collector of the district, of which Hosūr was then the head-quarters, the Sub-Collectorate being at Salem; but shortly after its completion, the head-quarters of the district were transferred to Salem. The house is supposed to have cost something like a lakh and seventy thousand rupees; but Mr. Brett kept no accounts after the expenditure exceeded a lakh. The cost of the chunam alone was Rupees 17,000.[1] The house and grounds were purchased by Government in 1875 for Rupees 10,000, and some years previous Mr. Shaw of the Remount Depôt could have got it for Rupees 7,000, which would almost be covered by the sale of the woodwork alone. The foundations are insecure, and there is always the risk that the whole building may collapse and tumble over into the moat. The town, and especially the Sub-Collector's house, is unhealthy, owing to the prevalence of malarial fever, caused, partly by the wind blowing down the drainage valley, partly by the low paddy lands adjoining; and especially by the miasma from the tank bed, which is not, as formerly, kept full,

[1] This estimate was given by the late Paul Pillai, the Huzūr Sheristadār, who knew a good deal about the building of the house. Mathusudana Rao however says that he kept the accounts and that the expenditure was between forty and fifty thousand rupees.

this being now hardly possible, as two tanks above have been secured by the Remount Depôt. The town is kept tolerably clean by an establishment specially retained for the purpose.

The hill outside the town is known as Vrishabāthri (from Vrishabam a bull), the story being that "in ancient times, Yugam not known,[1] gods, men, birds, beasts, and other creatures lived happily, and wanted for nothing. Dharmam, or charity incarnate, finding that almsgiving had fallen into disrepute, made a pilgrimage to the banks of the Dakshina Pinākini,[2] now Thōrapalli Agrahāram ; and made 'Tapas' to Paramēswaran, who, pleased at his prayers, granted his request that he should become the 'Vahanam' or vehicle of a deity, and turned him for that purpose into a bull (Vrishabam, whence Vrishabāthri). The bull then prayed that, as a memento of his visit to the world, a hill in form of a bull should be created ; on which the hill in question, with its head to the north and its tail to the south, was produced. The bull then prayed that Paramēswaran, with Pārvathi Dēvi, should dwell on this hill, as he did on mount Kailāsa." This prayer was heard with favour, and the God, turning himself into an Iguāna of brilliant colours, shewed himself, knowing female curiosity, to Pārvathi ; who started in pursuit, with her friends and companions. After a long chase, they came to Champakavanam, east of Hosūr, when the Goddess at last seized the Iguāna's tail, which came off in her hand : the tail being green (Marakathavarnam) the Goddess turned green also. Feeling fatigued and athirst, after her long journey, the Goddess bethought her of her sister Alagananda, the Goddess of water, who generated a well, in which the travellers bathed and quenched their thirst, the water being turned green by the Goddess, whence the well is named 'Marakatha sarovaram' in the Puranas ; and this is the present Pachakulam, close by the Hosūr hill, to which the Hindus attribute many healing virtues. Pārvathi then resumed her pursuit, and found the God up a tree—the Champakamaram—on the top of the hill. Muthugala Rishi, the devotee of the place, seeing the strange beast, summoned Utchayinar, a brother Rishi, who joined him in the chase, on which the Iguāna disappeared. Pārvathi in wrath turned the former dumb for having called to the latter, whom she rendered deaf for having come when called, and condemned them both to be born again in the Vēdar or hunter caste. Hearing, however, that they were trusty Saivas, she joined them in prayer to Paramēswaran, who took the form of a Lingam, and, on pūja being made, emerged from the stone in his true shape, freed the Rishis from the curse, and lived happily ever after with Pārvathi. The hills being covered with forests, and frequented by wild beasts, the Lingam was neglected and became covered by white-ants' nests. The Vēdars, who grazed their cattle there, got into trouble daily because their cows came home with empty udders ; and were suspected of having milked them. Piqued by self-interest, the Vēdars watched, and found an Iguāna going into the cell, after which the cows came and yielded their milk over it. On proceeding to remove the ants' nest, a crowbar struck on the hidden Lingam, which forth-

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[1] They must indeed have been prehistoric times, when no one wanted anything; and Dharmam seems to have been rather unreasonable to complain of the decadence of charity when there were no objects deserving of relief.

[2] The southern Ponār or Pennār.

with shed blood, at which, taking alarm, the Vēdars, abandoning rough usage, gently cleared away the rubbish, and unearthed the Lingam, over which they raised a pandal, and made pūja to it, after which the local Rājā built a temple where pūja was performed by the Vēdars. This however was irregular, as a Brahman ought to officiate, and so the Vēdars sought and found two Brahman brothers, *en route* as pilgrims to Benares, who, taking the Vēdars for robbers, hid, the one his money, and the other the bones of his parents, which he was carrying to the Ganges, and which the touch of a Sudra would defile. The Vēdars, however, took them forcibly, and made them make pūja; whilst doing which Brahman No. 1 fell a victim to a tiger. Brahman No. 2 went on with his pūja, deploring the loss of his companion, and the interruption of his pilgrimage to Benares, when the God, in a dream, told him that all purposes would be answered by throwing the bones into the Tenkāsi Ganges, or the Pachaḳulam aforesaid; and, as a sign that the dream was true, told him that, when exhumed, the bones would appear as flowers. The Brahman found this to be so, and having deposited the flowers in the Marakathasaras, abided content in his priestly office. The other Brahman, who was devoured by the tiger, was born again as the son of Krishna Gandharva Rāyar, the chief of Anaikonda. When five years old, he explained to his father that his present birth was due to the favour of the deity,[1] and that the pagoda on the Vrishabāthri should be enlarged. The Rājā accordingly performed the Thulābāram ceremony, weighing himself in a scale against money bags, and gave the equivalent of his weight as an endowment to the temple. The maintenance of the pagoda afterwards devolved on the Bāgalūr Pālaiakārs, and then on the British Government, which commuted the Inams into a Tastik of Rupees 1,400-2-6 per annum, and finally the temple was vested in Dharmakartas. The copper Shāsanams, which embodied the Stalla Purāna, have been lost; but the temple contains some inscriptions in Kanarese, Sanscrit, Malayalam and Telugu, which might be of value; these however are somewhat too weather-worn to be easily deciphered. Every town and pagoda of any importance has its mythical history. To give them all, though the materials are at hand, would be tedious and profitless. The above is a fair specimen of the rest.

Remount Depôt.

Some four miles south of Hosūr is Mattakēri, or the Remount Depôt,[2] from which all the indents for cavalry and artillery in the Madras Presidency are supplied. The population, 2,848, consists almost wholly of persons connected, in one way or another, with the Depôt, which occupies more than a square mile of ground: being higher this station is healthier than Hosūr. It has little trade, but at the weekly fair there is much traffic, especially in oil and garden produce. Mattakēri is commonly spoken of as Mattagiri and, as "Mattam" in Tamil means "a pony," and "giri" a hill, the general idea is that "Mattagiri" is a place where horses are bred, and is so called on account of the Remount Depôt. This is but another instance of English carelessness in the matter of proper names. Just as Jaulikēri is written Joulagiri, and Uttankarai Uttengherry,

[1] This is probably a pious fraud, to do honor to a benefactor of the temple, who would, doubtless, be flattered at being thus made one of the twice-born.

[2] As a matter of fact Mattakēri is quite distinct from the Depôt, the name properly belonging to a little village on the Hosūr side, half a mile to the north. The mistake is, however, now stereotyped, as the post-office at the Depôt stamps its despatches 'Muttigiri.'

the vulgar[1] seem to have jumped to the conclusion that every suffix of the kind must be "giri." Now, as at Ūttankarai, so at Mattakēri there is no "giri" of any description. The word "kēri" in Kanarese answers the "chēri" of Tamil, (cf. Puduchēri = Pondicherry, and Parachēri or Parcherry,) and signifies simply a hamlet or village. At Mattakēri used to dwell a certain Guru, or priest, called Mattan (properly Maththan) held in some repute, and, as the village sprung up, it was known as Matthan's kēri or Matta kēri. The following particulars regarding the Remount Depôt may be interesting, especially as no information on the subject has ever been made public. The writer is indebted for them to Colonel Arthur Drury, the late Remount Agent.

In the year 1828 the Remount Depôt for the supply of horses to the Madras Army was removed from Coongul, 43 miles from Bangalore, in the Maisūr territory, to the present site, 4 miles from the town of Hosūr in the Salem District. This site appears to have been selected as the nearest place above the ghāts outside the Maisūr boundary. It is situated on an open elevated position (being 60 feet higher than Bangalore), with a supply of water from two large tanks and a good soil.

Before entering on a description of the Depôt as it now exists, it may be as well to look back at the Regulations for the purchasing of horses at the beginning of the century.

The Depôt for the purchase of horses was first established at Mangalore in 1779-80. The first notice on record regarding the agency is published in G.O.G., dated 17th March 1802, where it is ordered that the appointment of Agent for the purchase of horses for the cavalry of the establishment being no longer necessary, will be abolished after the arrival and distribution of the next lot of Remount Horses. No provision appears to have been made for conducting the duties of the department, and nothing further appears until 1807, when a Code of Regulations was published in G.O.G. directing *the Agent* to make arrangements with the dealers as to the average price paid for horses to be purchased in accordance with the requirements as to number and description, which would be communicated to the Agent by Government through the Commander-in-Chief.

The horses to be landed at Mangalore, or such other place as may be agreed upon, at the risk and expense of the dealers, except for such horses as may be lost by shipwreck or be captured by an enemy on the seas, the loss of which would be borne by the East India Company.

No horses to be purchased measuring under 14[2] hands or under 3[3] years of age in time of peace, and 4 years of age in time of war.

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[1] The Survey Department are no better. In a map of the district recently prepared in the Survey Office, the draughtsman, seeing the suffix "giri," was kind enough to engrave a hill on the map as a justification for the name.

[2] In G.O.G., dated 12th March 1872, the standard for Cavalry horses was raised to 14 hands 2 inches. No horses under that height were to be allotted to British Cavalry, but well-bred, strong, active horses measuring 14-1 might be purchased for Native Cavalry. Subsequently the standard of all Cavalry horses was again reduced to 14-1 and remained so until, on the recommendation of the Remount Agent in November 1875, the standard for Artillery and British Cavalry was fixed at 14-2 and for Native Cavalry at 14-1.

[3] In G.O.G., dated 12th March 1812, 3½ years was fixed as the lowest age in time of peace; under present regulations horses are required to be purchased between the ages of

The Agent was authorized to make advances to the dealers if necessary, but he was to be held responsible for obtaining adequate security to protect the Company from loss.

The horses after being purchased were to be retained at least one month at Mangalore to recruit and recover from the voyage, before a Committee of Officers was appointed to pass them into the service.

As soon as the horses had been passed they were drafted off to the respective regiments to which they had been allotted.

In 1810 the Madras Commissariat Department was established, and on the 1st December the purchasing of Remount Horses was vested in the Commissary-General, the appointment of Remount Agent was again abolished, and an officer of the new Commissariat Department (Major A. Grant of the 24th Regiment N.I., Assistant Commissary-General) was placed in charge.

Section VI of the Regulation for the conduct of the Commissariat Department provided for the supply of Remount Horses.

Under this order the Commissary-General was permitted to avail himself of the resources of such markets as he might think proper, prices to be restricted to an average rate to be notified by Government.

The Commissary-General was further authorized to appoint a House of Agency in Bombay to conduct negotiations with horse-dealers from Cutch and from countries on the Persian Gulf, or with other contractors, for the supply of horses, for which funds were placed at his disposal at Bombay.

There was no fixed allotment of followers, or horse appointments, which were left to the discretion of the Commissary, the bills for all charges on these accounts being made *on oath.*

The Regulations regarding advances to dealers, terms of purchase, standard and passing of horses for the service by Committee of Officers appointed by the Commander-in-Chief, were similar to those provided in the Code for the guidance of the Remount Agent.

Some time about the year 1814 or 1815 a Grazing Farm was established near Seringapatam, where the colts purchased at Mangalore, which were too young for the service, were sent to graze for six months or until fit for service. Unfortunately no particulars of this management, or of the working expenses of this Farm, are to be found on record.

The Commissariat Officer in charge of Remounts generally met the horses as they landed at Mangalore from October to March. When he had made his purchases, he sent the young colts to the Grazing Farm, as above, and marched with the horses selected for the service to the Depôt, which had in the meantime been established at Coongul, arriving there towards the end of April or beginning of May; the Commander-in-Chief then ordered the Committee to examine the horses, and to distribute such as they passed to the different branches of the service for which they were allotted.

In January 1826 Lieutenant Manners, Deputy Assistant Commissary-General in charge of Remounts, received instructions from the Commissary-General to send all the Remount Horses, as well as the young colts, to the Grazing Farm near Seringapatam, instead of sending them to Coongul.

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4 and 7; some few promising colts are purchased at 3 years old; but are not sent to the service until they reach 4 years.

In writing to the British Resident at Maisūr to notify this arrangement, in view to the necessary supplies being provided, Lieutenant Manners estimates the number of horses to be purchased for the year at about 800.

In March 1827 Captain Cox, Assistant Commissary-General, who had relieved Lieutenant Manners, notifies to the Resident that the Remount Horses will be sent away from Mangalore in lots as purchased to Coongul, the colts only being sent to the Grazing Farm as before, and estimates the number to be provided for at the Coongul Depôt at 1,000 horses for four months, or up to the end of July, when they would be brought before the Committee and distributed to the service.

In April 1827 Captain Prescott was appointed Assistant to Captain Cox in the Remount Department, and was placed in charge of horses at Coongul with two European subordinates to assist him; but in the following June this officer was transferred in the Commissariat Department to Kamptee, and Captain Hunter, 1st Regiment L.C., was appointed Assistant Commissary-General, and ordered to take over charge of the Remount Department from Captain Cox, who was transferred to the Grazing Farm near Seringapatam. Lieutenant Andrew Dyce was appointed as Assistant to Captain Hunter and placed in charge of the Depôt at Coongul. Captain Hunter took charge of the Remount Department at Mangalore in November 1827. This is the first instance recorded in the Depôt books of the officer in charge being required to lodge security with Government for his honesty. He was directed by the Commissary-General, under G.O.G. dated 9th December 1816, to furnish the security fixed for an Assistant Commissary-General to the amount of 10,000 rupees. The last incumbent was the first Agent who was not required to furnish any security, the order having been cancelled in his predecessor's time.

In March 1828 Captain Hunter applied for permission to send some 400 horses to the neighbourhood of Ānaikal, about 12 miles from Hosūr within the Maisūr territory (the horses were eventually sent to the Hosūr District), in consequence of the scarcity of forage at Coongul; and in the following August we find that the ground near Mattakēri was handed over to Captain Hunter for the Remount Depôt.

The following statement shows the number of horses and colts in the Remount Department on the 8th March 1828, previous to the transfer of the Depôt from Coongul to Hosūr:—

At Coongul	472
,, Mangalore	92
,, Bombay	74
,, Farm	162
,, Jaulnah	73
,, Secunderabad	86
	959
Expected from Allanah Abdullah, Contractor for the Northern Horses	200
Total ..	1,159

The last Committee assembled at Coongul in May 1828, when 420 of the above horses were disposed of as per statement annexed.

"The Committee consider it due to Captain Hunter to observe that the whole of the duties of the Depôt appear to have undergone an entire change for the better, each duty is now clearly defined and the effects produced by the simplification of stable duties is manifested by the appearance and the healthy state of the horses: the rare occurrence of injuries from horses getting loose may fairly be attributed to the most active exertions, combined with the observance of a *clear* and uniform system which cannot fail to produce lasting advantage to the service."

Horses from whence received or purchased.	Number submitted to Committee.	Number rejected.	Number passed for the Service.	How distributed.	
Passed by a Committee at Hyderabad ..	74	33	41	Officers' chargers	54
Arabs and Persians purchased by Captain Morrison at Bombay	86	3	83	13th Light Dragoons ..	90
Purchased by Captain Macleod at Trichinopoly	1	1	..	1st Light Cavalry	86
				3rd Light Cavalry	35
Purchased by Captain Hunter from dealers at Bangalore and Coongul	26	..	26	4th Light Cavalry	19
				H.E. the Governor	1
Selected at Mangalore by Lieutenant Dyce ..	36	1	35	H.E. the Commander-in-Chief	1
Rejected horses again brought forward by the contractors	60	56	4		286
Horses purchased in seasons 1824, 1825, 1826 and 1827 by Captain Campbell, Lieutenant Manners, and Captain Cox	137	40	96		
Total ..	420	134	286		

In November 1833 the Madras Government agreed to the proposition of the Government of Bombay for the employment of a joint Remount Agent to purchase horses in Bombay for the two Presidencies. It was understood that all horses purchased by the Agent were to be examined and passed by a Committee at Bombay, and that horses passed by the Committee would be drafted by alternate selection, in proportion to the number required by each Presidency, the Agent selecting for Madras and the Committee for Bombay, a copy of the Proceedings of the Remount Committee being furnished to the Madras Government.

In the letter addressed by Mr. Secretary Clerk to the Bombay Government, acceding to the above proposition, it is further added that the Madras Government has adopted measures with the view of obtaining Remount Horses from Australia, and that they are in hopes that the importation from that quarter, with the horses obtainable in Maisūr and in different parts of the Madras territories, will, in a few years, render this Presidency independent of all other sources of supply. The horses thus purchased at Bombay were transported by sea to Mangalore and marched thence to Hosūr at the risk and expense of the Madras Government.

This arrangement not having proved either advantageous or economical so far as Madras was concerned, was discontinued in 1849, subsequent to

which horses were procured for the Madras Army from beyond sea, and from Bombay, by direct purchases from the dealers under the arrangements of the Remount Agent at Hosūr. This system was found to work well in every respect and was less expensive than the former plan.

In 1854 the Government of Bombay requested the reconsideration of the Madras Government as to whether the mutual interests of the two Presidencies would not be advanced by a return of the old system of a Joint Agency; but, on Major Hill showing that the average cost of each horse purchased at Bombay would be more than those purchased at Hosūr by Rupees 165 per head, the Madras Government resolved that the existing system should be left undisturbed.

The Bombay Government again raised the question in 1859, when, reference being made to Major Campbell (then Remount Agent at Hosūr), he stated in a letter to Government dated 1st April 1859, that "there is no doubt that the horses received from Bombay cost the Madras Government more than those purchased here; but the demand for horses has increased so greatly in the last three years (as per margin) that, if I am debarred getting horses from Bombay as has hitherto been the case, I shall be quite unable to meet the exigencies of the service, and therefore I see no alternative but to revive the Joint Agency as proposed by the Government of India." On this communication, and in consideration of the views of the Bombay Government on the inexpediency of the officers of the two Presidencies competing for the purchase of horses in the same market, the Government of India ordered that the system of the Joint Agency at Bombay should be revived.

Horses provided by Major Campbell from 1st January 1856 to 31st March 1859.

Years.	Number of Horses supplied.
1856-57	636
1857-58	988
1858-59	2,108
Total ..	3,732

This system continued till the year 1861 when, owing to some reduction in the Cavalry, and on the recommendation of Sir W. Mansfield, then Commander-in-Chief of Bombay, the Joint Agency was finally abolished.

In O.G. dated 1st May 1861, No. 1569, the Governor in Council was "however of opinion that it would be desirable that the Madras Agent should have full authority to proceed to Bombay for the purchase of Remounts, when required by this Government to do so, in case of any failure of the usual supply at Hosūr.

"As the Madras Agent would only resort to Bombay on the failure of local supply at Hosūr, and the average prices paid for horses purchased would not exceed the regulated rate fixed for both Governments, no undue interference with the market need be apprehended."

In 1834 Lieutenant J. Hill, Deputy Assistant Commissary-General, who had for six years been Assistant to Captain Hunter, succeeded the latter officer as Remount Agent, and held the appointment for twenty years, until he was promoted to Lieutenant-Colonel, when he was relieved by Captain A. R. Thornhill.

During this time the Breeding Establishment had been increased by the importation of stallions from England and from the Cape. The following extracts from the report of Commission appointed by Proceedings of Government, No. 2239, dated 14th June 1869, to report upon the proposed estab-

lishment of breeding studs in the Madras Presidency, will give a good idea of the efforts that have been made by the Madras Government to improve the breed of horses in Southern India and the results.

"With reference to the experiments that have already been made in connection with the establishment of breeding studs in Maisūr, we find that from the first establishment of the Depôt at Hosūr in 1828, the Silladari system was, for some time, in force. A certain number of stallions were lent to the Silladars of the Maisūr Horse for the purpose of breeding and were subject to periodical visits of inspection by the Officer in charge of the Depôt at Hosūr, who purchased from the Silladars, on behalf of Government, the promising progeny of the stallions.

"In the year 1838 the Madras Government sanctioned the formation of an experimental Breeding Stud at Hosūr on a small scale; the sires supplied for it were all, or nearly all, Arabs, and the mares, fifty-three in number, consisted of ten English, thirteen Cape, and thirty Toorkimans.

"Some of these mares were kept at the Depôt at Hosūr for one and two years, some for seven, eight and nine years, while others were at once distributed amongst the ryots of the Coimbatore and Salem Districts.

"Of the ten English mares, eight were sent out from England by the Court of Directors, and two were purchased in this country. These mares were very generally condemned, and the President of this Commission can, from personal observation, speak to the fact of their having been so.

"The Cape mares were considered good and approved of, with the exception of their size which was small. The Toorkiman mares were judged good specimens of their breed, and having been purchased in a lot on commission, from a dealer, were not picked.

"In 1842 stallions were again supplied to the Silladars of the Mysore Horse, amongst whom breeding from Government stallions had for a time been discontinued, and in 1846 the Government, on the recommendation of the late Sir Mark Cubbon and the Remount Agent, decided on reducing the Breeding Stud at Hosūr to twelve brood mares, and distributing the rest amongst the ryots of the district.

"At Hosūr horse breeding from these mares continued till about 1849, a period of eleven years from the first establishment there of the Breeding Stud.

"The reports of the several Committees on the colts bred at Hosūr by the Silladars and by the ryots vary a good deal, and are somewhat perplexing; but one fact may be accepted, viz., that the Hosūr bred colts were superior to those reared elsewhere: with few exceptions, however, none of the foals developed into horses that could be classed above the type of animal considered fit for Light Cavalry.

"It is possible that the system adopted in the management of the Breeding Stud might have been capable of improvement, but it must be remembered that the experiment was conducted by a most painstaking officer, and one who possessed the confidence of his superiors in a remarkable degree; which in itself was no slight advantage, inasmuch as it gave to an efficient officer that latitude in the organization and management of the Stud that can alone ensure success in an undertaking of the kind.

"Colonel Hill appears to have been strongly impressed with the advantages of the Silladari system, and from the year 1842, when that system

was extended for breeding purposes, to its final collapse, about 1856, every encouragement was afforded it by the support that the then Commissioner Sir Mark Cubbon and Colonel Hill gave it.

"The latter officer purchased from the Silladars every colt that gave the slightest promise of eventually becoming a good trooper.

"Though thus favorably disposed towards the Silladari system, however, Colonel Hill appears to have recommended the abolition of the Government Breeding Stud in favour of the former, not because in his opinion the latter had proved a failure, but purely on grounds of economy, as he considered that breeding by the ryot and Silladars would be a less costly manner of supplying horses for the service than any other. The fact of his having suggested, on the abolition of the Hosūr Stud, that the best mares should be retained to breed stallions from, proves that Colonel Hill regarded the experimental Stud at Hosūr as having been successful as far as the quality of the produce was concerned.

"In 1856 the Commissioner of Maisūr recommended that the Silladars should thenceforth be dealt with in the same manner as the horse-dealers that supplied the Depôt, that is, that they should find a market at the Government Stud only for such colts as were really fit for the ranks.

"This decision was the death-blow of the Maisūr Silladari system, which from the date of that decision being arrived at gradually declined and eventually collapsed, thus proving its incompetency as a safe source of supply of horses for the Coast Army.

"From a careful consideration of these experiments which in past years were made in horse-breeding in Maisūr, we are of opinion that it is proved without doubt that any hope of successfully establishing Breeding Studs through the agency of the ryots or the Silladari system is vain. The ryots of Southern India are not a horse-breeding people, and the Silladars, with every advantage that Government aid and support could give, failed in producing horses fit for Government purposes.

"We conclude, however, from the partial success that attended the experimental Breeding Stud at Hosūr under the immediate superintendence of the Remount Agent, that a good description of horse for military purposes *can* be bred in the Maisūr country."

Upon the above report Government passed the following order:—

"The Right Honorable the Governor in Council is of opinion that the project of establishing a Stud for breeding Remount Horses at Hosūr must be abandoned, as the report presented by the Commission has proved that the cost of producing a horse fit for military service in this Presidency would be so excessive (about Rupees 1,300 for a four-year old), that the scheme can be no longer contemplated, notwithstanding the advantages contingent on the system of production at home."

The following extracts from a report upon the Hosūr Stud which was made by Brigadier-General D. Gaye, Inspector-General of Artillery, in January 1877, gives a fair statement of the working of the Depôt at the present time.

Although the inspection of the Depôt was made under orders of the Government of India by the express desire of His Excellency Sir F. P. Haines, the Commander-in-Chief of India, no copy of the report was ever furnished to the Madras Government although applied for.

"As to the system pursued in regard to the keep and care of the Remounts at Hosūr, I beg to report that green grass is purchased daily from natives, who, in good seasons, can provide any amount required, in bundles weighing 160 lb., sufficient for the daily rations of four Remounts, and for which 5½ annas are paid. Each Remount is allowed daily either 40 lb. of green grass or lucerne, 20 lb. of rāgi straw or 12¾ lb. of hay. Hay and rāgi are bought or grown on the Farm attached to the Depôt. The grain ration consists of 6 or 9 lb. of raw cooltee for small or large Remounts, which is boiled before being given; this is supplied by contract, the average price in good years being 47 lb. per rupee; this year, on account of the famine, it is expected to be about 19 lb. per rupee. Each Syce looks after two Remounts.

"The Australians are granted as much liberty as the paddocks will afford, that is, when grass is available and weather admits as many are turned loose to graze as there is accommodation for ; at other times, they are kept in loose boxes or picketted without heel ropes. Remounts of other breeds cannot be turned loose; they are kept in boxes or picketted.

"The Depôt is subdivided into three sets of lines, each in charge of a European Conductor, with a third part of the establishment under him; in addition to these three sets of lines there are the sick lines under the Veterinary Surgeon and his establishment and the Farm also under European supervision.

"Remounts on arrival are distributed to these lines, the establishments of which vie with one another in endeavouring to improve and quiet the horses committed to their charge in the shortest possible period.

"In each line there is a Naigue (a pensioned Cavalry man) with twelve Chabooksowars or Syce riders, who handle and gradually break in and exercise each Remount in the Riding School. The drill is in every respect most admirable; the men ride extremely well, have excellent hands, and are cool and gentle with their horses. I look on the drill and exercise of the Remounts at Hosūr as one of its chief merits.

"The Remounts are ridden in plain snaffles and native saddles, by men selected from amongst the Syces as being good riders. Their dress (a very plain and cheap one) and boots are given them, and their pay is increased a rupee, in some cases two rupees per mensem above their ordinary wages; and with this trifling expense to Government the Remounts are not only broken to saddle, but can be put through (a single ride) in the school, at a walk, trot or canter, that would do credit to any regiment.

"With drill thus going on in the three lines, morning and evening, each Remount gets an hour's riding three days a week.

"I would beg to bring this admirable system of exercise prominently to notice in the hope that something of the same sort may be adopted in the Reserve Depôts in Bengal, where I am informed horses are only exercised in hand by the Syces.

"The routes by which Remounts reach Hosūr are as under:—

1st.—Australians are purchased in Madras, chiefly in January and February, and are sent by railway to Māllūr, a station in the Bangalore line, twenty-four miles from Hosūr,[1] which distance they march.

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[1] From Mattakēri, not from Hosūr.

2nd.—A few Persians have been brought by rail to Hosūr from Bombay, but the general route for them is by steamer from the Persian Gulf to Bombay, thence by boat to Mangalore, from whence they march to Hosūr, or by boat from Bombay to Beypore, and thence by rail to Hosūr *viâ* Māllūr.

3rd.—The Northern Horses are imported *viâ* Scinde and Kurrachee, thence by boat to Mangalore, and route march to Hosūr; the old system of registering these horses as Toorkiman, Heerati, &c., which prevailed in Madras has now been abandoned, and they are now all registered as Northerns, and are purchased for British and Native Cavalry, being considered here, as in Bengal, unsuited for Artillery.

"The above horses are also usually purchased at Hosūr during January and February; Remounts are generally drafted to the service in September, and after that 150 Remounts are kept in reserve in the Depôt. Each Remount is supposed to be turned into the ranks at a cost of Rupees 700 which includes his own price and a share of all Depôt expenses."

The following table shows the number of horses purchased and sent to the service each year for the last ten years :—

Season.	No. of Horses remained last season.	No. of Horses purchased.	No. of Horses sent to service.	Died during the year.	Sold during the year.	Remarks.
1869-70 ..	585	542	606	23	51	* Strength of Native Cavalry Regiments increased. † Including 80 horses sent to Bengal. ‡ Including 31 horses sent to Horse Artillery at Meerut, and 80 horses to Kamptee to replace others sent to the front. § Surplus sold in consequence of reduction of Native Cavalry.
1870-71 ..	447	625	524	16	7	
1871-72 ..	525	488	393	10	14	
1872-73 ..	596	622	614†	10	6	
1873-74 ..	591	600	564	10	9	
1874-75 ..	608	294	418	10	103§	
1875-76 ..	371	420	406	7	8	
1876-77 ..	370	818*	590	11	2	
1877-78 ..	585	514	582	8	10	
1878-79 ..	499	513	521‡	9	11	

Statement showing the Average Prices paid for different classes of Horses for the last ten years.

Season.	Australian.	Cape.	Arab.	Persian.	Northern.	Total Average.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1869-70 ..	562 6 11	556 4 0	628 14 6	539 13 10	518 7 10	546 14 5
1870-71 ..	568 4 5	552 10 1	577 14 3	526 14 0	494 12 6	547 5 1
1871-72 ..	570 2 4	..	557 8 0	550 12 7	468 0 0	544 3 4
1872-73 ..	540 13 7	..	..	528 1 6	491 8 7	517 10 11
1873-74 ..	568 10 5	..	..	560 0 0	493 14 0	537 2 0
1874-75 ..	553 1 4	..	..	527 6 1	461 1 9	546 9 6
1875-76 ..	541 11 3	..	575 0 0	525 0 0	487 8 0	532 9 1
1876-77 ..	536 3 4	..	546 10 8	514 0 0	489 3 8	519 15 10
1877-78 ..	550 0 0	..	..	..	466 10 8	517 14 4
1878-79 ..	559 0 1	..	..	508 11 1	467 3 1	528 10 5

The maximum average price allowed by Government is Rupees 575 per horse, and, if horses could be obtained of that value all round, it would no doubt be of advantage to the service both practically and economically, but the highest average is seldom obtained even by Australian dealers, as there are always some inferior horses in every lot, which must be purchased, or the dealers could not afford to import the better class, and these detract from the total average.

Cost of keep.

The average cost of keep of each horse at the Depôt throughout the year in a favorable season is about Rupees 15 per month; this includes feeding, attendants, line articles, contingencies, riding establishment, shoeing and veterinary charges.

The annexed table shows the cost of keep in two years, 1876-77 and 1878-79,[1] one before and the other after famine:—

1876-77.

Month.	No. of Horses.	Feeding.			Contingencies.			Average per Horse.			Remarks.	
1876.		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.		
April ..	$442\frac{13}{30}$	4,285	9	8	1,979	5	5	14	2	7	Lucerne, per Rupee.	LB. 64
May ..	421	4,163	0	0	1,790	14	0	14	2	3		
June ..	421	3,934	15	0	1,759	6	0	13	8	4	Green grass, per Bundle.	AS. 6 for four horses.
July ..	$422\frac{5}{31}$	3,884	1	0	1,841	6	0	13	9	0		
August ..	$429\frac{3}{31}$	4,406	13	0	1,918	8	0	14	11	10		
September ..	$394\frac{8}{30}$	3,496	8	0	1,892	12	0	13	10	9	Straw, per Rupee.	LB. 200
October ..	$294\frac{1}{31}$	2,741	5	0	1,589	11	0	14	11	8		
November ..	$180\frac{27}{30}$	1,752	11	0	1,046	7	0	15	7	6		
December ..	$179\frac{14}{31}$	1,821	6	0	1,095	8	0	16	4	0	Hay, per Ton.	RS. 40
1877.												
January ..	$208\frac{30}{31}$	2,041	11	0	1,531	7	0	17	1	6	Gram, rate per Rupee.	LB. 46¾
February ..	$311\frac{7}{28}$	2,543	10	0	1,628	4	0	13	6	5		
March ..	$616\frac{8}{31}$	7,640	5	0	2,965	1	0	17	3	4		

1878-79.

Month.	No. of Horses.	Feeding.			Contingencies.			Average per Horse.			Remarks.	
1878.		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.		
April ..	$588\frac{1}{30}$	9,840	15	5	2,353	11	6	20	11	9	Lucerne, per Rupee.	LB. 160
May ..	587	9,418	12	2	2,372	9	0	20	1	4		
June ..	587	9,447	9	6	2,356	10	11	20	1	8	Green grass, per Bundle.	AS. 5 for four horses.
July ..	$586\frac{27}{31}$	10,030	10	3	2,320	8	4	21	0	9		
August ..	$584\frac{9}{31}$	10,426	5	9	2,576	5	8	22	4	1		
September ..	$454\frac{8}{30}$	7,543	6	2	1,963	10	2	20	14	11	Straw, per Rupee.	LB. 300
October ..	$234\frac{5}{31}$	4,137	12	8	1,299	13	9	23	5	3		
November ..	$199\frac{20}{30}$	3,124	10	8	1,143	6	10	21	6	0		
December ..	$156\frac{9}{31}$	2,128	0	9	993	9	6	20	0	3	Hay, per Ton.	RS. 40
1879.												
January ..	220	2,762	9	10	1,640	11	0	20	0	7	Gram, rate per Rupee.	LB. 17
February ..	$361\frac{20}{28}$	4,165	2	7	1,704	6	5	16	3	6		
March ..	$561\frac{2}{31}$	7,353	2	8	2,584	11	4	18	3	10		

[1] 1876-77 was to some extent a famine year.

The total area of land occupied by the Depôt, including the Farm, is about 711 acres, viz. :—

Particulars.	Area.	
	Acres.	Cents.
Depôt property, buildings, tope, grass, &c.	484	..
Garden land, &c.	44	07
Village-site, &c.	28	73
Stream, tank, and well	21	51
Road	27	24
Depôt property, but occupied by persons employed in Depôt Office	29	12
Private property	76	28
Total Area ..	710	95

Castration.

In the year 1847 the Remount Agent, Major Hill, having heard that an experiment was being made in Bengal to ascertain whether Cavalry Regiments could be efficiently mounted on geldings, the Madras Government sanctioned a trial being made in this Presidency, and a number of Maisūr colts were castrated at the Depôt to complete the 4th M.L.C. at Bangalore. Major Anderson, Commanding 4th Light Cavalry, having expressed himself much in favour of the system, some experimental marches were made with a squadron of geldings and a squadron of entire horses, which resulted in the gradual introduction of geldings first into the Native Cavalry, then into the Artillery, and then into the British Cavalry, the Commander-in-Chief recommending each extension of the system very strongly. For many years past every Arab, Persian and Northern horse is castrated at the Depôt before being drafted into the service. The following are the results of the operations for ten years :—

Season.	No. of Horses castrated.	No. of Horses died from operation.	Season.	No. of Horses castrated.	No. of Horses died from operation.
1869-70	498	11	1875-76	37	..
1870-71	334	8	1876-77	83	2
1871-72	298	4	1877-78	243	..
1872-73	292	4	1878-79	203	1
1873-74	327	2	Total ..	2,581	
1874-75	266	..	Average ..	258	

Statement showing the Total Cost of 1,095 *Horses at the Remount Depôt, Hosūr, from* 1st *April* 1878 *to* 31st *March* 1879.

—	No.	Amount. RS.	A.	P.	Total. RS.	A.	P.
Estimated or assumed value of 582 horses remaining 1st April 1878, with all their expenses from the date of purchase at, 700 rupees each	582	4,07,400	0	0			
Original cost of 513 horses purchased during the season at an average rate of Rupees 528-10-$5\frac{387}{513}$	513	2,71,200	0	0			
Cost of entire establishment	..	45,107	6	5			
Cost of keep	..	81,331	6	0			
Cost of contingencies	..	18,523	3	0			
Add—							
Interest on capital of Rupees 2,10,557-8-6 invested in the purchase of 421 horses throughout the year, at 500 rupees each, at 4 per cent. per annum	..	8,422	4	9			
Interest on the value of buildings, viz., Rs. 45,700, at 4 per cent. per annum ..	..	1,828	0	0			
Total Expenditure ..	1,095	....			8,33,812	4	2
Deduct from the foregoing outlay—							
By sale of 11 horses	11	2,218	4	0			
By value of 521 horses allotted to the service, at 700 rupees each ..	521	3,64,700	0	0			
Estimated or assumed value of 553 horses remaining on the 1st April 1879, with all expenses from date of purchase, at 700 rupees each	553	3,87,100	0	0			
Transferred to the Farm, *vide* P.G. No. 5904, dated 4th November 1878 ..	1	....					
Died	9	....					
Total Deductions ..	1,095	....			7,54,018	4	0
Profit and Loss ..	..	....			79,794	0	2

Statement showing the Cost of the entire Establishment maintained in connection with the Remount Agency from 1st *April* 1878 *to* 31st *March* 1879.

—	Amount paid by the Paymaster. RS.	A.	P.	Amount charged in Remount Accounts. RS.	A.	P.	Total. RS.	A.	P.
Consolidated pay of the Remount Agent from 1st April 1878 to 31st March 1879, at Rs. 1,527-14-0 per month ..	18,334	8	0	..			..		
Consolidated pay of Veterinary Surgeon from 1st April 1878 to 31st March 1879, at Rs. 760-2-7 per month ..	9,121	15	0	..			..		
One Conductor from 1st April 1878 to 31st March 1879, at Rs. 160 per month	1,920	0	0	..			..		
One Sub-Conductor from 1st April 1878 to 31st March 1879, at Rs. 125 per month	1,500	0	0	..			..		

Statement showing the Cost of the entire Establishment maintained in connection with the Remount Agency from 1*st April* 1878 *to* 31*st March* 1879—(Contd.)

—	Amount paid by the Paymaster.	Amount charged in Remount Accounts.	Total.
	RS. A. P.	RS. A. P.	RS. A. P.
One Sub-Conductor from 1st April 1878 to 31st March 1879, at Rupees 101 per month	1,212 0 0	..	..
One Staff Serjeant from 1st April 1878 to 31st March 1879	765 13 1	..	..
Pay of Farrier from 1st April 1878 to 31st March 1879, at Rs. 40 per month.	480 0 0	..	..
Oil supplied to Staff Serjeant from 1st April 1878 to 31st March 1879 ..	..	24 0 4	..
Oil supplied to Farrier from 1st April 1878 to 31st March 1879	..	24 0 4	..
Pay of four Salūtris, viz., one at Rs. 18, three at Rs. 10½ each per month, and fourteen Sakawalahs, viz., three at Rs. 8, three at Rs. 7, one at Rs. 5 from 1st April 1878 to 31st March 1879, three for April, one from 1st to 16th April 1878, two from 24th February to 31st March 1879, and one from 5th to 31st March 1879, at 5 rupees each per month ..	..	1,227 11 0	..
Pay of one Carpenter 15 rupees, and Ironsmith establishment at Rs. 20 per month	..	420 0 0	..
Pay of Chabooksowars at 280 rupees per month = Rupees 3,360 (2-8-0) undrawn	..	3,357 8 0	..
Pay of Office Establishment at Rupees 345-12-0 per month = Rupees 4,149 (340-3-4) undrawn	3,808 12 8	..	..
Pay of Honorary Surgeon from 1st April 1878 to 31st March 1879 at 230 rupees per month	2,760 0 0	..	..
Hospital supplies from 1st April 1878 to 31st March 1879	..	151 2 0	..
Total ..	39,903 0 9	5,204 5 8	45,107 6 5

—	As per Statement No. 1.																As per Statement No. 2.		
	Amount of Grain issued as per memorandum furnished.	Amount of Forage issued as per memorandum furnished.	Amount of Bran and Musuls.	Total.	Shoesmiths.	Choudries.	Duffedars.	Horsekeepers.	Gram-boilers.	Puckaulies.	Chucklers.	Total.	Line Articles.	Contingent.	Extra.	Total.	Salutries.	Sakawalahs.	Total.
1878.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.
April	7,483 14	2,357 2	190 6		70 6	24 0	75 0	1,470 8	15 0	24 0	18 0		164 3	50 0	2 14		49 8	67 8	
May	7,031 10	2,373 10	63 1		84 0	24 0	75 0	1,472 0	15 0	24 0	18 0		210 9	37 15	...		49 8	50 0	
June	7,329 11	2,117 15	36 0		84 0	24 0	75 0	1,472 0	15 0	24 0	18 0		189 0	40 13	60 15		49 8	50 0	
July	7,695 14	2,344 15	52 1		84 0	24 0	75 0	1,471 6	15 0	24 0	18 0		180 1	85 8	...		40 8	50 0	
August ...	7,668 2	2,558 4	72 0		84 0	24 0	75 0	1,460 6	15 0	24 0	18 0		435 15	33 13	158 6		49 8	50 0	
September ...	5,930 13	1,616 13	37 1		67 10	24 0	68 0	1,137 9	15 0	24 0	18 0		180 0	19 5	77 4		49 8	50 0	
October ...	3,129 6	982 8	17 15		42 0	20 14	31 7	687 6	15 0	24 0	18 0		66 9	22 12	56 2		49 8	50 0	
November ...	2,392 10	751 5	27 7		42 0	21 10	28 13	502 0	15 0	24 0	18 0		37 5	36 8	18 15		49 8	50 0	
December ...	1,568 13	558 0	93 11		28 7	24 0	25 11	379 5	15 0	24 0	18 0		52 9	18 8	73 0		49 8	50 0	
1879.																			
January ...	2,050 1	773 9	322 0		39 12	24 0	39 0	547 0	15 0	24 0	18 0		493 8	21 0	67 6		49 8	50 0	
February ...	3,058 7	1,142 1	402 12		42 0	24 0	50 3	862 9	15 0	24 0	18 0		261 12	31 11	...		49 8	51 13	
March ...	5,562 10	2,636 9	65 3		68 3	24 0	51 0	1,327 0	15 0	24 0	18 0		562 13	49 0	...		49 8	64 6	
Total ...	61,161 15	20,212 11	1,388 9	82,763 3	745 6	282 8	659 2	12,689 1	180 0	288 0	216 0	15,060 1	2,840 5	446 13	516 14	3,804 0	594 0	633 11	1,227 11
												3,804 0							
												18,864 1							
Deduct the amount charged for horses in the Farm account				1,431 13								340 14							
				81,331 6								18,523 3							

Denkanikōta, population 4,797, the head-quarters of the Deputy Tahsildar, Forest Overseer and Inspector of Police, is situated 16 miles south of Hosūr and 10 miles east of Thalli. The etymology of the name is uncertain. One Purana affirms that Kaṇava Rishi, who was performing "Tapas" in the neighbouring jungles, was disturbed in his pious meditation by a female Rāchas called Lankani, who played the role of Kathleen to his St. Kevin. Kanava Rishi, more scrupulous than the saint, appears to have hesitated about taking the law into his own hands, or perhaps was not able to prevail against the demon; so he called in the assistance of Bētai Venkatrāmanaswāmi, who slew the tempter with his Katgam or weapon named "Denkani," and after this "Denkani" the Petta was called. The anecdote is gratuitously offered to comparative mythologists, who will, no doubt, be able to trace some connection between the Celts and Dravidians, which will be very valuable to students. Another theory, more plausible, but which the people do not like to father, as being rather a reproach to their town, is that the name of Kathleen's prototype was Denkani, so called from her amorous propensities (cf. Telugu [illegible] coire), and that the town was named after her. Mr. Phillips, of the London Mission, conjectures that the name is a corruption of the Dakshināranya, or "southern forest," of the Hitopadesa, also known as Dakshinakānava, which in Tamil would be Tenkānam, and, eliding the final "m" before "Kōta," he gets Tenkānakota = Denkānikota. This tract was originally one great forest; and the name would thus signify the fort of the southern forest. He also suggests தக்கணம் (south) + கோட்டை (a fort) = the fort in the south. Another conjecture is that "Kani" is a corruption of "Kanavai," a pass or ghāt, hence Tenkani-kota would be the fort which guards the ghāt (? Anchitty or Kelamangalam) which leads to the south from Maisūr. The gentle reader will probably be biassed in favour of the Kathleen myth. To the west of Denkanikōta proper, which is on a hill, is the fort and fort petta, also on an eminence, a valley with a tank lying between. The situation for the fort is well chosen, commanding the approaches from Thalli, Hosūr and Kelamangalam, no enemy being likely to attack from the Anchitty side. A good deal of it was dismantled by famine labour, but much still remains, the east glacis promising to become a fine tope. The fort petta consists of some straggling narrow lanes and some temples. Denkanikōta proper is well laid out, the principal streets running straight up the side of the hill, at right angles to other cross-streets: the roads are fair, and the town, as a whole, a very favourable specimen, much money having been judiciously expended on improving the site during the famine. Besides the new petta, or town proper, and the fort petta, there is the Tēr, or Car, petta about half a mile to the south-east of the town, clustering round the tank and temple of Betrāyaswāmi. This is the religious part of the town, being mostly occupied by votaries of the temple. It is surrounded by a road, in form of a square, on which the car is drawn at festivals. The water-supply is good; but the place is feverish, partly owing to the wet lands and tank adjoining, and partly to the elevation, which is more than 3,000 feet, and well within fever range. Amongst those who do not know the place, there is a prevalent idea that the fever results from the proximity of jungles; but there is no jungle worth mentioning within miles of Denkanikōta, except on the south and east, and that some miles off. No doubt a great deal of

malaria is swept up the Anchitty ghāt, from the jungly lower half of the taluk, during the south-west monsoon; but this is probably too much diluted to be noxious when it reaches Denkanikōta. The town has fallen off from its former greatness, principally owing to the scourge of fever. There is a large colony of Iyengar Brahmans in the old petta, and there are also many Masalmans and Chettis. There is much trade in dry grains, especially rāgi: silk-worms were formerly bred here in quantities, but this branch of industry has, owing to disease and bad seasons, almost, if not entirely, disappeared. Rough pottery for local use and sale in neighbouring villages is produced to a great extent. The schools (*vide infra*) are sufficient for the population.

Kelamangalam or Kilamangalam, population 2,153, a place frequently mentioned in the wars with Maisūr, is some seven miles east of Denkanikōta, and is remarkable for its weekly fair, the largest cattle market in the district. To this fair much of the produce of the surrounding country is brought; and the purchasers of sheep, fowls, grain, betel, &c., frequent it from the Remount, Hosūr and Bangalore. The town has a large trade in grain and oil-seed; and cloths, which are sold at the weekly fair, form one of the local industries. The water and camping-ground are good. The town, with its shabby suburb Jībi, is situated in a hollow near the crossing of the roads to Rāyakōta, Hosūr and Denkanikōta, and is in no way prepossessing, nor is it easy to understand why Tīpu and his father should have valued it as a military position. The little fort of Jībi, when the tank on the east was full, might have been an obstacle to an enemy unprovided with artillery; but otherwise the town is exposed on every side, and especially from the east towards Jekkēri. Here are two old forts, on high ground, which may have been the strength of the Kelamangalam position; but they in their turn are again dominated by accessible heights to the north-east and south-east. The country to the south-east and east is jungly, the Panchapalli hills in the distant east being properly speaking an extension of the Mēlagiris towards the north. Ratnagiri is close by. The etymology of the name is not certain, but the first portion is probably "Kile" or "Kaleh" meaning a fort (cf. Killedar). About a mile and a half distant is Jekkēri (*vide infra* "Camping-grounds").

Thalli, population 1,966, is a large agricultural centre, ten miles west from Denkanikōta, and sixteen miles south-west from Hosūr. The trade consists of grain in large quantity, oil-seed, betel-nut and garden produce, the population being almost entirely agricultural. The locality is feverish, the town being situated in a hollow close to the tank bed. As already noted, the Sanathkumāranadi takes its rise in this bed, and a translation of the Shāsanam which lies on the bund has been given. From Thalli famine roads lead to Jaulikēri on the south, and to Gumalāpuram and Ānaikal on the north-west.

Regarding Thalli Buchanan (1801) writes as follows:—"Thalli is an open village near a small fort, and contains about sixty houses. Before the invasion of Lord Cornwallis it contained about five hundred. After the capture of Bangalore, many of the inhabitants retired to Thalli, and obtained from the Sultan a guard of five hundred horse and two thousand foot. The detachment from the British army at Hosūr, having heard of this, marched all night, and at daybreak surprised Thalli. The garrison were roused in time to be able to run away without loss, for they did not

attempt to resist. The assailants obtained a great deal of plunder, and destroyed the town. An officer (Phousdar) of Tīpu's came some days afterwards, and dug up a large quantity of grain that had been concealed under ground. A party of dealers in grain (Lambādis) came after this, and swept everything clean; so that a large proportion of the inhabitants perished of hunger. During the government of Tīpu, few of the remainder came back; but most of them retired to the Bārahmahal, in order to obtain Colonel Read's protection. They are now daily returning.

"Thalli formerly belonged to the Denkanikōta Pālaiakār, who, from being possessed of a town named Bala-halli, took the title of Belalla Raya; but he was no relation of the Belallal monarchs of Karnata. He was deprived of his dominions by Jaga Dēva Raya of Chenapattana, whose successors were in their turn expelled by the Maisūr family."

Sūlagiri, population 1,599, Bērikai, population 1,824, and Bāgalūr, population 2,240, are the capitals of three Pālaiams, of which the latter is unsettled, the pālaiakārs of the two former having each received a Sanad-i-milkat-Istimrar. There is nothing remarkable about them, though their tenure is respectable in its antiquity, having originated, like that of the Odaiyars or Pālaiakārs, in a feudal suzerainty to the Maisūr Rāj. The two former were once one with Māsti, now separated from them and in Maisūr territory, and have become separate pālaiyams in comparatively recent times. The Pālaiakārs gave assistance to Colonel Read in the matter of supplies, and so made friends of the mammon of unrighteousness. The Pālaiakār, or Rāja as he is generally termed, of Sūlagiri is a respectable gentleman of middle age, related by marriage to the Zamindar of Punganūr. He keeps some state in his palace, but his circumstances are much straitened by debt, owing partly to the unusual circumstance of his being a merciful landlord. The town is so called from the neighbouring hill, whose three humps, conspicuous from the Krishnagiri side, have suggested a resemblance to the sacred Sūlam or trident. The Pālaiakār of Bērikai makes no pretensions to be a rāja, and lives, like a common ryot, in his mud fort. The Ankusagiri Samasthānam may be given as a fair sample of the history of these pālaiyams. Ankusagiri is another name by which the Bērikai Pālaiam is known, being so called from a hill which is supposed to bear a resemblance to an elephant goad or Ankusam. The Pālaiakār's narrative goes as far back as 1008 Sālivahana (A.D. 1086), when, he says, Māsti was the first possession of his ancestor Chokā Gounivāru, who ruled for 45 years,

A.D. 1131.

the house name of the family, "Māsti Mummadi," applied also to the Pālaiakār of Sūlagiri, being derived from this. Chokā Gounivāru built Nindamangalam and lived there, previous to which he had ruled the Ālūr Samastānam, having a beriz of 16,000 pagodas, attached to Kānchi, which place he left for Māsti owing to a quarrel with Jothilinganāyakulu, the Rāja of Kānchi. Chokā Gounivāru took his army to Vijayanagaram, and served under Stri Ranga Rayalu; and is said (by the Pālaiakār) to have gained the victory for Achuta Rāyalu, son of Strī Ranga Rāyalu, in a war with the Emperor of Delhi. For this he was rewarded with the tract round Nindamangalam, yielding 20,000 pagodas, as a Jaghir. This tract was mostly forest; so the Jaghirdar improved it by building tanks, pagodas, forts, &c., and attracted settlers, the chief places being Māsti, said to be synonymous with subhakāram (prosperity), which

he made his capital, and Kudinūr so called because there was good drinking water there : in honour of his family God, he built the Varadarājulu Dēvastānam, the deity of which is locally known as Amunālina Nāthadu. Māsti was subsequently ruled by the Pālaiakārs noted in the margin.[1] Dasakariappa Gounivaru had a daughter—Kuppammāl—who built the Dāmara Cheruvu, the Pedda Cheruvu, and an anaikat, of which the two former are still in good order. By his son, Chokkā Gounivāru, the samastānams of Ankusagiri and Sūlagiri were acquired in Salivahana 1268 (A.D. 1346). This part of the country was then ruled by Ballāla Rāyalu and Ankusa Rāyalu, Rājas of Vijayanagar, and the places named were given to Chokka Gounivāru for his assistance to Ballāla Rāyalu in his contest with Krītapati Vijaya Rāma Rāyalu, then attacking Madura, the victory, as usual, being due to the valour of the Pālaiakār of Māsti. Ankusagiri, according to this theory, is so named from Ankusa Rāyalu who erected a fort and petta on the durgam which he held to be a suitable place for a capital, the chief town before this having been Devarkundāni, constructed by Kundāni Rāyalu, a former ruler. When Chokka Gounivāru got possession of Ankusagiri he completed the buildings in construction, and built a temple to Thimmarāyasāmi, whither, under the inspiration of a dream, he brought an ancient idol from Gudisādanapalli, said to have been so named because the Dēvastānam was first built by Sahadēva, one of the Pāndavas. This is the family God and the samastānam seal is made in its name. To him succeeded Sādapalli Gounivāru, who reigned for forty years, in whose time Sūlagiri was separated from Ankusagiri, being given to his younger brother Airanya Gounivāru, by whose descendants it is now enjoyed. He built a Dēvastānam at Balakondrāyanadurgam, and set up a Krishna Vigraham there.

His son Kempē Gounivaru, 53 years, A.D. 1184.
His son Kariyappa Gounivāru, 38 years, A.D. 1222.
His son Sādanapalli Gounivaru, 60 years, A.D. 1282.
His son Dāsakariyappa Gounivaru, 50 years, A.D. 1332.
His son Chokka Gounivāru, 55 years, A.D. 1387.

A.D. 1427.

The persons noted in the margin ruled Māsti and Ankusagiri, residing at the former place, for the periods mentioned against their names. In the lifetime of Pedda Chokka Gounivāru Māsti was lost, having been taken after a four months' siege by Ekkoji Rao, Sirdar of the Mahratta forces, who had previously captured Kolār. The Pālaiakār on this defeat removed his residence to Ankusagiri. His son, Sādanapalli Gounivāru, ruled Ankusagiri for thirty-four years, and endeavoured to retrieve the fortunes of his house by an attack on Māsti, in which he was defeated by Ganēsavanth, the Mahratta Sirdar, and lost his own life and that of thousands of his followers ; on this his family fled to Maharājagarh. In this bouleversement certain copper Shāsanams and other valuable heirlooms were lost. When this disaster occurred his brother, Kempē Gounivāru, was in his father-in-law's house at Māgadi, and, gather-

His son Kempē Gounivāru, 65 years, A.D. 1492.
His son Dāsakariyappa Gounivāru, 68 years, A.D. 1560.
His son Sādanapalli Gounivāru, 40 years, A.D. 1600.
His son Kariyappa Gounivāru, 26 years, A.D. 1626.
His son Pedda Chokka Gounivāru, 30 years, A.D. 1656.

A.D. 1690.

[1] The kings of Rome are pigmies in the matter of longevity when compared with the rulers of Māsti.

ing the forces of the Māgadi Samastānam, he retook Ankusagiri and ruled
A.D. 1705. it for fifteen years, having recalled his relatives from Maharājagarh. In the reign of his son, Kariappa
A.D. 1750. Gounivāru, which lasted forty-five years, Perumālpalli and Karavanapalli were lost. Ankusagiri was invaded in his time by Vīranna, a General of Nanja Rājayya of Maisūr, who suffered defeat at the hands of Māthanāgadu, the Ankusagiri General, who mustered 200 horse and 8,000 infantry to the battle. The Pālaiakār, who was in reserve with a small force, was so delighted by the sound of the martial instruments that he gave the name of Bērikai (cf. Kanarese ಭೇರಿ a kettle-drum) to the scene of battle, previously known as Mutthandapalli. Bērikai is now the capital of the Pālaiam which is more commonly known by that name. Mutthandapalli is now a hamlet of Bērikai, and in the enjoyment of Māthanāyadu's descendants as an Umbāligai Inām. Nanja Rāj, infuriated at the defeat, disgraced Vīranna and set out to retrieve the disaster in person; on which, Kariappa Gounivāru, prudently thinking that the enmity of so powerful a ruler was likely to ruin him, purchased peace by the cession of Perumālpalli and Karavanapalli, now amāni villages in the Hosūr Taluk.
A.D. 1762. The next ruler, Sādanapalli Gounivāru, reigned twelve years, the villages of Ayyappagoundanapalli and Kothakrishnapalli being given as a portion to his illegitimate brother, by whose descendants they are now enjoyed. The next reign lasted
A.D. 1771. nine years, the Pālaiakār's name being Chokka Gounivāru, in whose time the Samasthānam was twice lost and regained. In the year Vyaya, 1766-67, Ankusagiri durgam was taken after a four months' siege by Haidar's forces, and the Pālaiakār fled to Chittūr, where he took refuge with Achanna Pandit and Rāmji. Some time after this Strimantha Māthava Rao halted at Suriyam, to which Ankusagiri was then attached, on an expedition against Maisūr, at which time Chokka Gounivāru gave his adherence to the Peshwa's cause, and was rewarded, on conclusion of peace, by the restoration of Ankusagiri for which the Peshwa granted a sanad, the pēshkash being payable to him. In subsequent years the same was made payable to Haidar. About this time Colonel Smith came with the Nawab and his army to these parts and the Pālaiakār, who had an old grudge against Haidar, paid his respects to the British Commander who[1] gave him part of his forces to attack Haidar, of which the Pālaiakār made such good use that he annexed Krishnagiri,[2] Denkanikōta and Ratnagiri when, on the conclusion of peace, the English forces were withdrawn. In this arrangement the Pālaiakār seems to have been left out in the cold, as Haidar immediately proceeded to settle old scores with him by taking Ankusagiri, the Pālaiakār taking refuge with the English at Ambūr. Just then Mādava Rao again came to Kolār and Bēthamangalam, where Chokka Gounivāru joined him and got some troops, under Sirdār Dār Rao Banāji Wanth, to assist

[1] This is very unlike Colonel Smith, though Colonel Wood might have been foolish enough to do so. We have seen above how the Pālaiakar's ancestors had conquered the Emperor of Delhi for Vijayanagaram and subsequently Vijaya Rama Rayalu, the assailant of Madura.

[2] Even the English were never able to take Krishnagiri.

him in attacking Haidar. In this at first he had a partial success; but fell into the tiger's claws near Sūlagiri and was taken prisoner, his army being dispersed. The Pālaiakār's narrative is mute as to the Pālaiakār's fate; which however cannot be doubtful, as Haidar probably skinned him alive or had him dragged about the camp tied to an elephant's leg. Peace ensuing between Haidar and the Mahrattas, the late Pālaiakār's son, Kempē Gounivāru, got a sanad from the Peshwa for his old Samasthānam; but his post seems to have been a sinecure, as Haidar kept his gains and Kempē Gounivāru fled to Ambūr and Sēthukadai, where he waited, like Mr. Micawber, for something to turn up. These were stirring times, and something did turn up in the shape of the invasion under Lord Cornwallis, to whom the Pālaiakār represented his grievances, which were inquired into by Colonel Read, and eventually he held Ankusagiri and Māsti again under tribute to the English; but this did not last long, as, on the conclusion of peace, Ankusagiri fell into the Sultan's hands and Kempē Gounivāru had to retire into English territory, where he was told off to keep an eye on Tīpu's movements, taking up his residence at Kangundi. When the war of 1799 broke out he went to Bērikai, and thence joined General Harris, then advancing on Seringapatam, by whom he was restored to office, since which time the Pālaiakārs have resided at Bērikai. The claim to Māsti being put aside, Captain Graham, the Assistant Collector of the Bārahmahal, gave a sanad for the Pālaiyam, fixing the pēshkash at Pagodas 2,680, including Pagodas 180 for a Sheristadar newly appointed, which sum is now deducted from the pēshkash on account of that official. The longevity of this family is somewhat remarkable as Kempē Goundar, who became an umēdhwār on his father's capture in 1771, seems to have been alive up to 1813, when

A.D. 1813. he was succeeded by Chokka Gounivāru, his eldest son,
A.D. 1828. who ruled for fifteen years and died without male heirs (1828).

During his time the Samasthānam was attached for five years by Government, and then restored to him. His father had in all four sons and two daughters, and the estate now came to the second brother Thimmarāya

A.D. 1844. Gounivāru, who enjoyed it for sixteen years, and died childless. He was for some time permitted to exercise magisterial powers; but was afterwards divested of them: while so employed his brother Kāriappa Goundar looked after the revenue business. On the death of Thimmarāyan his wives, Sanjīvamani Gāru and Vīramani Gāru, successively ruled the Pālaiyam in order of seniority, the former for

A.D. 1849. five and the latter for eleven years. The former distin-
A.D. 1860. guished her reign by building the pagoda of Strīnivāsa Mūrthi and Pārwathā dēvi. Appu Rāyalu Garu, son of Akkalamani, the eldest daughter of Kempē Goundar who died in 1813,

A.D. 1869. succeeded in 1860 and died without male issue in 1869 when the Pālaiyam came under Government management.

"The Samasthānam[1] was then made over to us (Puttanayya Gāru *alias* Vīrabadra Rao Gāru) the brother of Appu Rao in the year 1872 by the British Government, and Sanad-i-milkeut-Istimrār was granted in 1873

[1] These are the concluding words of the Pālaiakār's memorandum.

with all rights and privileges. We now enjoy this Ankusagiri Samasthānam, owing allegiance to the Empress of India."

Vain-glorious as some of the details may be, this specimen of the genealogy of an Indian Pālaiakār, which commences about the time of the Norman Conquest and ends with the first Empress of India, is not undeserving of a place in District history. The following is a statement of the revenue and expenditure and gross profit of the Pālaiyam in 1875.

Particulars.	Number of Villages.	Extent.	Assessment.	Total. Extent.	Total. Assessment.
		ACS. KUL. AS.	RS. A. P.	ACS. KUL. AS.	RS. A. P.
Total Ayakat including Purambok	168	..	..	88,761 38 15	48,610 10 0
Deduct—as hereunder	..	..	..	21,481 28 13	16,282 4 4
Umbaligai villages	18	9,948 30 0	3,025 9 4		
Jodigai Inam villages	28	8,003 15 7	7,264 11 11		
Sundry Inams	..	3,529 23 6	5,991 15 1		
Total	46	21,481 28 13	16,282 4 4		
Remainder	..	..	..	67,280 10 2	32,328 5 8
Deduct—Purambok	..	..	..	39,628 23 12	..
Remainder	..	..	..	27,651 26 6	32,328 5 8
Detail.					
Dry	..	26,211 1 14	25,948 1 9		
Wet	..	1,440 24 8	6,380 3 11		
Total	..	27,651 26 6	32,328 5 8		
Cultivation.					
Ayan	..	..	27,338 11 2		
Jodi and Umbaligai Inam villages	..	..	2,414 0 1		
Jodigai	..	..	616 6 4		
Total	..	..	30,369 1 7	..	30,369 1 7
Deduct—as hereunder	..	..	..	..	5,968 10 6
Maintenance villages	..	..	1,906 8 9		
Dumbala Inam villages subsequently granted.	..	..	4,062 1 9		
Remainder	..	..	..	..	24,400 7 1
Deduct—as hereunder	..	..	..	..	5,797 15 9
Village establishment	..	..	1,436 8 0		
Samastānam establishment	..	..	1,476 0 0		
Ryotwar Cowle remission	..	..	1,075 1 3		
Sundry Inams subsequently granted	..	..	1,810 6 6		
Total	..	..	5,797 15 9		
Remainder	..	..	..	..	18,602 7 4

Particulars.	Number of Villages.	Extent.	Assessment.	Total.	
				Extent.	Assessment.
			RS. A. P.		RS. A. P.
Dues to Government ..	..	..	..	..	7,949 5 8
Peshkash	..	..	7,190 10 6		
Road Fund payable to Government exclusive of the amount that may be collected from the ryots	..	..	758 11 2		
			7,949 5 8		
Remainder ..	..	..	..	..	10,653 1 8
Amount payable annually to car-festivals of Bērikai, Kailāsanādaswāmi and Strinivasaswāmi and Ankusagiri Thimmarāyaswāmi	..	..	..	..	1,000 0 0
Remainder ..	..	..	..	..	9,653 1 8

The endowments in the Pālaiyam are as per following list:—

	Name of Village.	Name of Dēvastanam.	Repair.	Disrepair.	Remarks.
Old.	Bērikai	Kailāsanādaswāmi ..	1	..	Some of the Pagodas in good repair have Inam villages granted by Government and some recently by Paligar. Besides these many grand festivals are celebrated by this Samasthanam.
	Tīrthabandapalli ..	Tīrthagirīswaraswāmi ..	1	..	
	Ankusagiri ..	Srī Thimmarāyaswāmi ..	1	..	
	Tīrtham	Tīrthagirīswaraswāmi 2 ..	..	..	
		Varadarājaswāmi ½ ..	..	3	
	Gudisādanapalli ..	Thimmarāyaswāmi ..	..	1	
		Anjanēyaswāmi	1	..	
	Dēvarkundāni ..	Kundanamma Dēvastānam..	..	5	
		Anjanēyaswāmi	1	..	
	Brāmanapalli ..	Bidurēswaraswāmi	1	..	
	Manavāranapalli ..	Īswara Dēvastānam ..	1	..	
	Bālakondarāyanadurgam..	Srīkrishna Dēvastānam ..	..	1	
			7	10	
New.	Bērikai	Parvathā Dēvi Dēvastānam.	1	..	
		Srīnivāsa Mūrthi do...	1	..	
	Būdimutlu ..	Kothandarāmaswāmi do...	1	..	
	Agrahāram ..	Kāsi Viswēswaraswāmi do...	1	..	
			4	..	
		Grand Total ..	11	10	

The following statement shews the gross revenue, pēshkash, and net revenue of the other two Pālaiyams:—

——	Gross Revenue.	Pēshkash.	Net Revenue.
	RS.	RS. A. P.	RS. A. P.
Sūlagiri	15,813	5,521 12 0	10,291 4 0
Bāgalūr	20,895	6,719 13 5	14,175 2 7

The Bāgalūr Pālaiyam, so named from the word "bāgalu" or "door," implying that it is the door of the Bālāghāt just as Thalaivāsal in Āttūr is the chief gateway to the Karnatic, is in a wretched condition. The proprietor is overwhelmed with debt, and has been in jail for forgery. No sanad has been issued to him, and perhaps it would be well if he got one, as the estate might then change into better hands. The huge mud fort here was the scene of a terrible disaster, costing 2,000 lives, as elsewhere narrated. According to Buchanan both Kelamangalam and Hosūr at one time belonged to the Pālaiakār of Bāgalūr, but both were subjected to Maisūr at an early date, whereas Bāgalūr was not brought under subjection to Seringapatam until the time of Haidar. The only other estate of any consequence is the Jāghīr of Mathagondapalli, where a Roman Catholic Mission is working and has built a pretty church.

Uddenapalli, population 348, is twelve miles from Hosūr, nine from Rāyakōta, and six from Kelamangalam, and is situated at the foot of a large bare rock, one of numerous gneissic outcrops, which are a characteristic of the tract from Sūlagiri to Pālakōd and from Mallapādi to Hosūr. It has a public bungalow and Police station. The approach from Hosūr is very pretty, the road near the village being almost level, and winding under overarching avenue trees through luxuriant groves of the date palm, which is perhaps more plentiful here than anywhere else in the district.

FAIRS AND FESTIVALS. The following annual festivals are celebrated :—

Village.	Name of Deity.	When held.	No. of Persons attending.
Hosūr	Chudanathaswāmi Car feast ..	March and April	10,000
Denkanikōta ..	Betrayaswāmi do. ..	April and May	6,000
Bennikal ..	Dharmarajaswāmi do. ..	Do.	3,000
Thalli	Vānugopālaswāmi do. ..	Do.	2,000
Madivālam ..	Mankāliamman Jātrai	Do.	2,000
Gumalāpuram ..	Gouramma Jātrai	September and October ..	2,000
Bērikai	Kylāsanādaswāmi Car feast ..	April and May	1,500
Bāgalūr	Prasanna Chudanathaswāmi Car feast	Do.	1,500
Sūlagiri ..	Timmarāyaswāmi Car feast ..	Do.	1,500
Ankusagiri ..	Do. do. ..	March and April ..	1,500

Fairs are held at the following places :—

Day.	Place.	No. of Persons attending.
Sunday	Kelamangalam	5,000
Monday	Bālēpalli	3,000
Do.	Pāthukōta	300
Do.	Thitham	1,000
Tuesday	Athimugam	2,000
Do.	Eruduköta	600
Wednesday	Hosūr	600
Do.	Bāgalūr	500

Day.	Place.	No. of Persons attending.
Wednesday	Mathagondapalli	500
Do.	Vēpanapalli	500
Thursday	Mathakēri	1,500
Do.	Denkanikōta	1,500
Friday	Jaulakēri	1,000
Do.	Sūlagiri	1,500
Do.	Bērikai	500
Saturday	Thalli	1,000
Do.	Uddenapalli	500

EXPORTS AND IMPORTS.

The following is an estimate of the exports and imports prepared by Mr. Price in 1872 :—

Exports.

Articles.	Whereto.	Estimated Amount.	Value.
		KANDAGAMS.	RS.
Ragi	Vellore, Vāniambādi, Krishnagiri and Tirunāmalai ..	15,000	82,500
Avarai (beans)	Ditto ..	500	4,500
Horsegram	Vellore, Tirupatūr, Krishnagiri and Bangalore ..	2,000	19,000
Gingelly seeds	Ditto ..	500	7,000
		MAUNDS.	
Gingelly oil	Ditto ..	500	1,500
Cattle	Tirunāmalai, Srīrangam, Avani and Bellary ..	30,000	300,000
			414,500

Imports.

Articles.	Whence.	Estimated Amount.	Value.
		KANDAGAMS.	RS.
Rice	Krishnagiri and Dharmapuri	2,000	36,000
Patchapair (Green-gram) ..	Ditto ..	100	1,600
Ulundu (Black-gram) ..	Ditto ..	50	1,000
Wheat	Bangalore	50	1,000
Dholl	Krishnagiri and Dharmapuri	300	4,500
Cloths	Salem, Arni, Conjeveram and Madras	..	20,000
Salt	Madras	1,500	12,000
		MAUNDS.	
Iron Ploughshares, &c. ..	Madras	500	750
			76,850

EDUCATION.

The following statement shews the provision made for education in the taluk in 1879 :—

Name of Village.	Description of School.	No. of Masters.	Cost per Mensem.	Pupils.			Languages taught.	Subjects in which instruction is given.
			RS. A. P.	Boys.	Girls.	Total.		
Hosur	Government Middle School.	3	72 0 0	53	...	53	English and Tamil.	Language, Arithmetic, History and Geography.
Mattakeri ...	Aided A.-V. Middle School.	2	50 0 0	32	...	32	Do. ...	Do.
Do. ...	Do. Remount English School.	1	67 0 0	8	16	24	English ...	Do.
Denkanikota ...	Do. A.-V. Middle School.	3	42 8 0	35	...	35	English, Tamil and Telugu.	Do.
Hosur	Government Female School.	2	39 0 0	...	60	60	Tamil and Telugu.	Do. and Sewing.
Do.	L. F. Combined School.	2	19 8 0	66	...	66	Do. ...	Language, Arithmetic, Geography and Hygiene.
Bagalur ...	Do. ...	1	6 8 0	17	...	17	Do. ...	Do.
Berikai ...	Do. ...	1	6 8 0	16	...	16	Telugu ...	Do.
Sulagiri ...	Do. ...	1	6 8 0	33	1	34	Telugu and Tamil.	Do.
Thorapalli ...	Do. ...	1	6 8 0	14	3	17	Telugu ...	Do.
Kelamangalam ...	Do. ...	1	6 8 0	13	...	13	Tamil and Telugu.	Do.
Denkanikota ...	Do. ...	1	6 8 0	19	...	19	Hindustani ...	Do.
Thalli ...	Do. ...	2	12 8 0	43	...	43	Tamil, Telugu and Hindustani.	Do.
Mathagondapalli.	Do. ...	1	6 8 0	18	...	18	Tamil and Telugu.	Do.
Urigam ...	Do. ...	1	6 8 0	14	...	14	Telugu ...	Language and Arithmetic.
Hosur	S. P. G. Mission Result School.	2	11 0 0	65	...	65	Tamil and Telugu.	Do.
Nayakanapalli ...	Result School ...	1	The cost of these schools depends upon the results grant earned.	3	...	3	Telugu ...	Do.
Tiaranadurgam ...	Do. ...	1		12	...	12	Do. ...	Do.
Mudduguriki ...	Do. ...	1		6	...	6	Do. ...	Do. and Geography.
Nallur ...	Do. ...	1		8	...	8	Do. ...	Language and Arithmetic.
Denkanikota ...	Do. ...	1		46	...	46	Tamil and Telugu.	Do.
Elesandram ...	Do. ...	1		10	...	10	Do. ...	Do. and Geography.
Kothapalli ...	Do. ...	1		8	...	8	Telugu ...	Language and Arithmetic.
Mavattur ...	Do. ...	1		20	...	20	Tamil and Telugu.	Do. and Geography.
Gumalapuram ...	Do. ...	1		4	...	4	Telugu ...	Do.
Belalam ...	Do. ...	1		6	...	6	Do. ...	Language and Arithmetic.

NOTE.—Number of pial schools 20 with 186 pupils.

POLICE. The taluk is under two Inspectors, one at Hosūr and the other at Denkanikōta. The Police Stations are as follows:—

Hosūr, Bāgalūr, Bērikai, Mattakēri, Sūlagiri, Udenapalli, Rāyakōta, Denkanikōta, Mathakondapalli, Anchitti, Nāttrampālaiyam, Kelamangalam, and Jaulikēri.

For purposes of Police and Magisterial administration the sub-division taluks overlap each other: thus 86 villages attached to Vēpanapalli Station in the Hosūr Taluk are administered from Krishnagiri; 69 villages attached to Rāyakōta Station in the Krishnagiri Taluk are administered from Hosūr; and 37 villages belonging to the Mahēndramangalam Station in Krishnagiri are administered from Dharmapuri. *Vide* District Gazette, 23rd January 1875, pages 23 and 24. [Since the above was written the arrangement has been modified, see District Gazette, 15th May 1880, p. 122.]

The following is a statement of grave crimes for the years 1874 and 1875:—

Nature of Offence.	1874.						1875.					
	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.
					RS.	RS.					RS.	RS.
Dacoity	..	..	..	..	...	..	1	..	1	..	40	8
House-breaking ..	31	8	24	15	1,343	427	30	17	31	28	6,178	751
Theft	88	36	111	57	1,227	793	108	58	167	104	4,312	389
Murder	3	1	3	1	..	..	3	2	9	2	..	..
Arson, Mischief, &c.[1] ..	1	..	33	..	..	..	1	..	..	..	..	..
Robbery	11	4	14	10	148	68	5	1	2	1	239	9

Regarding the two divisions the Superintendent writes as follows: "In the Hosūr Division there are nine beats in which the Salem Constables meet the Maisūr Police; viz., Hosūr kasba 3, Mattakēri 1, Bāgalūr 3, and Bērikai 2. Beat No. 2 from Sūlagiri leads to Kurumbarapalli down the ghāt on which there is a watch hut. On the road leading from Rāyakōta to Krishnagiri dacoity is often committed: on this road there are two watch huts. There is a very good station at Bērikai.

"In the fifth beat of Denkanikōta, Kasba station, house-breakings are of common occurrence. In the month of May every year a large feast is held. There are three ghāts in Anchitti Station limits, which have to be guarded very carefully on shandy days, as also the ghāt from Nāttrampālaiyam to Pennāgaram and that from Kelamangalam to Denkanikōta. For three days in the week, viz., Monday, Friday, and Saturday, Constables have to be particularly on the lookout on account of the shandies at Jaulikēri, Pallapalli, and Thalli. The whole division is very hilly and difficult to inspect, particularly Anchitti, Nāttrampālaiyam and Jaulikēri. The village of Urigam is famous as a head-quarters of the devotees of the Lingam."

CAMPING GROUNDS.

There are many good camping-grounds in the taluk. That at Thalli is on the north side of the road between the tank and the town, under the avenue trees. This is a feverish spot, but pretty. Near Bērikai there is a fair tope about half a mile on the west side of the village. At Bāgalūr the camping-ground is south-east of the town, in a road-side tope, about six and a half miles from Hosūr and in full view of the fort. This is liable to be flooded in the rains. At Denkanikōta, about half a mile south of the town, there is a very good tope next the road, surreptitiously used for the shandai. At Madhagondahalli, half way between Thalli and Hosūr, the shade is deficient,

[1] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences cannot be given separately.

but at Madhagānapalli, half way between Hosūr and Denkanikōta, the tope is perfect. It is about a furlong on the east of the road and south of the town. Jekkēri is, for some reason or other, a favourite camping ground; though it has nothing to commend it but a convenient proximity to Kelamangalam, from which it is about one and a half mile distant and eleven miles from Hosūr. The fancied attraction is a large banian tree, where for years resided Major Glover, a gallant veteran of the Burmese war. It is not easy to determine whether the tree is one large tree or an aggregation of three or four smaller ones. It grows almost on the bare rock, a site wholly unsuited to it, and consists mainly of branches, with but little leaf and shade, many of its trunks and branches being dead. As a shade-giving tree, and an object of beauty in the landscape, it cannot compare with the banian in the compound of the public bungalow at Mēlur, eighteen miles from Madura, or with that at the back of the bungalow usually rented by the Sub-Collector, for the hot weather, at Sadras. The very name Jekkēri is an imposture, the word in its Tamil garb suggesting the proximity of some tank (Ēri) named "Jek," or as some suggest "Jouk" signifying "leakage;" but this is a delusion, the name in reality being a corruption of ذخیره Zakhīrah,[1] meaning a depôt or arsenal, the place being on the line of march taken by the army invading Maisur in 1799, when an intermediate depôt, or Zakhīrah, was established here, as in other places, by Colonel Read to ensure supplies for the troops. At Anchitti, below Kunthukōta, tents are pitched in the old road under the avenue trees, there being no wheeled traffic with which tents can interfere.

BUNGALOWS.

There are bungalows at Hosūr, Uddenapalli, and Shūlagiri. At Denkanikōta the forest office is generally hospitably open, and a sufficiently commodious building exists at Jekkēri, on the site of Major Glover's old house, to suit travellers who are not very fastidious.

There are Orr's choultries at Hosūr, Shūlagiri, Uddenapalli, Kelamangalam, and Denkanikōta; and a soldiers' shed at Uddenapalli.

The following is a list of religious endowments in the taluk:—

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Hosūr	Chudanādaswāmi	1,400 2 6	
	Kothanda Rāmaswāmi ..	467 8 11	
	Mulubāgal Anjanēyaswāmi ..	17 2 2	
	Mari Jātra	7 11 0	1,892 8 7
Chappadi	Venkatarāmanaswāmi ..	142 13 10	142 13 10
Denkanikōta ..	Betrāyaswāmi	1,820 13 2	
	Devarājēswaraswāmi ..	420 8 5	
	Ponnammal Jātra	21 15 0	2,263 4 7
Mallikārjunadurgam	Mallikārjunēswaraswāmi ..	312 1 10	312 1 10
Anchitti	Venkatarāmanaswāmi ..	81 11 5	81 11 5

[1] In Kanarese the same word is found, pronounced both Jakẹri and Jakīri—ಜಕೇರಿ, ಜಕ್ರಿ—and signifying a store or hoard.

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Thalli	Vēnugopālaswami	304 11 6	
	Gangavisvēswaraswāmi ..	72 6 9	
			377 2 3
Mathagondapalli ..	Venkataràmanaswāmi ..	152 2 7	
	Anjanēyaswāmi	73 4 5	
	Argēswaraswāmi	108 0 10	
			333 7 10
Gumalāpuram ..	Narasimmaswāmi	134 2 7	
	Dēvagirīswaraswāmi ..	68 11 4	
			202 13 11
		Total ..	5,606 0 3

TOPES.

There are Jungle Conservancy topes in the following villages:—Andivādi (5), Hosūr (4), Kothūr, Bommāndapalli (3 each), Achattipalli, Tōtakēri, Panchākshipuram (2 each), Kothagondapalli, Jīgūr, Mattakēri, Naribāla Gunta, Kārupalli, Sānamāvu, Aggondapalli, Arasanatti, Sāmanapalli, Bēgēpalli, Bēlagondapalli, Denkanikōta, Kelamangalam, Mallasamudiram, Minigarapalli, Ānaigōllu, and Thāndrai (1 each).

PART III.—THE BĀRAHMAHAL.

CHAPTER VI.

DHARMAPURI TALUK.

Latitude and Longitude.

Boundaries.

Dharmapuri is the most southerly of the sub-division taluks, and forms a portion of the ancient province of the Bārahmahal. It lies between North Latitude 11° 54′ and 12° 26′ and East Longitude 77° 44′ and 78° 22′. It is bounded on the north by the taluks of Hosūr and Krishnagiri; on the west by the taluk of Hosūr and that of Bhawāni in the Coimbatūr District, the Kāvēri dividing it from the latter; on the south by the Omalūr division of the Salem Taluk, from which it is separated by the Thopūr river; and on the east by the taluks of Krishnagiri and Uttankarai. Its extreme length from north to south is about 35, and its extreme breadth from east to west about 34 miles, the average being about 28 and 26 miles respectively.

Area.

The area according to Volume II of the census returns is 998 square miles or acres 638,720. These figures correspond with those quoted in Proceedings, Madras Government, 22nd March 1876, and such calculations as may be necessary hereafter will be based on them. Major Sargeaunt of the Revenue Survey, in his letter No. $\frac{4}{121}$, of 7th February 1877, gives 785 square miles as the area of this taluk. It seems hopeless to obtain reliable data on which to compile statistics. According to the volume specially prepared for the Salem District the total area is only acres 483,384 or 755·2 square miles. Of these acres 14,753 were Inam villages, acres 89,794 were in mittas, and acres 10,083 were Inam lands in Government villages. The balance of 368,749 represents the net acreage of Amāni lands, of which acres 168,584 were entered as assessed, acres 149,198 being in patta holdings and acres 19,386 still available on darkhāst. Of the remaining acres 200,165 in Government villages, acres 132,532 are returned as uncultivable and acres 67,633 as fit for the plough. According to Mr. H. E. Stokes the area of the taluk is 913·91 square miles and this is probably correct. See p. 82, Vol. I.

Topography and General Aspect, &c.

The taluk is entered from the south by the Thopūr pass, so often mentioned in the history of military operations during the wars with Maisūr, and the scene of Tīpu's flight from the combined force of Generals Medows and Stuart on the 18th November 1790. The pass is approachable on this quarter by two routes, the one from Salem *viâ* Omalūr and the other from the Āttūr Ghāt and Shevaroy Hill Railway Station *viâ* Kādiampatti, both converging near Dīvattipatti and leading to the Thopūr pass. The village of Thopūr, if half a dozen wretched huts deserve the name, is situated on the north of the river of the same name, which is bridged a little to the west of the old ford, a toll-gate being placed here by the Hosūr Local Fund Board. The country all round is

hilly, and from Thopūr the ghāt road winds north in numerous zigzags through lovely hill and vale scenery. Jungle clothes the hills all round and torrents foam in the valleys during the rainy weather, here and there the white quartz gleaming out amidst the green and brown. The partridge scarcely deigns to step aside at the approach of the traveller; but of larger game there is rarely a trace. From Dīvattipatti towards Thopūr the rise is gentle, but after leaving Thopūr, between the 195th and 190th[1] milestones, near the latter of which is a fine tank built by Munro, and known as Munro's guntah, the ascent is considerable, the ghāt attaining its greatest elevation between the 190th and 191st milestones.[1] Between the 189th and 188th milestones the open country begins to escape from the trammels of the ghāt, and a vast plateau, some 30 by 20 miles in extent, opens out to the view. Hills appear to shut it in on all sides; but this is not so in reality, as there is a long break, varied by lesser undulations, on the east where Krishnagiri and Ūttankarai march with Dharmapuri. The Thopūr hills stretch far away to the west, towards Pennāgaram, where the line is again taken up by the Denkanikōta range, which merges farther north in the Mēlagiris. These hills, which form part of the ghāts upholding the Maisūr plateau, fall away towards the Kāvēri into broken ranges and isolated peaks. Farther again to the north, beyond Pālakōd, the chain of hills, of which the Rāyakōta Durgam is the king, towers up, and more to the east the lesser ranges which, clustering round Krishnagiri, melt into the plains east of Mallapādi. To the south-east, and trending north, is the chain of mountains at whose eastern bases lies the mitta of Kadathūr, and through which a road[2] winds to the railway station of Mallāpuram. Farther north the chain culminates in the ragged peak of Mukkanūr, majestic in its loneliness, through the ghāt at whose feet the railway is again accessible from Dharmapuri at Morapūr. The traveller's eyes light on the Bārahmahal, scene and prize of many a conflict; Haidar and Tīpu fought and schemed there, and there Read and Munro laboured; none remain whose pulses beat quicker at the name of the former, but some few still survive who cherish the memories of the latter.

The taluk is sparsely wooded. The centre, save where the green thread of the avenues marks the lines of communication, is almost bare, as also the mountain slopes to the east. Towards Pennāgaram the jungle near the hills grows richer, as also generally towards the edges of the hills on the west, but otherwise the taluk has little to captivate the eye. In the north-west, towards Pālakōd, the gneiss crops up above the surface more and more as the land slopes up to the Rāyakōta ridge, and the gaunt ribs of the great upheaval begin to shut in the view to the north and west. The soil there is more generous, and the avenues are thicker in foliage than in the centre of the taluk, and the cultivation, even in years of dearth, is more luxuriant.

The Pennāgaram division is wilder and more desolate than the western tract. It contains three roads: (1) from Dharmapuri to Pennāgaram, (2)

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[1] The milestones are numbered from Madras, the road being part of Trunk Road No. V.

[2] The ghāt portion has not been finished, and the route is practicable only on foot or for pack bullocks or ponies.

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from Pālakōd to Pennāgaram, and (3) from Indūr to Rāskalpatti and Sholapādi. Another road shown in all maps running from Pennāgaram to Sholapādi can hardly be said to exist; a short bit runs five miles south from Pennāgaram, and another about three miles north from Sholapādi; but the intervening twelve or fifteen miles can boast only a narrow path which horses and bullocks traverse with difficulty. The natives ascribe this road to Tīpu, and certainly the avenue trees are old enough to justify the assumption, some of them having already succumbed to old age; were it not for them the road could scarcely be traced. The three roads above mentioned divide the Deputy Tahsildar's charge conveniently as follows: (*a*) the slip of country to the west of road No. 2; (*b*) the region along No. 1 and east of No. 2; (*c*) the tract through which road No. 3 runs, and (*d*) the rest of the division. (*a*) The country to the west of road No. 2 is a narrow slip, almost all hills; there are a few villages, mostly near the road, and a few pushed up on the hill-tops; high jungle is all round and the climate is unhealthy. The tract is unimportant. (*b*) This is the best part of the division and the most fertile; the road from Dharmapuri traverses an undulating plain, with villages to right and left, the plain extending further south near Indūr, and at Pennāgaram stretching fully five miles southward. East of Indūr there is not much cultivation, the land apparently being utilized for grazing purposes; bullocks, cows, and sheep are to be seen in large numbers; but from Indūr on to Pennāgaram the land is well cultivated. Round the latter town there are many wells and tanks; but the latter are not deep, and do not hold a long supply of water. In this tract there are many villages, but Pāpārapatti, Indūr, Agrahāram and Pennāgaram only are of importance. (*c*) The Rāskalpatti road, as it is called, starts from Indūr, and was undertaken as a famine work. The first mile or two lie through an undulating plain with no cultivation; then the hills begin; the soil being very sandy there are no trees, and only a thin kind of grass seems to thrive. The road then enters the hills, twisting and turning until it reaches the valley of a tributary to the Vēpādi, which it follows nearly its whole length. The first village (Ganeshtipatti ?) is about eight miles from Indūr. The intervening space may be described as a sort of desert, and the glare from the soil is almost blinding. The valley is narrow, not exceeding three-quarters of a mile at its widest part, and about twelve miles long; it is well cultivated with dry crops; owing to the river being much below the level of the valley the water is not utilized for irrigation; the banks of the river are from thirty to forty feet high, and in some places considerably higher; the river bed is mostly sand, and at times very difficult of passage, the sands continually shifting and wheels sinking deep into them. Carts can go as far as Rāskalpatti, twelve miles from Indūr, and, if a little blasting were applied to remove half a dozen large boulders still remaining in the middle of the road, it would be passable for wheeled traffic as far as Perumbālai; but the road is really of little use except perhaps for forest purposes, and the only wonder is that it should ever have been taken in hand. The valley contains some twenty villages; but Rāskalpatti and Perumbālai (the latter being a police station) are alone of importance. Before reaching the latter place the river has to be crossed some six or seven times. Some of the villages do not contain a dozen inhabitants, and lie in

almost inaccessible places. The valley is very unhealthy, the inhabitants suffering severely from a malignant fever from which Europeans rarely escape. Just beyond Perumbālai all trace of the road is lost for about three-quarters of a mile; the high banks of the river melt away and are replaced by an uneven incline, covered with one mass of stones, rocks and boulders. To keep a road, in such a place, in good order would be impossible; some attempt has been made to build a path of rough flagstones, but this, if possible, is worse than the rest. The road presently re-appears, and for three or four miles may be said to be in order; but once fairly in the hills it is useless, being impassable for vehicles of any kind; the steep inclines have nearly all been washed away and the sharp corners have crumbled to pieces; for some seven or eight miles the road cuts straight across the range of hills and at last reaches the plain, going very nearly in a straight line, towards the Kāvēri, and then turning off three miles to Sholapādi, contrary to the line shown in the maps. Between the Kāvēri and the foot of the hills a tract, some two or three miles long, is in a fair state of cultivation. There is no high jungle, and trees are rare; about twenty to twenty-five small villages occupy this tract; there are a few cocoanut gardens. A small quantity of rāgi is exported hence on pack bullocks across "Tīpu's road" to Pennāgaram. The tract is very hot. (*d*) This comprises the south-west portion of the division. This is one mass of hills and mountains; rough paths lead from village to village. In places it is impossible to go on horseback, the steepest parts being generally flagged with stones of various sizes, which only intensify the difficulty of advancing. In course of time these stones get displaced, and, as no repairs are made, the result can easily be imagined. The villages in these hills may be divided into two groups: (1) those near Ḍonakuttapatti and (2) those near Īchapādi. There are not more than fifteen altogether, unless small agglomerates of two or three houses are to be called villages. They are all in most insignificant situations. The villagers possess large herds of cattle and raise good crops. Although Donakuttapatti is high up in the hills, there is a small tank near it; deer, hog, and panther are said to abound; partridges and quail have been seen in large quantities, but the place is unattractive and most unhealthy owing to the high jungle about.

As noticed already the taluk is not wholly hill girt, the north-eastern portion being carried on into the plains which mark the valley of the Ponār, and extend into the taluks of Krishnagiri and Ūttankarai. As might be expected the streams traversing the taluk follow for the most part the bases of the hill ranges. The only rivers worthy of mention are the Sanathkumāra-nadi, lower down in its course called the "Chennār," and the Thopūr river. Near the north-west boundary of the taluk the former is much utilized for irrigational purposes; but, after passing the range of hills which form the fall to the Kāvēri, it flows through such broken ground as to render wet cultivation impossible. The Thopūr river runs, except in one or two very limited spots, between steep banks and through rough jungle, and, like the Sanathkumāranadi, loses its individuality in the Kāvēri.

SOIL.

"The soil of the taluk is principally ferruginous loam and sand with, in the valleys, black alluvial clay and, in the immediate neighbourhood of Dharmapuri, cotton soil underlaid by

a stratum of nodular post-tertiary limestones interspersed with what appears to be a non-fossiliferous marl. Quartzose gravel is very commonly found in combination with the inferior classes of sandy soil." The roads for ten miles north of Thopūr are metalled with quartz, which excites apprehensions for the safety of horses' feet. "In many places the earth is strongly impregnated with saltpetre and soda salts." The dry and red soils predominate, and, were their fertility seconded by a fair amount of rainfall, the agricultural wealth of the taluk would be considerable; but the rainfall is scanty, and dearth in later years has been the rule rather than the exception. According to the Revenue Settlement Department the soils were distributed in the following proportions: *exceptional*, one per cent.; *regar*, loamy 20 per cent. and sandy 6 per cent.; *red soils*, loamy 9 and sandy 64 per cent.

From a memo. by Mr. J. F. Price, C.S.

Geology.

Less than one-fourth of the taluk, viz., the south-east corner, has come under the operations of the Geological Survey, and has been mapped in sheet No. 79 of the Indian Atlas. The system generally prevailing over the tract is gneissic, traversed from north-east to south-west by a great granite vein, running from Dharmapuri to the north of the Thopūr pass, to the degradation of which the great number of quartz fragments scattered over the plains near Adamankōttai is to be referred. The vein, judging from the quantity of debris, would appear to be one of great magnitude; but it is much covered up by superficial deposits. The major part of this debris being quartz, it might be supposed to belong simply to a quartz vein; but a little search soon shows the existence of felspar crystals with the quartz combined to form a binary granite. The vein varies considerably in its width, and is occasionally lost sight of for a few yards, but soon re-appears. The hills lying between Adamankōttai and Salem have well-marked stratifications of hornblende schist. The southern end of the Bārahmahal plateau rises up gradually from north to south from the valley of the Pennār to the foot of the Shevaroys and the Dharmapuri range (Mukkanūrmalai), the greater thickness of the soil near Dharmapuri contributing to render the country more fruitful. One and all of the five great trap dykes which traverse the southern part of the Bārahmahal plateau terrace are represented in the tract under consideration. Their course is from south-east by east to north-west by west. The most southerly, first detected in the Manjavādi pass, crosses the Vatthalamalai and Mukkanūr range in great force, and is lost for some distance under a thick spread of cotton soil north-east of Adamankōttai. It re-appears immediately west of Trunk Road No. V and of the granite vein above mentioned, and, after a further course of four miles, extends beyond the limits of the tract surveyed. About five miles to the north is another large dyke which crosses the Mukkanūr peak a little to the south, and runs up beyond Dharmapuri, its whole course being about twenty-three miles without any important breaks. The third dyke after a long break enters the taluk on the northern slope of the Mukkanūrmalai and extends across the plateau to a length not as yet ascertained. Still farther north are the two last of the series, remarkable for their close parallelism, as also are the others in a lesser degree. The general mineral character of these dykes is identical; they consist generally of a rather coarse-grained, but exceedingly hard and tough, black basalt-like mass, hardly ever containing

recognizable crystals of any foreign substance. In a few cases the fresh fracture showed a greyish lustre, due apparently to numerous small crystals of a felspathic mineral. The almost total absence of olivine and titaniferous magnetic iron, which minerals are so characteristic of the generally more common and typical variety of basalt, leaves little doubt that most of these dykes may be considered as of anamesite. Of the age of the trap dykes we know only that they are pre-cretaceous.

The above is compiled from Memoirs of the Geological Survey of India, Vol. IV, Part 2. In conclusion it may be stated that "iron,[1] which is found in the shape of ore in the hills, and in the streams in considerable quantity in the form of sand, is the only mineral product of any note to be found in the taluk, and this is prepared for local use by the ordinary native process. Corundum exists near Pāpārapatti, and is used for sharpening knives. The occurrence of the same kind of quartz as is observable in the auriferous portions of Australia renders it very probable that gold might be found near Adamankōttai or Pāpārapatti."

METEOROLOGY.

The height of the taluk above sea level may be taken, as regarding the plain, to be from 1,300 to 1,700 feet above sea level. Thopūr is 1,102 feet, and the portion of the taluk north of Pālakōd can hardly be less than 1,700 feet above the sea level. The hill ranges vary up to 3,000 feet, which Messrs. King and Bruce Foote consider to be, if anything, an under estimate.[2] The climate in the main is hot and dry, and the rainfall scanty, as the monsoons, in both of which the taluk has a share, are intercepted by the mountain ranges. The following is a statement of the rainfall for ten years:—

Year.	Rainfall. IN.	TENTHS.	Remarks.
1866-67	17	3	These returns include two cyclone years, 1872 and 1874. This average is probably too high. To the end of November in 1876 only 11·2 inches of rain fell. This return is taken from the taluk register. The total for 1871-72 has been specially verified.
1867-68	11	0	
1868-69	15	2	
1869-70	27	1	
1870-71	22	9	
1871-72	3	9	
1872-73	38	7	
1873-74	23	7	
1874-75	38	0	
1875-76	21	2	
Total ..	219	0	
Average ..	21	9	

Appended is a statement showing the monthly rainfall in the taluk for the years 1872–1878. It has been compiled from the register in the Collector's Office.

[1] From a memorandum by J. F. Price, Esq., C.S.
[2] The Mukkanūr peak cannot be much under 4,000 feet.

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	..	..	0 4	6 5	2 7½	1 6	2 4⅛	8 ½	6 9	6 2⅕	1 5	36 4
1873 ..	2 3	..	2 2	0 5	0 2½	0 9⅘	5 9	3 4	9 4¼	0 4	1 ½	26 4 11/20
1874 ..	..	..	..	10 3¾	1 6½	3 1	3 7⅗	6 9	9 5½	0 7½	0 2	38 2 13/20
1875 ..	..	1 7	1 5	5 7⅗	1 8	1 3⅕	2 5	2 5½	5 2/10	0 5	..	22 7⅖
1876 ..	..	0 2	0 5	4 4	1 0	0 7	1 2	2 8	0 7½	1 0	..	12 5½
1877 ..	..	1 ⅛	..	2 2	1 4½	0 5½	1 ½	11 3 1/10	6 2¼	3 5½	0 8¾	28 2 19/20
1878 ..	..	..	2 4½	4 0	3 9/10	5 4⅗	7 6 7/10	4 7½	6 4½	3 6 1/10	0 ½	37 4 9/10
											Total ..	200 ⅞
											Average ..	28 5 17/20

The health of the people is good as a rule; but in the jungly tracts fever prevails during the rainy season.

POPULATION.

The population as per last census is 190,626, the returns for the census preceding (1866-67) showing 161,067 souls. The increase in five years would thus appear to be 29,559 persons or 18·4 per cent. The earlier returns were probably far under the mark. The average of population per square mile is about 192. Females are to males as 95,546 to 95,080. The Hindu population numbers 183,894, of whom 115,783 are Saivas and 68,088 are Vaishnavas. In 4,366 Masalmans 4,142 are Sunnis, 166 are Shias and 58 are returned as "others." The Christian population amounts to 2,366, the Roman Catholics returning 2,333 and the Protestants only 33. They must be increasing rapidly, as five years farther back they only numbered 1,475. The agricultural classes are returned in the last census at 36,252; but as this only includes males who follow agricultural pursuits, it is likely to mislead. Women and children follow the same avocation as the head of the family, and there are 8,659 male labourers mostly employed on the land, so that it is no exaggeration to say that fully two-thirds of the population are agricultural. The weavers, also similarly under-estimated, are entered in the last census at 3,064 persons.

General Condition of the People, Language, &c.

The people as a rule are poor; civilisation has made little progress except at the kasba town, where the inhabitants are quarrelsome and litigious. In the villages they are simple and frugal in their manners, and civil to strangers, when they can understand what is said. Tamil, Telugu, and Kanarese are spoken, the first chiefly, and also Hindustani and Mahratta to a less extent. The taluk is a sort of border land between the true Tamil country and that where Telugu and Kanarese fight for the mastery. The Tamil spoken is far from pure, and in remote parts it is with difficulty that a foreigner, fresh to the local idiom, can make himself understanded of the people. The people are neither more nor less moral than their neighbours. Crimes of the more heinous kind are confined mostly to the Lambādis of the jungles, the Koravers of certain villages and Pariahs. Rice and rāgi are chiefly eaten, the latter being the staple food. Kambu, cholam, sāmai and varagu are also items

of consumption. The general poverty of the people may be judged from the following License Tax return for Fasli 1282:—

Classes.	Number of Persons.	Amount paid.	Remarks.
		RS. A. P.	
Cloth merchants	1	15 6 0	Mr. Price quotes the return of the License Tax for Fasli 1278 at Rupees 1,181. Figures under this head are difficult to obtain, as accounts were destroyed on the abolition of the tax.
Dealers in grain and money.	20	362 12 0	
Proprietors	3	64 12 0	
Total ..	24	442 13 0	

Appended is a statement showing the operation of the Imperial License Tax for the year 1878.

Trade, Dealing or Industry.	Class.	Annual Income from	Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.	Remarks.
		RS. to RS.		RS.	RS.	
In grain	IX.	2,500 to 5,000	3	50	150	
Do.	X.	1,250 to 2,500	10	25	250	
Do.	XI.	500 to 1,250	48	10	480	
Do.	XII.	200 to 500	111	4	444	
In cloth	IX.	2,500 to 5,000	1	50	50	
Money lending ..	IX.	2,500 to 5,000	1	50	50	
Do. ..	X.	1,250 to 2,500	5	25	125	
Do. ..	XI.	500 to 1,250	32	10	320	
Do. ..	XII.	200 to 500	37	4	148	
In twist	X.	1,250 to 2,500	2	25	50	
Do.	XI.	500 to 1,250	7	10	70	
Do.	XII.	200 to 500	36	4	144	
Smiths	XII.	200 to 500	2	4	8	
		Total ..	..	..	2,289	

HOUSES. AVERAGE OF POPULATION TO DITTO.

The number of houses in the taluk is stated to be 32,336, of which 14 are terraced, 2,548 tiled, 29,454 thatched, and regarding 320 no particulars are forthcoming. From the total must be deducted 1,847 houses which are uninhabited, and then the average population to each inhabited house will be 6·2, a rather high average.

NUMBER OF VILLAGES AND GROUPING.

According to the district volume the total of villages in the taluk is 740, of which 26 are Inam, 179 are Zamindāri, and 535 are Government villages. The Zamindāri villages are divided between the 12 mittas or permanently-settled estates.

Of the Amāni villages 75 are mausē or head villages, standing in the relation of thāi or mother villages to 460 hamlets which are included in

them for administrative purposes. The reorganisation of the village establishment has been completed, and the Revenue subordinate establishment is shown in the following statement :—

Particulars.	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Totis.[1]	Uddaris.	Talaiaris.	Vettians.	Joint Talaiaris Vettians.	Cost of Establishment per Annum.
												RS.
Establishment before revision	536	74	55	..	187	..	248	68	..	..	2	11,379
Establishment after revision	536	98	98	1	374	1	..	..	379	378	..	26,820
Establishment of the unsurveyed hill villages	42	2	2	..	3	..	..	..	3	3	..	348

The quinquennial returns for Fasli 1286 show the rent-roll as follows :—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	Assessment.
		RS.			RS.			RS.
Under Rupees 10 ...	12,176	19,350	4,658	11,070	11,651	16,834	23,246	31,001
Rupees 10 to 30 ..	2,674	30,542	1,583	5,826	23,061	4,257	8,500	53,603
,, 30 to 50 ..	177	5,036	52	180	1,540	229	357	6,576
,, 50 to 100 ..	190	9,731	99	637	5,764	289	827	15,495
,, 100 to 250 ..	16	2,288	6	33	817	22	49	3,105
Total ..	15,233	66,947	6,398	17,746	42,833	21,631	32,979	1,09,780

There has been a lamentable falling off in consequence of the famine, which cannot be estimated even from this return, as the famine was only half over when it was prepared. It shows a falling off as compared with the demand, according to Mr. Clogstoun's revision of the settlement, of Rupees 67,128 under ryotwari. The incidence of land revenue on each pattadar according to the above return amounts to Rupees 3-5-3 nearly. The quinquennial statement gives the demand, less the remissions of the year in which it is prepared, which is somewhat calculated to mislead.

[1] The name Toty being considered objectionable, the same officers in the new arrangement are called Talaiaris when assigned to Police and Vettians when employed for Revenue duties.

The following statement shows the total acreage cultivated in Fasli 1286 :—

Classification.	Punja.		Nanja.		Total.		Arable Lands still uncultivated.		Remarks.
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwar ...	140,686	1,25,173	10,967	48,627	151,653	1,73,800	39,375	33,639	Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.
Mitta ...	36,307	36,605	2,860	14,110	39,167	50,715	4,293	6,893	Taken from Road Fund Return for Fasli 1286 as received from the Collector.
Shrotriem ...	11,109	8,469	879	3,673	11,988	12,142	90	111	Taken from Returns received from the Tahsildar.
Inam ...	4,210	3,339	300	1,104	4,510	4,443	5,787	9,114	
Total ...	192,312	1,73,586	15,006	67,514	207,318	2,41,100	49,495	49,767	

The collections of the taluk for Fasli 1284 were as follows :—

	RS.	RS.
I. Land Revenue—		
(*a*) Ryotwari	1,59,351	
(*b*) Permanently-settled Estates ..	24,987	
(*c*) Agraharam Jodigai	2,919	
(*d*) Land Revenue Miscellaneous	4,951	
		1,92,208
II. Forest[1]		2,646
III. Abkari		37,015
IV. Stamps		37,691
V. Road Fund		14,458
VI. Special Fund		3,763
VII. Village Cess		11,857
Total ..		2,99,638

The tribute levied from the people has been enhanced of late years chiefly owing to the Local Fund Act, as will be apparent from the following statement of the collections for Fasli 1278 :—

[1] No return has been received for that fasli, and the receipts for Fasli 1285 have been entered.

		RS.
I.	Land Revenue including items (a), (b), (c), (d).	1,78,153
II.	Abkari	22,240
III.	Local Funds	2,930
IV.	Road Cess	9,694
V.	Stamps	16,695
VI.	Forest	1,336
VII.	License Tax	1,181
	Total ..	2,32,229

In fact, in a space of six years, the demand on the population was raised by Rupees 67,409, and this notwithstanding the abolition of the License Tax. Of this increase only Rupees 14,055 are the fruit of the extension of agricultural holdings, and the excess of Rupees 35,771 under Abkari and Stamps may be regarded as a voluntary contribution from the superfluous wealth of the population. The actual increase in direct taxation in six years may therefore be estimated at Rupees 17,583; at the rate of about eight annas for each pattadar, or, if divided amongst the whole male population, Annas 2-1·5 nearly.

INCIDENCE OF TAXATION.

The total of taxation, when divided amongst the whole population, amounts to Rupees 1-9-1·7 per head and the land revenue collections divided amongst the same amounts to Rupees 1-0-1·5. The ryotwari collections of the year in question show an incidence on each pattadar of Rupees 4-7-3½ nearly.

CONDITIONS OF AGRICULTURE, CHIEF PRODUCTS, &c.

The taluk has no speciality in the way of agriculture, which is conducted very much in the same way as already described under Nāmakal, q.v. The manures used are cowdung, when not required for fuel, village sweepings, the droppings of cattle penned on the land and branches and leaves of the Kāvālai, Pungamthalai and Erukamthalai, rotted into the soil. Thuvarai (dholl) and mochai (beans) are sown with rāgi, and betel, plantains, cocoa and arecanuts grow in the same plot. For betel, after rainfall, the land is manured, ploughed four or five times, and square plots are prepared and hoed. Avitthi, kaliyāna murukkam, murungai and thakarai seeds are sown, and, when they attain a man's height, which takes about two months, the betel vines are planted, in September or October, about three or four in each plot. They are watered daily until they grow, and after that once in four days. The leaf is plucked from the second year and the plant bears for ten years. The ground is prepared for sugar-cane as for betel and laid out in channels, in which the canes are planted a foot apart. They are watered once in four days, and must be weeded once when a foot and-a-half, and again when a yard high. The chief "wet" crops are paddy, sugar-cane, cocoanuts (mostly grown in the valley of the Sanathkumāranadi near Mārāndahalli), betel, arecanut, and, to a less extent, cholam and saffron. The latter requires water once in eight days. In punja land rāgi, kambu, varagu, sāmai, cholam, thuvarai (dholl), avarai, kadalai (Bengal-gram), paiyaru, ulunthu (black-gram), oil seeds, nari pairu, horse-gram, gingelly, kothamalli and tobacco are grown. Wheat is cultivated on the Vatthalamalai. Cotton, notwithstanding the abundance of soil suited to its production, is seldom grown and indigo is unknown. A blue dye resembling it in many respects,

but much inferior, is prepared somewhat largely from the leaves of the Vēpālamaram. The following statement is a rough estimate of the agricultural products of the taluk, the acreage which they occupy, and their respective values :—

Description of Crop.	Season of Cultivation.	Season of Harvest.	Acreage cultivated under each Crop.	Average Outturn per Acre.		Total Outturn.		Value of each Kandagam or Maund.	Value of Total Outturn.
				Kandagams.	Maunds.	Kandagams.	Maunds.		
								RS.	RS.
Paddy, 1st crop..	May & June.	Nov.& Dec.	12,678	5	..	63,390	..	5	3,16,950
Do. 2nd do...	Oct. & Novr.	Feb.& Mar.	..	..	..	..	..	..	..
Cholam ..	June to Aug.	Dec. & Jan.	3,670	1½	..	5,505	..	6	33,030
Ragi	June to Sept.	Oct. to Dec.	73,714	5	..	368,570	..	5	18,42,850
Varagu	June to Aug.	Dec. & Jan.	13,536	2	..	27,072	..	3	81,216
Kambu	Do. ..	Do. ..	17,123	2	..	34,246	..	4	1,36,984
Sāmai	Do. ..	Do. ..	12,873	2	..	25,746	..	3½	90,111
Thuvarai (dholl).	June to Sept.	Jan. & Feb.	8,714	½	..	4,357	..	7	30,499
Ulunthu (black-gram).	Aug. & Sept.	Dec. & Jan.	300	¾	..	225	..	9	2,025
Pairu (green-gram).	Do. ..	Do. ..	3,964	¾	..	2,973	..	8	23,784
Bengal-gram ..	Oct. to Decr.	Jan. & Feb.	500	½	..	250	..	12	3,000
Sugar-cane ..	Mar. & Aprl.	Feb. & Mar.	118	..	40	..	4,720	1¼	5,900
Coriander ..	Oct. to Decr.	Jan. & Feb.	150	1	..	150	..	7	1,050
Saffron ..	Aprl. & May.	Do. ..	202	1	..	202	..	5	1,010
Horse-gram (kollu).	Aug. & Sept.	Dec. & Jan.	19,215	1	..	19,215	..	6	1,15,290
Gingelly seed (ellu).	Aprl. & May	July & Aug.	20,738	1	..	20,738	..	9	1,86,642
Lamp-oil seed ..	June to Sept.	Jan & Feb.	5,760	½	..	2,880	..	7	20,160
Nari pairu ..	Aug. & Sept.	Dec. & Jan.	..	..	..	..	..	..	..
Avarai	June to Sept.	Jan. & Feb.	1,135	¼	..	283¾	..	3	851
		Total ..	194,390	..	..	..	..	..	28,91,352

In the above acres 194,390 have been accounted for. The amāni cultivation of acres 142,073 plus 37,661[1] in mittas, acres 11,368 in shrotriems, and acres 13,917 in Inam lands make a total of acres 205,019, so that only acres 10,629 are unaccounted for as to their cultivation. It is probable that Mr. Price's return over-estimated the cultivation in non-ryotwari lands, such information as is attainable regarding them being always untrustworthy, and often the mere guess work of a gumasta. The total value of produce, when divided amongst the population, would allow Rupees 15-0-6 per head for a year's subsistence. This is rather higher than the average obtained from Nāmakal and Āttūr, and confirms still more the supposition that the amount of land under cultivation in non-ryotwari villages has been over-estimated.

CATTLE.

The quinquennial returns for Fasli 1281 showed that there were 56,571 head of cattle and 62,808 sheep in the taluk. The cattle comprised 21,694 bullocks, 31,160 cows, and 3,717 buffalos. The Tahsildar is of opinion that the cattle now[2] amount to 70,000, allowing

[1] These latter figures are not obtainable to date and are taken from a report by J. F. Price, Esq., in the year 1871.
[2] 1876.

17,500 for production and 4,071 for deaths in the period. This is mere conjecture, and, in comparison with the reproduction, the mortality is under-estimated, no allowance whatever being made for the destructive cyclones of 1872 and 1874. Against a conjectural increase of 13,000 in sheep the Tahsildar sets down a mortality of 5,808, which would raise the total to date to 70,000. The same objection holds good in this case also. It is known that the destruction of sheep in a cyclone amounted to as many as 50,000 in one taluk alone, and these figures must therefore be given for what they are worth, while it is impossible to draw any trustworthy deductions from them. Calculating from the quinquennial returns of Fasli 1281 the cattle in amāni villages were at the rate of 39 per 100 acres cultivated; ploughing bullocks were 15, sheep 44, and, taking eight sheep to be equal to one head of cattle, the total of cattle per hundred acres cultivated was only 45. The Pennāgaram division of the taluk is noted for the fineness and excellence of its cattle, which are very much in demand in the southern parts of the Presidency, and always command good prices. The breed is that generally known as the Ālambādi; the colour is generally white, and the animal has a stout symmetrical frame, but is, as a rule, a little leggy.

The following return shows the distribution of the land in the taluk as far as could be ascertained in a normal year, such as any of the years from 1871 to 1874:—

Classification.	Punja.		Nanja.		Total.		Land still unoccupied.	
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.
		RS.		RS.		RS.		RS.
Ryotwari[1] ..	131,491	1,17,605	10,552	47,148	142,043	1,64,754	94,174	Not known.
Mittas ..	34,789	35,175	2,872	14,576	37,661	49,751	..	..
Shrotriam ..	10,653	8,009	715	2,845	11,368	10,854	..	..
Inams ..	12,462	9,851	1,455	6,529	13,917	16,380	..	..
					204,989	2,41,739		

IRRIGATION.

Irrigation is conducted by means of tanks, channels, anaikats, rivers, and wells. The Sanathkumāranadi passes through the north-western corner of the taluk for about ten miles of its

[1] Under ryotwari no account has been taken of acres 5,127 assessed at Rupees 5,456 in patta holdings which were left waste. This would make a total of acres 147,170, or acres 2,028 less than entered as occupied in the District Census Volume. This is probably a falling off due to the introduction of the new settlement. The figures for non-ryotwari lands were not forthcoming in the taluk, and have been taken from a return prepared by J. F. Price, Esq., C.S., in 1871. In the case of these lands the assessment payable to the proprietor must be distinguished from the peshkash or quit-rent due from him to Government, which latter sums jointly amount to about Rupees 27,931; the loss to Government on mittas, the fruit of the permanent settlement of eighty years ago, being Rupees 24,763 per annum, not making any allowance for land which was waste at the time when the estates were first sold, the whole rent accruing from which is pure profit for the mittadar. The above figures were compiled in 1876, before the famine had begun. The cultivation according to the quinquennial return for Fasli 1286 has been given at page 212.

course. It is so named after Sanathkumārarishi, a son of Brahma, who, being in want of water to perform 'tapas,' created the river to serve his purpose. The only works of importance connected with it are the Sangambasawan anaikat and channel, supplying the tank of the same name near Mārāndahalli,[1] and the Mallāpuram anaikat further down. There are no anaikats in connection with the Kāvēri, which skirts the south-western corner, and of the Thopūr river mention has been already made. Small tributaries of the Ponār and Thopūr rivers traverse the north-east portion and centre of the taluk respectively. From the former of these is diverted the Pulāmpatti kālvai. The chief tanks are those at Sogatthūr, Kolagatthūr, Dharmapuri, Annasāgaram, the Jer Thalāv and the Adamankōttai, Sangambasawan, Māthēmangalam, Krishnāpuram or Harikulam and Ērupalli tanks. The following is a statement showing the resources of the taluk for irrigation:—

Description.	Government.	Private.	Total.	Remarks.
Tanks	350	30	380	These figures have been taken from a return prepared in 1872 by Mr. Price.
Surplus channels	61	7	68	
Ordinary anaikats ..	49	7	56	
Rivers	5	..	5	
River channels	2	..	2	
Wells	..	5,755	5,755	

There are seven ferries in the taluk, viz., those of Kongāmpatti and Māligai, which produce Rupees 495 per annum, and those at Shōlapādi, Kōttai-Shōlapādi, Bommasamudram, Lakkampatti and Nāgamarai, which bring in Rupees 400.

PUNJA AND NANJA SETTLEMENT RATES.

The rates of assessment vary from a minimum of Annas 4 to a maximum of Rupees 4 in punja and from Rupees 1-4-0 to 7-8-0 in nanja. The average rate per acre for dry lands is Annas 14-6 and for "wet" lands Rupees 4-7-2. The settlement which was brought to a close in 1872 resulted in an increase of 21 per cent. over the settlement of Fasli 1281; the increase under "dry" being Rupees 24,037 or 23 per cent., and that in "wet" being Rupees 6,181 = 14 per cent. The accompanying statement shows the particulars of the revision.

[1] A very fine thick-skinned orange is grown at Mārāndahalli.

A project for utilizing the waters of this river was taken in hand during the famine. A large sum of money was spent on it; but it remains unfinished, and is likely to continue so. The proposal was to divert water from the Sanathkumaranadi, which drains some 340 square miles of country, to supplement the somewhat precarious supply of the Sangambasawan, *Jer* Thalāv and other tanks. The first estimate was for a lakh and-a-half of rupees; and it was anticipated that an additional ayakat of acres 3,000, yielding a gross revenue of Rupees 15,000, might be brought under cultivation, with the prospect of still further extension of the project, *vide* G.O., dated 24th September 1877, No. 345-I, P.W.D.

Description of Land.	Groups of Villages.	As per Jamabandi of Fasli 1281. Extent.	As per Jamabandi of Fasli 1281. Assessment.	As per Jamabandi of Fasli 1281. Average Assessment per Acre.	As per Settlement. Extent.	As per Settlement. Assessment. As per Mr. Puckle's revision.	As per Settlement. Assessment. Average Assessment per Acre.	As per Settlement. Assessment. As per Mr. Clogstoun's Final Revision.	As per Settlement. Assessment. Average Assessment per Acre.	Difference. Extent. Columns 3 and 6.	Difference. Extent. Percentage.	Difference. Assessment. Columns 4 and 9.	Difference. Assessment. Percentage.	Difference. Assessment. Columns 7 and 9.	Difference. Assessment. Percentage.	Unoccupied Waste. Extent.	Unoccupied Waste. Assessment.
1	2	3	4	5	6	7	8	9	10	11		12		13		14	15
		ACRES.	RS.	RS. A. P.	ACRES.	RS.	RS. A. P.	RS.	RS. A. P.	ACRES.		RS.		RS.		ACRES.	RS.
Dry ..	2nd ..	37,173	31,797	0 13 8	40,991	41,153	1 0 1	46,732	1 2 3	+ 3,818	10	+ 14,935	47	+ 5,579	13	7,222	5,963
	3rd ..	45,937	37,280	0 12 9	54,332	42,024	0 12 4	47,715	0 14 1	+ 8,395	18	+ 10,435	28	+ 5,691	14	7,208	5,007
	4th ..	40,683	34,251	0 13 5	45,600	26,432	0 9 3	32,918	0 11 7	+ 4,917	12	- 1,333	31	+ 6,486	25	8,200	4,152
	Total ..	123,793	1,03,328	0 13 3	140,923	1,09,609	0 12 5	1,27,365	0 14 6	+ 17,130	14	+ 24,037	23	+ 17,756	16	22,630	15,122
Wet ..	4th ..	3,676	18,279	4 5 11	4,272	24,151	5 10 5	20,853	4 14 0	+ 596	16	+ 2,574	14	- 3,298	14	421	1,202
	5th ..	5,788	25,123	4 5 5	6,874	32,568	4 11 9	28,730	4 2 10	+ 1,086	19	+ 3,607	14	- 3,838	12	870	2,125
	Total ..	9,464	43,402	4 9 4	11,146	* 56,719	5 1 5	* 49,583	4 7 2	+ 1,682	18	+ 6,181	14	- 7,136	13	1,291	3,327
Grand Total ..		133,257	1,46,730	..	152,069	1,66,328	..	1,76,948	..	+ 18,812	14	+ 30,218	21	+ 10,620	6	23,921	18,449

* Wet, 1st crop Assessment ..	50,417	..	43,741
Do. 2nd crop do. ..	6,312	..	5,842
Total ..	56,719	..	49,583

HILL RANGES.

In speaking of topography passing allusion has already been made to the hill ranges, which may be treated of in three groups. South, and running from east to west, is a tumbled

mass, which may be called the Thopūr range, guarding the southern portion of the Bārahmahal terrace in this taluk from sinking to the level of the Talaghāt. The Kāvēri on the west, and the Thopūr river on the south, skirt the bases of this range. At Thopūr there is a peculiarly symmetrical cone-shaped hill, some 1,500 feet above the level ground, which is isolated from the surrounding ranges, and wooded to near the summit, which consists of a huge rounded rock on which are the remains of an ancient fort. At the Hogēnkal falls, on the bank of the Kāvēri eight miles west of Pennāgaram, there is a hill of very much the same kind and size, but differing in being of a sharply conical form. Running from south-west to north-east, commencing from the eastern extremity of the Thopūr range and terminating in the peak of Mukkanūr, is a hill system which forms the boundary between the Ūttankarai and Dharmapuri Taluks. Mr. Price speaks of it as the Kullimalai and in another place as the Tullimalai hills. It is generally known as the Vatthalamalai and often called the Mukkanūr range. It is known on the Ūttankarai side as the Kadathūr hills, from the mitta of that name at the foot. Its general feature is a narrow ridge at the top sloping down on each side rather too rapidly to admit of anything but terrace cultivation. It is pierced in two places by ghāts leading to the Mallāpuram station and the Ūttankarai Taluk from the Thopūr and Ádamankōttai road. The Mukkanūr peak, which is the highest point, and close on 4,000 feet above sea level, is somewhat isolated from the rest of the ridge. The surface of the hills is rough and broken, and, saving a little wheat on the Vatthalamalai, there is no cultivation worth mention. Coffee was tried some years ago, but the cultivation was abandoned on account of the deadly nature of the fever prevailing there. The eastern slopes are more broken by ravines and more wooded than the western, which are bare and more regular in their conformation. They are devoid, or almost so, of timber of any value. The Dharmapuri side belongs to the Jūri Nūlahalli Mitta, and the hill villages, according to the slopes on which they stand, belong to the Dharmapuri and Ūttankarai Taluks.

The inhabitants are Malaiālis, but in respect to food, &c., their customs are similar to those of the natives of the plains. In regard to marriage they are said to differ, as it is almost imperative on a widow to marry again. Even at 80 years of age a widow is not exempted from this rule, which nothing but the most persistent obstinacy on her part can evade. The villages constitute a nād by themselves, under the religious sway of a Pattagār or Guru, whose dominion, like that of the Shevaroy hill headman, is, in such matters, absolute. It is said that, in case a widow be not remarried at once, the Pattagār sends for her to his own house, to avoid which the women consent to re-enter the state of bondage. Facing the Mukkanūr range, but somewhat farther north on the western side of the taluk, is the Pikkilimalai, a spur of the hills in the Hosūr Taluk, which has evidently been severed from the mountains which sustain the Bālāghāt by the action of the Sanathkumāranadi. They form an isolated group, of somewhat less elevation than Mukkanūr, extending over an area of about 25 square miles, and are inhabited, with the exception of one Palli village, by Malaiālis, whose chief village, Malaiūr, is on the crest of the lower part of the ridge. The western face of these hills is fairly wooded, but the eastern face is entirely devoid of trees, which have probably been cleared away for fuel. The soil is fair, and rāgi is the chief article of production.

Speaking of the hills generally the timber worth mention which is found on them is Āchā, Kariāchā (Rosewood), Madhi, Bāghi, and Nāga. There is no teak, and bamboos are uncommon. The Āchā is found on the slopes of the hills towards the Kāvēri. Besides these, Borasu, Karungāli, Vēngai, Irudi, Vēmbu (Margosa), and Thindigai are sold in the forest depôts. Āvāram bark and tamarind fruits are rented out. Ryots are allowed such wood and bamboos as they require for domestic and agricultural purposes free.

FOREST PRODUCTS.

COMMUNICATIONS. The chief roads in the taluk are—

1. Trunk Road No. V (Madras to Salem), which, from Mattūr in Krishnagiri, goes *viâ* Dharmapuri, Adamankōttai, and Thopūr to Omalūr in the Salem Taluk, and thence to Salem, 32 miles within taluk limits.
2. Dharmapuri to Hosūr, 18 miles.
3. Adamankōttai to Sogathūr, 6 miles.
4. Dharmapuri to Pennāgaram *viâ* Indūr, 19 miles.
5. Pennāgaram to Hogēnkal (Forest Road), 9 miles.
6. Pennāgaram to Pālakōd, 20 miles.
7. Pālakōd to Mārāndahalli, 7 miles.
8. Dharmapuri to Krishnagiri, 16 miles.
9. Sogathūr to Pāpārapatti, 7 miles.
10. Dharmapuri to Morapūr Railway Station *viâ* Mukkanūr, 9 miles.
11. Mārāndahalli to Jendamēdu, 21 miles.
12. Dharmapuri to Pālakōd, 2½ miles.

These roads aggregate 166½ miles, being nearly 1⅔ mile to every 10 square miles of area. Besides the above there is a communication between Trunk Road No. V and Mallāpuram, and a cart track between Pennāgaram and Sholapādi, and another between Sholapādi and Indūr, which are excluded from the taluk return. Other roads are also in contemplation, so that before long there will be nearly 2 miles of road per 10 square miles of area. The roads generally are good, excess of metalling, a fault on the right side, being the main defect in them. All, or nearly all of them, are planted with avenues.

The chief towns and villages are the following:—Dharmapuri (தர்மபுரி), population 7,434 residing in 1,621 houses. It is the kasba of the taluk, and the Tahsildar, District Munsif, Inspector of Police, Overseer of the Public Works Department, and Medical Officer in charge of the Local Fund Dispensary live there. It contains an Imperial Post Office and a Government Middle-class School. It is a dreary place, lacking colour, dusty, dry and mean-looking. The inhabitants seem to be wanting in life and spirits. Their sole dissipation is a visit to the Munsif's Court, and they seem as if they had a weight on their minds, which has a depressing effect on strangers. The whitewash and pale mud of the houses have no rich reds, as at Āttūr, to relieve their monotony, and the refreshing green of crops and trees, which usually lends a charm to village scenery in this district, is here almost wholly wanting. It must however be admitted that in the cultivation season the scene is brighter. It is hard to conceive what charm Munro found here. The tope pointed out as his must have been seen through the rose-tinted glasses of the imagination to merit the following encomium which he passed on it: "I began a few years ago to make a garden near Dharmapuri, sheltered on one side by a lofty

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range of mountains [1] and on the other by an aged grove of mangos. I made a tank in it, about a hundred feet square, lined with stone steps; and the spring is so plentiful that, besides watering abundantly every herb and tree, there is always a depth of ten or twelve feet of clear water for bathing. I have numbers of young orange, mango and other fruit trees in a very thriving state. I had a great crop of grapes this year, and my pine-beds are now full of fruit. When I happened to be at Dharmapuri I always spent at least an hour every day at this spot; and to quit it now goes as much to my heart as forsaking my old friends." The spot to which, possibly with more justice, he referred below, has not been identified. It was probably on the Pulāmpatti-āru, or some tributary of the Thopūr or Ponār rivers. The Sanathkumāranadi is too far off. "There is a place about 12 miles from this (Dharmapuri) close to a little river about half the size of Kelvin, with its banks shaded with large trees, in the midst of which stands the house or bower of Captain Irton, who has little to do himself and is always ready to stroll or swim. I often visit him in this solitary retreat, and spend the day rationally, as I think, between walking, swimming, and fishing in a basket boat; and if patience be a virtue, a basket boat is an excellent school for it; for I have sat in it three hours, with the sun burning almost as much from the water as from the heavens, without catching a single minnow." A man who took his pleasures thus sorrowfully might well be enthusiastic about Dharmapuri, of which in the next paragraph he remarks, with more justice, "the place where I now am is far from being so pleasant." The town is for the most part regularly laid out, and lies in a level plain near an old fort, formerly one of Tīpu's garrisons. There is nothing of note about the fort except the prickly-pear which abounds.[2] On the glacis is a remarkably fine specimen of the umbrella thorn said to have been planted by Munro. The town is healthy, the deaths from cholera in 1875 being 21; a sanitary establishment is maintained to keep it clean. The water is indifferent, being generally speaking brackish; but there is an ample supply of it. A large circular tank, partly well and partly reservoir, has recently been constructed by the Local Fund Board on the west of the town; but the experiment of supplying a tank, intended for drinking purposes, by surface drainage from the adjoining fields, is one not likely to be attended with good results. Near this is the tank built by Narasier, who, during the eighteen years of Mr. Hargrave's administration (1803 to 1820), carried on, with impunity, the most gigantic system of fraud ever perpetrated under British rule. In his old days he "made dharmam" by constructing this tank, and no doubt whitewashed his character to his own satisfaction. Some fine trees, in their old age giving shade more by their branches than leaves, line its banks and form a favourite camping ground. The town is inhabited chiefly by Masalmans, trading in skins, and by weavers, whose wares are inferior and suited only to local use. Faction feeling runs high, a strong hand being needed on days of festival and processions to keep parties from indulging in a free fight. There are many wealthy merchants who deal in grains and oil seeds. The Middle School [3] is attended by about 50 pupils; there is also a

[1] The Mukkanūrmalai, about 8 miles off !!

[2] Since the above was written the prickly-pear was cleared away and the fort levelled during the famine. Scarcely a trace of it can now be found, which is no subject for regret.

[3] *Vide infra* Education.

Local Fund School for boys and one for girls, attended by about 50 and 25 children respectively. Regarding the etymology of the name Dharmapuri it is said to be so called after Dharma Rājā, who reigned there while Adaman Rājā had his head-quarters at Adamankōttai. About half a mile north of Dharmapuri is a village called Paraya (old) Dharmapuri, where Dharma Rājā's temple stood. In the time of Jagadēva Rāyar the present town of Dharmapuri was called Thagadūr (தகடூர்), which was improved by him and named Dharmapuri.

Before leaving Dharmapuri the following Shasanam, relating to Virupākshipuram, originally an agrahāram village, now a street in Dharmapuri, may be given as not wanting in interest:—

"On the third day of the crescent of the month of Vaiyāsi of the year Siddārthi of Salivāhana Sakabtha 1541 (corresponding to A.D. 1619), when Striranganaikadēvamaharājar, the king of kings, mounted on his throne set with diamonds, held his court at Benugondapatnam (query Pennakonda? It is worth noting that Pennagondapuram is not far from Kārimangalam, and may have got its name in connection with this transaction), Immadi Jagadēvarāyalu (Jagadēvarāyalu II), son of Ankusarāyar (possibly the same referred to in the history of the Beriki Pālaiyam, q.v. sub Hosūr), and the grandson of Rānapedda Jagadēva Rao, executed the grant of the village as follows, in favour of three persons, viz., Virupāksha-batlu, Hiranya-batlu-yōgam batlu, and Nārana-batlu, sons of Virupāksha-batlu, who were the great-grandsons of Kārimangalam Virupana Vupāttiyāyar by his son Narasimma-batlu, and who belonged to the Rig Vēda Mouthgallia gothram and Āswalayana sūthram.

"We have granted the whole village of Kārimangalam, *alias* Danduthimmanahalli, with all our heart, free of assessment to you on this sacred day of Akshayatritiyā (the third day of Vaisākham, supposed to be the anniversary of the creation), and have at the same time given you money and poured water on it. It is situated in the square division of the ——[1] attached to the district of Kundanam Kārimungalam, and is bounded on the north by Nadapanapalli; on the south by Lakkēpalli; on the east by Anna Sāgaram; and on the south by Jettepalli.[2]

"It is to be enjoyed by you as long as the sun and moon endure, and all the fossils, mines, stones which may have disappeared and all which hereafter may appear and all that may be created shall be enjoyed by you.

"The grantor and the person that maintains the grant obtain salvation.

"He who usurps the grant of the village shall be deemed to have taken the sister of the king by his hand and enjoyed her." (This imprecatory clause is rather an improvement on the Thalli Shasanam, *vide* Hosūr notice.)

Pālakōd, population 3,318, contains 703 houses. It is situated 14 miles north-west of Dharmapuri, on the road to Hosūr, and has a large trade in skins and grain. The inhabitants are mostly Chettis, Masalmans, and Brahmans. The water is good and abundant. A sanitary establishment keeps the town clean, but in 1875 there were 45 deaths from cholera. In addition to a Local Fund School, in which three masters teach about 60

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[1] This word is illegible.

[2] As mentioned above, the Shasanam, though in the body of it Kārimangalam, 12 miles north of Dharmapuri, is mentioned, really refers to Virupākshipuram, which is within the boundaries above mentioned. The king on his diamond throne at Pennakonda was probably too much occupied with affairs of State to study geography.

boys, there is also a pial school under the Result System. The public bungalow is a little south of the town, native travellers of all castes finding accommodation in a large chattram built by a dancing girl. There is no good camping ground in the neighbourhood. Much of the produce of the Sanathkumāranadi basin, such as fruit, cocoanuts and betel leaf, is exposed for sale at the weekly market. Near the site of the present village of Pālakōd there was in ancient times a village called Krishnarāja-pēttai, one of the residents in which was much perplexed by finding his cow, which was confined in a close stable, dropping her milk every day on the ground, none being left in the udder for the master's use. Instructed by some wise men, he dug up the floor and found a Lingam buried beneath, which he named Paramēswaraswāmi, and built a temple to contain it. Krishnarājapēttai in course of time falling into ruins, the sacred emblem was removed to what is now Pālakōd, but was then known as Thambigoundanhalli.

One Bāskararājā, a descendant of Jagadēvarājā, built a pagoda there and consecrated a Lingam by the name of Kshīrapurēswaram, which in Sanscrit signifies the lord of the city of milk; he also improved the town and changed its name to Kshīrapuri, which has been supplanted by the vernacular Pālakōdu (Pal பால் = milk), by Wilks always spelt Policode. The last syllable "கோடு" means a fort or stronghold. The usual ruined mud fort is east of the village. "Gōdu" also means "the summit of a hill," and is so used in the word Trichengode, s.q.v. The probability is that the tradition has been invented to explain the name, not that the name was an afterbirth to the supposed incident. If permitted to hazard a guess it may be surmised that Pālakōd, which was the favourite pass from the Bārahmahal to the Bālāghāt, is itself a corruption of Bālāghāt or Pālghāt. This is given for what it is worth, which is perhaps quite as much as the local tradition.

Pennāgaram is the kasba of the sub-division of the same name, the Deputy Tahsildar and Inspector of Police having their head-quarters there. Owing to its situation in a hollow, and to its proximity to the jungles, it is far from healthy; and, though formerly a large village, has been for many years in a declining state. A sanitary establishment is maintained. It contains 560 houses with a population of 1,773 souls. The trade carried on is chiefly in timber, jungle produce, and grain. The inhabitants are mostly of the ryot class; but there are also many Brahmans, Masalmans, and Chettis. The fort, now in ruins, was a border fortress a hundred years ago, and, like Pālakōd, is often mentioned in the history of the wars with Maisūr. In a field on the glacis is the tomb of Captain Turing, a former commander of the garrison, who died in 1793. In the south-west Ponāchi-betta fills up the back ground, and on the west and north-west are Gutarāyan and the Mēlagiris, while the Pikkilimalai lies to the north-east. About 8 miles west of the town, near the junction of the Sanathkumāranadi and the Kāvēri, are the falls of Hogēnkal or the "smoking rock." The main body of the river here takes a leap of some 80 feet into a deep chasm and, in so doing, impinges on an opposing rock, causing, at times of flood, a cloud of spray resembling smoke, whence the name. The locality is sacred in Hindu estimation, being the scene of a yearly festival to which devotees from all parts of India resort. The Brahmans have their time of pilgrimage in Ārpisi (October) and Sudras and merchants generally hold a festival called "Adi-padinettu," or the 18th of Ādi, the date of the Tamil month on which it is celebrated, which corresponds to the 31st of July. In the neighbourhood are traces of a large village, which must have been depopulated years ago by the fever which

now always prevails; and the only village near the spot is Ōddapatti, some 4 miles off, a collection of a dozen wretched huts, where fever and spleen disease seem to be endemic. There are interesting fisheries about here, some belonging to Coimbatūr and others to Salem. The fish are not generally large, but there are great numbers of them. The collection of, and trade in, them at the Chellapams form the chief, if not the only, occupation of the poor Masalmans and others of Pennāgaram, and also of the Roman Catholic Christians at Ōddapatti and Otamalai. The reaches frequented by the fish are known as the Pedda and Chinna Chellapams. There are three waterfalls, the Brāhmakundam, the Nyānāswatham, and a third at the junction of the Sanathkumāranadi and the Kāvēri. At the first mentioned fall no fish try to leap as the height is too great. At the other two falls the fish congregate in quantities in February and March, trying to reach the upper stream by jumping over the falls, that at the Pedda Chellapam being some ten and at the Chinna Chellapam some five or six feet high. Some succeed in the attempt, but the great mass are caught in a sort of straw basket which awaits them at each side of the fall. The day's catch is divided every evening by the chief men at the Chellapams, a small portion being always given in charity to beggars, who frequent the Chellapams during the season. There are other varieties which run to 50 or 60 lb. and afford good sport to the angler, though they are said to be rather shy at taking the bait.

Kārimangalam (காரிமங்கலம்), which appears originally to have belonged to a district named Kunthanam, is a village about 12 miles north of Dharmapuri, on the road to Krishnagiri; population 2,812, residing in 481 houses, Chettis who trade in grain and oil seed predominating; it is very wealthy and the water is fair, though rather salty. The camping ground is indifferent. The deaths from cholera in 1875 were 6, a sanitary establishment being maintained, to which much of the healthiness of the town is due. The Local Fund School is attended by about 70 boys. Much agricultural produce and cattle change hands at the weekly fair. In explanation of the name of the village it is reported that in ancient times there was a town called Chendragiri close by, and that the present site of Kārimangalam was covered with thorny bushes (Karai = காரை) which were cleared by a barber (Mangalan மங்கலன்) who built a fort there, the village taking the name of Kāraimangalam. This is a very lame explanation. The village is more commonly called Kārimangalam than Kāraimangalam, and the word may mean the blessing or favour (மங்கலம்) of Saturn (காரி). As, however, Saturn in no mythology is held to be a propitious divinity, and as "Mangalan" is a name for the planet Mars, it may be that the village had its origin in the conjunction of these two planets; or, as the village is prosperous notwithstanding the brackishness of its water, the name may mean "the prosperity of the worn-out or brackish land," the latter being a secondary meaning attached to the word காரி.

Pāpārapatti is about nine miles north-west from Dharmapuri, and, as its name signifies, is a Brahman village reclaimed, as tradition says, some 500 years ago from the jungles by Hiraniya Ayyar, a Carnatic Brahman. Most of the Brahmans now living there are Kārnatakas and reputed descendants of Hiraniya Ayyar. The population is 742, residing in 177 houses.[1] A

[1] But the size of the village must not be estimated from this, as it is part and parcel of Pallūrpēttai, the population of which is 2,031, from which it is distinguished by name only.

sanitary establishment is maintained. Access to Dharmapuri is afforded by a branch road which connects Pāpārapatti with Sogathūr.

Adamankōttai, population 1,700, residing in 355 houses, was stated above to have been founded by Adaman Rājā, brother of Dharma Rājā, who founded the kasba town. Local tradition, which is worth very little, says that the fort was built 1,500 years ago by a Kshatriya named Athāt (அதாட்) Rāyar, and that the original name was Athatrāyankōttai. The village, which is shabby and dilapidated, is about five miles south of Dharmapuri, and on the west is a large tank seldom full. It is notorious for the litigious character of its inhabitants, who are mostly Brahmans. Large quantities of coarse cloth are manufactured in the surrounding villages for local use, and it is the scene of an annual feast and cattle fair which are attended by large numbers. Although a sanitary establishment is maintained the village is far from clean. The public bungalow is about three-quarters of a mile to the north, in the angle formed by the forking of the roads to Dharmapuri and Pālakōd. Mr. Price says that "the water is good and abundant;" but in October 1876 the tank was a mere muddy puddle and the well in the bungalow compound was dry. Part of an Orr's choultry some distance off has been made over to the police for a station, the remainder being available for travellers. About a mile south of Adamankōttai is the village of Nallampalli, where a large fair is held weekly; and within a quarter of a mile of that is Koilūr, a Roman Catholic settlement, where a priest of the French Foreign Mission is stationed. This village is neat and trim, the church, in Goanese style, forming a conspicuous object in the landscape. A nunnery and school form part of the establishment; and the devotion displayed by the clergy in charge who, strangers to the comforts which Europeans in this country regard, not without cause, as necessaries, carry on, with a perfect abnegation of self, the duties of their calling, cannot fail to win a tribute of respect from those of other creeds.

Besides the villages above mentioned, sanitary establishments are maintained at Anasāgaram and Indūr.

CHIEF INDUSTRIES.

The chief industries of the villages are husbandry, weaving, trade in grains and money-dealing, carpentry and the calling of ironsmith and goldsmith.

CHIEF FAIRS AND FESTIVALS, WEEKLY AND ANNUAL.

Weekly fairs are held at Dharmapuri and Mārāndahalli on Sundays, at Pālakōd and Indūr on Mondays, at Pennāgaram, Kārimangalam and Nallampalli on Tuesdays, and at Pāpārapatti and Ariakulam on Thursdays. Grain and cloths are sold at all fairs; cattle at Pāpārapatti and Nallampalli, and, at the latter place, hides to a great extent. The annual festival at Hogēnkal has been already mentioned; the Kunthiamman festival is celebrated yearly near Mōtūr, and the Kāliamman festival at Adamankōttai and Indūr. Other Hindu festivals are the Yugādi (Yugam + ādi), 'the commencement of the year,' a misnomer, as the year and yugam are two very different things. It is also termed Varushapirappu or the 'birth of the year,' and is held in April. The Dīpāvali is held in October, as also the Dasra; Pongal is held in January, and the Kāmanpandigai, or feast of Cupid, in February or March. The Masalman festivals are the Moharam and the Kutba, the latter being held twice in the year, in April and October, and partaking rather of the nature of a fast than a feast. Pious Masalmans fast all day at this season and eat late at night only.

EXPORTS AND IMPORTS.

Regarding the balance of trade between the taluk and other places accurate information is not available. The return from the taluk differs so much from that prepared by Mr. Price in 1872 that one or other must be wrong; it is impossible to ascertain which, and therefore it has been judged better to give both returns for what they are worth.

Exports.

Articles.	Taluk Return.			Mr. Price's Return.			Remarks.
	Place to which exported.	Quantity (Garce, 3,200 Madras measures).	Value of same.	Place to which exported.	Quantity.	Value of same.	
			RS.		KANDAGAMS.	RS.	RS.
Paddy	Bangalore and Kelamangalam.	200	90,000	Coimbatūr..	45,500	1,82,000	+ 92,000
Horse-gram ..	Madras ..	10	2,100	Bangalore..	8,600	35,450	+ 33,350
Gingelly-seed ..	Madras, Trichinopoly and Negapatam.	100	45,000	Madras ..	6,480	97,200	+ 52,200
Black-gram ..	Bangalore..	10	3,000	..	..	..	— 3,000
Green-gram ..	..	10	3,000	..	..	..	— 3,000
					MAUNDS.		
Tamarind ..	..	..	..	Salem ..	30,000	18,750	+ 18,750
Cocoanuts ..	..	..	..	Denkanikōta	93,800	2,814	+ 2,814
	Total ..	330	1,43,100		Total ..	3,36,214	+1,93,114

Imports.

Articles.	Taluk Return.			Mr. Price's Return.			Remarks.
	Whence exported.	Quantity.	Value of same.	Whence exported.	Quantity.	Value of same.	
		GARCES.	RS.		KANDAGAMS.	RS.	RS.
Salt	Madras ..	400	1,32,000	Madras and Pondicherri.	2,000	24,000	—1,08,000
		MAUNDS.			MAUNDS.		
Jaggery	Bangalore and Vellore.	2,000	2,500	Tirupatūr..	5,000	12,500	+ 10,000
		GARCES.					
Wheat	Bangalore and Salem.	7	4,200	..	..	..	— 4,200
		BARAMS.			MAUNDS.		
Areca-nut ..	Bangalore and Palghāt.	300	48,000	Bangalore and Malabar.	200	1,40,000	+ 92,000
		MAUNDS.					
Tobacco	Tiruvanāmalai, Bhawāni and Erode.	4,800	24,000	Salem ..	5,000	20,000	— 4,000
					KANDAGAMS.		
Pulses of different kinds.	..	..	..	Tirupatūr..	1,200	7,250	+ 7,250
Avarai	..	..	..	Denkanikōta	500	3,500	+ 3,500
					MAUNDS.		
Saffron	..	..	..	Madras ..	100	2,500	+ 2,500
					KANDAGAMS.		
Ground-nut ..	..	..	..	Salem ..	1,000	4,000	+ 4,000
Plantains ..	..	..	..	Salem and Nāmakal.	Largely.		..
	Total ..	..	2,10,700		..	2,13,750	+ 3,050

EDUCATION.

The chief educational institution is the Taluk School at Dharmapuri already mentioned. The following list shows the provision from Local and Provincial Funds for advancing education in the year 1879, the figures given above referring to the year 1876, before the great famine.

Names of Villages.	Description of Schools.	Masters.	Cost per Mensem.			Pupils.			Subjects in which instruction is given.
			RS.	A.	P.	Boys.	Girls.	Total.	
Dharmapuri ..	Government Middle School.	4	114	8	0	60	..	60	English and Tamil, Writing, Arithmetic, History, and Geog.
Do. ...	Aided Female Primary School.	2	30	0	0	..	40	40	Tamil and Telugu, Writing, Arithc., Geog. and Sewing.
Do. ..	Local Fund Combined System School.	1	6	8	0	42	..	42	Tamil, Arithmetic, Geography, and Hygiene.
Adamankōttai ..	Do. ..	1	6	8	0	17	..	17	Do.
Lālikam	Do. ..	1	7	4	0	21	..	21	Do.
Indūr	Do. ..	1	6	8	0	17	..	17	Do.
Pennāgaram ..	Do. ..	2	13	8	0	27	3	30	Tamil and Telugu, do.
Pāparapatti ..	Do. ..	3	19	8	0	40	..	40	Tamil, do.
Pālakōd	Do. ..	3	19	8	0	36	..	36	Tamil and Hindustani, do.
Mallāpuram ..	Do. ..	1	6	8	0	10	..	10	Tamil, do.
Kārimangalam ..	Do. ..	2	14	8	0	40	..	40	Tamil and Telugu, do.
Ariakulam ..	Do. ..	1	6	8	0	15	..	15	Tamil, do.
Dharmapuri (Goldsmiths).	Result School ..	1	The cost of these schools depends upon the result grants earned.			30	..	30	Tamil and Arithmetic.
Dharmapuri (Tobacco Street).	Do. ..	1				17	..	17	Tamil and Telugu, Arithmetic.
Dharmapuri (Weaver's Street)	Do. ..	1				27	..	27	Do.
Kumārasāmipatti.	Do. ..	1				16	..	16	Tamil, do.
Attukāranpatti ..	Do. ..	1				17	..	17	Do. do.
Kadagathūr ..	Do. ..	1				16	..	16	Do. do
Kurumpatti ..	Do. ..	1				15	..	15	Do. do.
Venkatampatti ..	Do. ..	1				14	..	14	Telugu, do.
Erikōdipatti ..	Do. ..	1				7	..	7	Tamil, do.
Narathampatti ..	Do. ..	1				29	..	29	Do. do.
Koilūr	Do. (Girls).	1				..	40	40	Do. Sewing.
Do.	Do. (Boys).	1				30	..	30	Do. do.
Thāthagoundampatti.	Do. ...	1				12	..	12	Do. do.
Pagalpatti ..	Do. ..	1				25	..	25	Do. do.
Samichettīpatti ..	Do. ..	1				29	..	29	Do.
Hanumanthapuram.	Do. ..	1				9	..	9	Tamil and Telugu, do.
	7 Pial Schools.	..	..			..	..	73	

The subjects taught are—in Tamil, Sugāthāra Vilakkam, First, Second and Third Books, Grammar, Geography of Madras Presidency and Small's Geography of the Salem District, First Book of Lessons and Second Reader, Minor Poets; in Hindustani, First and Second Thālimnāmā, Kitābsalīs and Haraf Thahaji; and in Telugu, First, Second and Third Telugu Reader, First and Second Books, Sēshaiya's Grammar and Geography of the District.

There are other pial schools in the taluk in all of which Tamil is taught,

Arithmetic, the Atthi Sūdi, and Bāla Rāmāyanam being the subjects in which instruction is given. These schools do not come under inspection for grant because, under the revised rules, the standard has been raised beyond the acquirements of the teachers. Mention should not be omitted of the girls' school attached to the Roman Catholic Mission at Koilūr, where the Missionary teacher, Sūsia Swāmiār, has been very successful. Some four or five native nuns, whose vow to celibacy is not prolonged beyond the twenty-fifth year, assist in managing the school, to which a large orphanage is now attached, the Missionary, Père Thirion, having taken over all the famine orphans of the subdivision.

POLICE.

For purposes of police administration the taluk is divided between two Inspectors, whose head-quarters are at Dharmapuri and Pennāgaram. The Dharmapuri or K division contains 7 stations, at Dharmapuri, Adamankōttai, Thopūr, Kārimangalam, Pālakōd, Mahēndramangalam (in Krishnagiri Taluk), and Mārāndahalli. The Pennāgaram or KP division contains 6 stations, at Pennāgaram, Pāpārapatti, Indūr, Perumbālai, Oddampatti and Muthugampatti.[1] The taluk is a troublesome one and hard to work. The following is a statement of grave crimes for the years 1874 and 1875 :—

Nature of Offence.	1874.						1875.					
	Reported.	Detected.	Arrests.	Conviction.	Property lost.	Recovered.	Reported.	Detected.	Arrests.	Conviction.	Property lost.	Recovered.
					RS.	RS.					RS.	RS.
Dacoity	4	..	5	..	514	..	2	1	21	2	1,167	55
House-breaking ..	28	8	19	11	4,136	173	8	5	6	5	56	26
Theft	119	50	128	82	2,481	265	66	27	68	40	1,191	180
Murder	2	..	11	..	..	..	..	..	..	..	..	..
Arson, Mischief, &c.[2] .	5	..	7	..	..	..	3	..	10	..	4	..
Robbery	5	1	3	3	32	10	1	1	3	3	81	10

Regarding the police work of the taluk the Superintendent[3] writes as follows :—"There is great caste feeling between the Hindus (Pallis) and Masalmans. There is a watch-hut at Mūkanūr, where constables of Morapūr, Dharmapuri and Kadathūr stations meet. The Thopūr station is very feverish. The chief work here is guarding the ghāt. Constables should accompany bandies when they leave the chattram at 3 or 4 A.M. There are several Dabbai Koravars in the village of Hanumanthapuram. On this road Dīvattipālaiam has to be carefully guarded on shandy days. The Mahēndramangalam ghāt, on which there is a watch-hut, has to be carefully guarded. The road between Kārimangalam and Kāvēripatnam has to be carefully guarded. Crime in the Pennāgaram division is very

[1] For the latest modification of Police jurisdiction see District Gazette, 15th May 1880, p. 122.

[2] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences, cannot be given separately.

[3] Major Pickance.

light: three of the stations are in the jungles. Kit has to be carried by coolies when going to inspect them. A special guard consisting of a party must be sent every year to the Kāvēri at Hogēnkal."

CAMPING-GROUNDS.

The camping-grounds most frequented are few in number, as public bungalows afford the needful accommodation in most places. At Dharmapuri District Officers generally camp on the banks of Narasaiyar's well. At Pennāgaram tents are generally pitched at the junction of the roads from Pālakōd and Dharmapuri to Pennāgaram, and at the side of the road leading from Pennāgaram to the Kāvēri. In Kārimangalam tents are pitched in the tope to the west of the Shanthai tope.

BUNGALOWS AND CHATTRAMS.

There are public bungalows at Thopūr, Adamankōttai and Pālakōd. District Officers travelling quickly can halt in the building known as Munro's Bungalow, adjoining the Munsif's Court at Dharmapuri. There are Orr's choultries at Ariakulam, Adamankōttai, Sōgathūr, Pālakōd and Dambarakampatti. That at Pālakōd is occupied by the Local Fund School, and that at Adamankōttai is partly occupied by the police. The forest bungalow at Pennāgaram is generally available, and the ryots' shed west of the cutcherry is not a bad rest-house. Native travellers find accommodation of a sumptuous kind in the Thopūr chattram, which is under the charge of the Collector, and in those at Dharmapuri and Pālakōd founded by Arunāchellayyar, the late Tahsildar, and Emunābai, a dancing girl, respectively. These two last have endowments in land. Few villages are without their chattram, however modest its accommodation may be, to testify to the care which the people bestow on travellers.

RELIGIOUS ENDOWMENTS.

The following is a list of ready-money payments in support of native religious endowments:—

Village.	Name of Deity.	Amount. RS.	A.	P.	Total. RS.	A.	P.
Dharmapuri ..	Sri Para Vāsudēva Swāmi	583	7	2			
	Mallikārjuna Swāmi	470	15	9			
	Halai Dharmapuri Narasimha Swāmi ..	34	4	2			
	Pādi Chenrāya Swāmi	34	4	5			
	Pēttai Basawēswara Swāmi	17	2	4			
	Sālai Vināyaka Swāmi	5	2	0			
	Jangama Madam	17	1	11			
	Halāpuram Narasimma Swāmi	531	12	0			
	Kōttai Chenrāya Swāmi	58	9	3			
	Kōttai Thirayambikēswara Swāmi ..	58	13	8			
	Kille Virabadra Swāmi	25	11	8			
	Sattia Nādēswara Swami	31	6	11			
	Pēttai Mukiaprāna Swāmi	17	1	8	1,885	12	11
Kadagatthūr ..	Dāmōdira Swāmi	18	9	1			
	Cholēswara Swāmi	19	15	11	38	9	0
Kakangarai ..	Vināyaka Swāmi	6	14	0	6	14	0
Palakōd ..	Paramēswara Swāmi	589	8	0			
	Basawēswara Swāmi	44	7	4			
	Muni Pongal	17	8	0	651	7	4

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Adamankōttai.	Sōmēswara Swāmi	99 3 6	
	Chenrāya Swāmi	68 15 3	168 2 9
Pagal Halli ..	Chenrāya Swāmi	12 11 4	12 11 4
Athigapādi ..	Lachmi Nārāyana Swāmi	34 4 9	34 4 9
Indūr	Sōmēswara Swāmi	49 7 8	
	Venkatrāmana Swāmi	178 13 6	228 5 2
Sirugalūr ..	Mallikārjuna Swāmi	28 9 0	28 9 0
Erupalli ..	Dēsigathēswara Swāmi	34 4 7	34 4 7
Shōlapādi ..	Vīrabadra Swāmi	152 8 2	152 8 2
Mattakal ..	Chenrāya Swāmi	28 9 6	28 9 6
Pāpārapatti ..	Varadarāja Swāmi	171 6 4	171 6 4
Kārimangalam.	Lachmi Nārāyana Swāmi	228 11 7	
	Arunēswara Swāmi	238 12 1	
	Ganēsa Swāmi	28 0 8	495 8 4
Hogēnkal ..	Dēsēswara Swāmi	120 6 4	120 6 4
		Total ..	4,057 7 6

TOPES.

There are Jungle Conservancy topes in the following villages: Hogēnkal (1), Pennāgaram (5), Athigapādi (1), Nallampalli (2), Checkōdi, Thōranthoddi, Īsagarahalli, Kallipuram, Sōgathūr (1 each), Periāmpatti, Krishnāpuram, Nāgarasampatti, Mōtūr (2 each), Dharmapuri, Kamalāpuram, Kārimangalam, Mahēndramangalam, Settikarai, Appakadirampatti and Thithiōbenahalli (1 each).

CHAPTER VII.

KRISHNAGIRI TALUK.

LATITUDE AND LONGITUDE.

BOUNDARIES.

THE taluk of Krishnagiri lies between North Latitude 12° 13′ and 12° 40′ and East Longitude 78° 1′ and 78° 30′. It is bounded on the north by the Hosūr Taluk, the Bētamangalam Taluk of Maisūr, and the Kangundi Zamindari in North Arcot; on the west and south-west by Hosūr and Dharmapuri; on the south by Dharmapuri and Ūttankarai; and on the east by Ūttankarai and Tirupatūr. Its extreme length and breadth are about 32 miles each way. The area according to the Census Returns Volume II is 658 square miles or acres 421,120 : the Revenue Survey Office report it to be 620 square miles, and the District Volume of Census Returns gives it as only 309,500 acres or 483 square miles. The latter estimate probably omits unsurveyed tracts, hills, &c. For the purposes of the census of 1881 Mr. H. E. Stokes adopted the following figures:—Government land, acres 246,189; Inām, acres 42,392; Mitta, acres 146,496; total acres 435,077, or 679·81 square miles.

LENGTH AND BREADTH.

AREA.

DISTRIBUTION OF LAND.

Of the acreage given in the District volume, acres 14,872 were in Inām villages and acres 114,609 were Zamindari: the balance, acres 180,019, was Amāni; from which, if acres 8,412 the Inām in Government villages is deducted, the remaining acres 171,607 are the net Amāni land. Of the latter, acres 120,447 had been formally assessed, the holdings in this being acres 109,531, while acres 10,916 were unoccupied: the unassessed acreage was 51,060, of which 36,521 acres were unfit for cultivation, and the balance, acres 14,539, was fit for the plough.

The Amāni demand for the year concerned (Fasli 1281) was Rupees 1,20,612, the pēshkash on mittas Rupees 33,397, and the quit-rent on Ināms Rupees 2,762, or a total Land Revenue demand of Rupees 1,56,771. Mr. Clogstoun's revision of the settlement in Fasli 1282 raised the Ryotwari contribution to Rupees 1,40,915, and in their Proceedings dated 22nd March 1876 Government estimated the Land Revenue total at Rupees 1,73,923.

TOPOGRAPHY.

The taluk is in the border land between the Maisūr plateau and the great plains of the Karnatic: the crushing and upheaving here have been terrific, the whole face of the country being a series of little plains and valleys menaced on all sides by drūgs of greater or less size. It is the head-centre of the true Bārahmahal, the fortresses of which are scattered all round. In the amphitheatre of hills which skirt the taluk the chief outlet is that through which the Pennair, or more properly the Ponār, flows; but the taluk is traversed very equally by numerous streams taking their rise in the surrounding hills and all finally becoming tributary to the Ponār: of these the Rendár, the Mallapādi-ār, and the Mattūr-ār are almost perennial, the latter two being much utilised for irrigational purposes,

The centre of the taluk is occupied by a range of hills some ten miles in extent bearing no particular name and including amongst its peaks four or five of the durgams from which the Bārahmahal takes its name : of these the chief are the Aiyagoundan or Gaganagarhmalāi, visible for miles on every side and not far short of 4,000 feet high,[1] and the Jagadēvagarhmalai, the fortress of the Great Jagadēva Rāyar, who, with his 11 brothers, is supposed to have ruled the country round from these durgams some time in the sixteenth century : apparently the custom of conducting the government from the hills is not one of British invention, or at most we can only claim to have improved on a precedent handed down to us. The hills, which almost encircle the taluk, jut out from the Maisūr plateau, the passes to which they command, and are like the teeth of a saw presented towards the low country, having at their salient angles lofty eminences crowned by elaborately constructed fortresses which, in their day, must have been almost impregnable. The Rāyakōta hill, which is really on the Maisūr tableland, calls for remark not only on account of its marked helmet-shaped form, but also on account of its having been the main frontier garrison of the British on the borders of Maisūr. It was won in fair fight, which is more than can be said of Krishnagiri—a virgin fortress—which British valour was powerless to subdue and which fell into our hands by treaty, not by force of arms.

SOILS.

The red soils preponderate, being 68 per cent. of the whole, no less than 64 per cent. being red sandy soils : the regar was 31 per cent., and only 1 per cent. or 878 acres was exceptional. Earth containing large quantities of saltpetre and salts of soda is prevalent in positions suited for wet cultivation.

GEOLOGY.

The taluk has not come under the operations of the Geological Survey as yet ; but it differs generally speaking in no respect from the rest of the district which has been surveyed : the formation is gneissic, underlying or cropping up through red soil. Trap dykes have been observed in several places. One may be seen from Daulatābad crossing the first hill to the south-east. It is worth while to follow the road to Dharmapuri a short distance in order to study the system. The road passes between two hills which lie at a short distance to the east and west. Over each of these hills a dyke may be traced which stands out sharply in the higher ground, but disappears in the intervening valley. There can be no doubt that these dykes invaded the gneissic formation, probably through existent fissures in the weakest portion of the crust, at a period when the tract was one vast level. When the subsequent crushing ensued, the trap was borne up with the circumjacent gneiss when the hills were extruded, remaining flush with the surface where the latter was not upheaved by pressure. As time went on the surface soil was washed off the hills and carried by gravitation into the valleys where the connecting link, which joins the portions exposed on the hill, was buried as the red soils of the valley accumulated. Whole mountains of trap may be seen near Vēpanapalli ; on the side of the road from Mahārājāgarh there is a large tract of "torrent-mounds."

Iron ore of excellent quality is found in several of the hills and worked for local consumption. Fresh-water nodular limestone is also easily obtainable.

[1] This is said to be an over-estimate, 2,500 to 3,000 being nearer the mark. The figures given however are those of Mr. Price's notice.

METEOROLOGY. Appended is a statement showing the rainfall for a series of seven years :—

Years.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	..	..	..	6 ½	1 3	4 9½	3 1	7 2⅓	4 0	4 0	0 9½	31 6
1873 ..	1 2	..	1 6	0 6	1 9	0 8	5 8	2 8	7 8	..	0 1	22 6
1874 ..	..	..	0 2	12 8	2 6½	3 0	2 0	14 9½	10 7⅓	3 3	0 7	50 3⅓
1875 ..	..	0 8	1 8½	2 1½	4 2⅓	..	2 7½	2 5	5 $8\frac{9}{10}$	0 2⅓	..	20 $4\frac{1}{10}$
1876 ..	..	..	0 2	3 1	2 9	1 4	3 2½	2 9½	1 7	0 3½	..	15 8½
1877 ..	..	0 1¼	0 2	2 5½	2 7¼	..	0 3½	11 $7\frac{1}{10}$	9 $5\frac{1}{10}$	5 5½	1 6½	34 $3\frac{7}{10}$
1878 ..	..	..	0 9	4 6	2 9½	7 $\frac{7}{10}$	9 $\frac{1}{20}$	4 8	6 6½	2 8	1 5	39 7¼
											Total ..	214 $9\frac{11}{20}$
											Average..	30 $7\frac{11}{140}$

The taluk ranges from 1,300 to 2,000 feet above sea level. Krishnagiri itself is said to be 1,800 feet high, but this is doubtful : Rāyakōta durgam being estimated at 2,449 feet and 800 feet being allowed for the durgam, this would bring the village at the foot to little above 1,600 feet: now there is a very considerable ghāt between Krishnagiri and Rāyakōta, so how the latter can be only 2,449, or the former more than 1,200 feet, is not very clear. Tirupatūr is not far from 1,300 feet above the sea, and there is a decided rise thence to Krishnagiri. It is possible that the estimate for Rāyakōta is out by 1,000 feet which would adjust matters. The latter is only 21 miles from Hosūr which is 3,000 feet above the sea, and the conclusion to which the information available points is that the height of the Rāyakōta hill has been considerably under-estimated.[1]

The climate in the south is hot, partaking of that of Ūttankarai which adjoins; but towards the centre and west it is more agreeable, improving as it approaches the Maisūr plateau. The taluk has been unhealthy of late years, suffering, in common with the rest of the district, from fever; but as a rule it is healthy, fever in the west and small-pox in the east being the more general forms of sickness. Cholera naturally has its innings; but there is nothing exceptional in the taluk to tempt it to take up a permanent residence there.

POPULATION. According to the Census of 1866-67 the population numbered 132,515; but at the General Census of 1871 the total was 170,233, an increase of 37,718 or 28·5 per cent. Dr. Cornish considers this abnormal, an opinion to which reference will be made below. At the Census of 1871 the males were to the females as 85,032 to 85,201, an equality which is suspicious as the latter ought to outnumber the former. In Trichengode they are actually in a minority. The Hindus formed the mass of the people, being no less than 163,575, the Saivas being 74,651, and the Vaishnavas 88,862, which is again remarkable as the Vaishnavas in some taluks are in a minority. The Mahometans were only 6,035 in number, the majority, 5,948, being Sunnis and only 29 Shias; 58 were

[1] The correct heights will be found on the map accompanying this manual.

"others." The Christian population was 597, no less than 582 being Roman Catholics and only 15 Protestants. The agricultural males were returned as 30,902; even adding an equal number for females this would be only 62,000 or little more than one-third of the population: male labourers were 6,782, and supposing 6,000 of these to be employed on the land and doubling their number for females, this would give only 12,000, which added to the 62,000 above amounts to only 74,000, or considerably less than 50 per cent. of the population. It would probably be no exaggeration to say that three-fourths of the inhabitants live by the land: certainly two-thirds would not be above the mark. Now in the Census of 1866, which Dr. Cornish considers to have been below the mark, no less than 103,760 were returned as agricultural. If an increase of 28 per cent., or speaking roughly 29,000, be added, the agricultural population in 1871 ought to have been about 133,000 which would be near the mark. With the utmost deference for an authority such as Dr. Cornish, it may be allowable to enter a mild protest against the mode of tabulating the agricultural classes in the last Census, whereby their numbers have been wholly misrepresented. Those employed in "dress" were returned as 1,311 males, mostly weavers. This is the chief industry, and dealing in grains and oilseeds constitutes the chief traffic of the taluk.

CONDITION OF PEOPLE.

Towards the north Masalmans, Mahrattas, Nagarathas, Komaties, and Chucklers are found, the two former furnishing recruits to the army but in decreasing numbers. Towards the east Gollas, Senakudians, Janapars, and, especially in the palmyra tracts, Shānārs prevail. The west is generally populated by Vellalas, Parias and Pallis being found all over the taluk. The mass of the people are very poor and ignorant. Kanarese on the west and Telugu in the north are spoken, and Tamil is understood all over the taluk. The staple foods are rāgi and kambu with sāmai and paddy to a less extent. The following return shows the incidence of the license tax in 1878:—

Trade, Dealing or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.	Remarks.
1	2	3	4	5	6	7
		RS. RS.		RS.	RS.	
Money-lending ..	VIII.	5,000 to 10,000	1	100	100	
	IX.	2,500 to 5,000	4	50	200	
	X.	1,250 to 2,500	12	25	300	
	XI.	500 to 1,250	16	10	160	
	XII.	200 to 500	15	4	60	
Cloths	X.	1,250 to 2,500	3	25	75	
	XI.	500 to 1,250	6	10	60	
	XII.	200 to 500	10	4	40	
Leather	IX.	2,500 to 5,000	1	50	50	
	X.	1,250 to 2,500	3	25	75	
	XI.	500 to 1,250	4	10	40	
	XII.	200 to 500	3	4	12	
Grain and Sundry Articles.	XI.	500 to 1,250	25	10	250	
	XII.	200 to 500	133	4	532	
Tamarind	XI.	500 to 1,250	10	10	100	
	XII.	200 to 500	12	4	48	

Trade, Dealing or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.	Remarks.
1	2	3	4	5	6	7
		RS. RS.		RS.	RS.	
In Bullocks ..	XI.	500 to 1,250	20	10	200	
	XII.	200 to 500	25	4	100	
In Oil	XI.	500 to 1,250	10	10	100	
	XII.	200 to 500	15	4	60	
Cocoanuts	XI.	500 to 1,250	10	10	100	
	XII.	200 to 500	13	4	52	
Jaggery	XII.	200 to 500	19	4	76	
Sheep	XII.	200 to 500	11	4	44	
Gold Smithery ..	XII.	200 to 500	4	4	16	
In Petty Trade ..	X.	1,250 to 2,500	5	25	125	
		Total ..	390	..	2,975	

HOUSES.

The number of houses in the taluk is 30,328, of which only 14 are terraced: 2,604 are tiled and 27,597 thatched, particulars not being given for 113. Some 1,534 houses were vacant, leaving 28,794 inhabited, the average of population to each inhabited house being 5·9.

VILLAGES.

The number of villages in the taluk is 612, of which 265 are mitta and 31 inam villages. The following statement shews the provision of establishment made for Amāni villages as revised by Mr. Puckle and according to the old scale:—

—	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Totis.	Uddaris.	Talaiyaris.	Vettians.	Joint Talaiyaris or Vettians.	Cost of Establishment.	Remarks.
												RS. A. P.	
Establishment before revision ...	316	65	60	...	108	...	214	16	...	...	...	7,788 9 1	Per annum.
Establishment after revision ...	316	79	79	1	243	...	...	...	242	257	...	21,282 0 0	Do.
Establishment of unsurveyed Hill Villages ...	10	6	4	...	5	...	...	...	5	5	...	372 0 0	Do.

RENT-ROLL.

The following statement shews the rent-roll of the taluk for Fasli 1286:—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	Assessment.
		RS.			RS.			RS.
Under Rupees 10 ..	8,019	24,909	2,463	9,859	11,881	10,482	17,878	36,790
Rupees 10 to 30 ..	1,494	22,309	535	3,137	15,585	2,029	4,631	37,894
Do. 30 to 50 ..	139	4,928	88	291	3,202	227	430	8,130
Do. 50 to 100 ..	40	2,536	29	109	1,750	69	149	4,286
Do. 100 to 250 ..	2	215	2	6	271	4	8	486
Total ..	9,694	54,897	3,117	13,402	32,689	12,811	23,096	87,586

The above statement discloses a lamentable state of affairs, and is below the mark, as the famine was not over when the period to which it refers came to a close. The ryotwari demand as compared with that fixed for settled villages alone, by Mr. Clogstoun's settlement, had fallen by Rupees 53,329, a sum not far short of one-third of the whole. The incidence of taxation on each pattadar is a trifle over Rupees 3-12-8. It is grievous also to notice that about seven-ninths of this are paid by what are practically pauper holders. This however cannot, as shewn elsewhere (see under Trichengode), be laid wholly to the charge of the ryotwari system; the mitta ryots are no better off. The fault is partly in the people themselves and partly due to the poverty of the dry lands which are overburthened.

REVENUE. The following is a statement of the revenue of the taluk for Fasli 1276 :—

		RS.
I.	Land Revenue	1,48,204
	Do. Miscellaneous	4,170
II.	Abkāri	12,000
III.	Local Funds	9,443
IV.	Road Cess	3,069
V.	Stamps	6,963
	Total ..	1,83,849

Comparing this with the population for 1866-67 the incidence of taxation on each member of the population was $\frac{183849}{132616}$, or Rupees 1-6-2 nearly. The revenue for Fasli 1284, that is only eight years later and two years subsequent to the revision of the settlement, shows a considerable increase as follows.

		RS.
I.	Land Revenue—	
	(a) Zamindari	33,397
	(b) Ryotwari	1,30,908
	(c) Agraharam Jodigai	2,762
	(d) Land Revenue, Miscellaneous ..	6,846
II.	Forests	462
III.	Abkāri	30,515
IV.	Stamps	5,447
V.	Road Fund	13,565
VI.	Special Funds	4,224
VII.	Village Cess	10,079
	Total ..	2,38,205

Of this sum items II, III, and to some extent IV may be regarded as voluntary contributions, out of which the inhabitants may contract themselves if they choose. The total divided amongst the population of Dr. Cornish's census (1871) gives $\frac{238205}{170239}$, or Rupees 1-6-6 nearly. There is no doubt therefore that the earlier census was inaccurate as regards the total population, though, so far as the agricultural classes go, it conveys a better idea of the actual number.

The chief products of the taluk are kambu, cholam, rāgi, varagu, thenai, avarai, dholl, horse-gram, ulundu (black gram), kadalai (Bengal gram), pachapair (green gram), vērkadalai (ground nut), castor-oil and gingelly-oil seeds, and paddy; sugarcane and tobacco are cultivated in small quantities; cocoanuts are largely grown along the banks of rivers, and grapes of excellent quality are produced in Krishnagiri and its vicinity, principally in the backyards of Mahometan houses. Palmyra jaggery also is manufactured in large quantities. The following estimate of agricultural produce was prepared by Mr. Price, C.S., in the year 1872: such returns cannot be accurate; containing evidently statistics for mitta as well as amāni lands, it is valuable as admitting of comparison with the total population:—

AGRICULTURE.

PRODUCE.

Description of Grain.	Extent of Cultivation.	Estimated Outturn per Acre.		Total Outturn.		Value of each Kandagam or Maund.	Estimated Total Value of Outturn.
		Kandagams.	Maunds.	Kandagams.	Maunds.		
	ACRES.					RS.	RS.
Paddy	6,536	4	..	26,144	..	10	2,61,440
Cholam	500	2	..	1,000	..	10	10,000
Kambu	48,136	2	..	96,272	..	8	7,70,176
Rāgi	24,068	2½	..	60,170	..	10	6,01,700
Varagu	9,200	3	..	27,600	..	4	1,10,400
Samai	9,210	1½	..	13,815	..	8	1,10,520
Thenai	752	1½	..	1,128	..	4	4,512

Description of Grain.	Extent of Cultivation.	Estimated Outturn per Acre. Kandagams.	Estimated Outturn per Acre. Maunds.	Total Outturn. Kandagams.	Total Outturn. Maunds.	Value of each Kandagam or Maund.	Estimated Total Value of Outturn.
	ACRES.					RS.	RS.
Horse-gram	1,504	¾	..	1,128	..	8	9,024
Bengal-gram	376	½	..	188	..	20	3,760
Tovarai	48,136	½	..	24,068	..	10½	2,52,714
Ulundu	752	½	..	376	..	14	5,264
Pachapair	752	½	..	376	..	13½	5,076
Gingelly	504	1	..	504	..	15	7,560
Chillies	752	..	25	..	18,800	1	18,800
Wheat	76	½	..	38	..	20	760
Castor-oil seeds	3,000	1½	..	4,500	..	7	31,500
Sugar-cane	100	..	60	..	6,000	1	6,000
Tobacco	50	..	5	..	250	3	750
Turmeric	100	1	..	100	..	15	1,500
Pērellu seeds	1,504	½	..	752	..	6	4,512
Ground nuts	200	4	..	800	..	5	4,000
Coriander seeds	50	1	..	50	..	15	750
Onions	300	2	..	600	..	10	6,000
Total ..	156,558	..	..	..	..	..	22,26,718

In the above Mr. Price has omitted to estimate for the produce of plantains, bétel vines and cocoanut topes which amounts to about Rupees 9,325 according to a return prepared in 1876; this, added to the total of column 8 in Mr. Price's statement, gives Rupees 22,36,043 as the total value of outturn, which, divided amongst the population of 1871, $\frac{\text{Rupees } 22,36,043}{170,233}$, gives Rupees 13-2-2 nearly per head of the population for a year's subsistence.

STATEMENT OF CULTIVATION. The following return shows, as nearly as can be ascertained, the acreage under cultivation in the taluk :—

Classification.	Punja. Acreage.	Punja. Assessment.	Nanja. Acreage.	Nanja. Assessment.	Total. Acreage.	Total. Assessment.	Arable Land still uncultivated. Acreage.	Arable Land still uncultivated. Assessment.	Remarks.
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	
Ryotwar ...	111,692	90,276	11,052	47,957	122,744	138,233	30,507	18,844	Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.
Mitta ...	43,447	44,779	3,749	21,358	47,196	66,137	16,306	17,395	Taken from Road Fund Return for Fasli 1286 received from the Collector except the entries in the last two columns which are supplied by the Tahsildar.
Shrotriem ...	4,974	3,967	517	2,574	5,491	6,541	1,188	1,266	Taken from return supplied by Tahsildar for Fasli 1286.
Inam ...	1,555	1,860	44	229	1,599	2,089	403	376	(as above)

As the famine has unhinged the whole district the following return prepared by Mr. Price in 1872 may be interesting as showing the state of things in a normal year:—

	Arable Land.						Deduct Waste.						Remainder under Cultivation.					
	Dry.		Wet.		Total.		Dry.		Wet.		Total.		Dry.		Wet.		Total.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACS.	RS.	ACRES.	RS.	ACS.	RS.	ACRES.	RS.
Amani or Ryotwar ...	110,348	97,851	6,908	36,581	117,256	1,34,432	105,797	13,827	686	3,174	16,483	17,001	94,551	84,024	6,272	33,407	100,823	1,17,431
Permanently-settled Estates or Mittas ...	59,171	58,074	4,643	25,180	63,814	83,254	14,399	11,831	478	2,248	14,917	14,079	44,772	46,243	4,165	22,932	48,937	69,175
Shrotriem	6,028	4,743	563	2,857	6,591	7,600	912	758	40	254	952	1,022	5,116	3,985	523	2,593	5,639	6,578
Inam	12,456	10,957	1,864	10,334	14,320	21,291	...	...	...	...	...	...	12,456	10,957	1,864	10,334	14,320	21,291
Total ...	188,003	1,71,625	13,978	74,952	201,981	2,46,577	121,108	26,416	1,154	5,686	32,302	32,102	156,895	1,45,209	12,824	69,266	169,719	2,14,475

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From this it may be noticed that the gross income of the Mittadars was Rs. 69,175, their pēshkash being only Rs. 33,397; the balance, or Rs. 35,778, is their net profit to reward them for the trouble of collecting the whole. If this, and it was probably more as estates decrease in number as years go on, has been going on for the last 80 years, the blunder of a permanent settlement has cost Government in this taluk alone the handsome sum of Rs. 28,62,240, a fact which is commended to the notice of retrogressionists who can be found to plead for permanent settlements. If indeed the latter had raised up a landlord class similar to that in England, the country might have gained in one way though it lost in another; but the Mittadars are almost paupers, evading by every chicanery the payment of the Government dues and doing nothing for their tenants, who in time of famine came on the hands of Government.

CATTLE.

According to the quinquennial return for Fasli 1286, the number of cattle in the taluk was as follows:—Tilling cattle 17,266, cows 17,046, she-buffalos 2,331 and sheep 46,721. These differ very little from an earlier return and may therefore fairly be compared with Mr. Price's figures for cultivated area; there would thus be only 10 tilling cattle per 100 acres under cultivation. If for manuring purposes all cattle are lumped together, and sheep counted at 8 to 1 head of cattle, the whole live-stock would only allow 25 head of cattle for every 100 acres cultivated. On the supposition[1] that only cattle in Government villages have been enumerated, the tilling cattle compared with amāni lands under cultivation would be as 17 to each 100 acres.

IRRIGATION.

The taluk is remarkable for the number of ancient breached tanks, some very large, which it contains. These have been examined, but funds are not available to restore them. The following is a statement of sources of irrigation as estimated in 1876:—

Description of Irrigation Work.	Government.	Dasabandam.	Private.	Total.	Acreage irrigated.	Estimated Value of Crops raised.
1	2	3	4	5	6	7
						RS.
Tanks	237	42	54	333	9,580	1,91,600
Anaikats	28	2	12	42	575	11,500
River Channels ..	19	2	..	21	1,235	28,200
Spring do.	16	..	2	18	190	3,800
Wells	55	..	1,520	1,575	1,810	36,500
Total ..	355	46	1,588	1,989	13,390	2,71,600

The acreage immediately depending on rivers was estimated in the same year as follows:—(1) Ponār—acreage 720, assessment Rupees 4,550; (2) Mallapādiar—acres 190, Rupees 730; (3) Mattūrār—acres 160, Rupees 610; (4) Pulampattiār—acres 70, Rupees 340; (5) Santhūrār—acres 95, Rupees 450; besides which there are the Kurubarapalli and other minor streams. In

[1] This is actually the case and the quinquennial returns lose much in value from the exclusion of statistics for settled villages. The law which exempts Karnams in such villages from the authority of the Collector ought to be repealed.

fact the natural conformation of the taluk is such that almost every valley might be closed at one end and turned into a waterspread; money only is wanting.

The anaikats and river channels are of small size, the chief anaikats being those of Chandapuram, Pannandūr, Agaram, Bārūr, and Bandārapalli, and the most noteworthy tanks are the Badōtalāb near Krishnagiri, the Atthipallam tank and the Bārūr tank and channel in the south-eastern portions of the taluk: to the latter must be added the Pennagondapuram tank, both having been the subject of heavy expenditure during the famine; but in neither case has the work been brought to a conclusion: the estimate for the Bārūr project is Rupees 2,35,500 and for Pennagondapuram Rupees 66,700. There is no end to the remunerative irrigation projects which might be worked out in this taluk if only money were forthcoming: for one project alone, near Krishnagiri, which was mooted by Mr. H. S. Thomas, C.S., the compensation for lands submerged was estimated at something like 7 lakhs: of course this sealed the fate of the project though 20 per cent. return is considered to be by no means a sanguine estimate of the profit which it would bring in.

A full account of the Krishnagiri reservoir will be found in G.O., No. 883, Revenue Department, 9th April 1878. Mr. Wilson's estimate for a masonry dam and escape alone came to Rupees 7,89,600: Major Pennycuick estimated for earthen dam sluices, &c., 14 lakhs of rupees and for the same in masonry, which would be absolutely necessary, 22 lakhs! Mr. Wilson estimated the waterspread at 21,445 acres: Major Pennycuick at something between 24 and 30 square miles. The drainage basin would be 1,892 square miles, and even with a maximum area of 30 square miles the contents would amount to less than 6 inches[1] on the drainage basin; so in ordinary years the reservoir would fill twice, and, after deducting for maintenance charges, the return might be taken at Rupees 6 per acre or Rupees 5,76,000 and Rupees 7,20,000 for the extreme areas of 24 and 30 square miles. Three lakhs were estimated for the escape; compensation was from six lakhs to Rupees 7,50,000 and distribution Rupees 14,40,000 to 18,00,000. The total according to area of waterspread was to cost from Rupees 47,40,000 to Rupees 52,50,000 with a return estimated at Rupees 5,76,000 and Rupees 7,20,000 respectively, the percentage of interest on outlay being 12·15 and 13·7 in each case. Particulars regarding the Badōtalāb will be found in G.Os., dated 15th March 1878, No. 688, Famine Relief, and No. 857, dated 5th April 1878, Famine Relief. Information regarding the Bārūr project will be found in G.O., dated 6th October 1877, No. 2208, Famine Relief; but the final estimate above quoted far exceeds the sum then contemplated. Regarding the Pennagondapuram project see G.O., dated 3rd March 1877, No. 928, Famine Relief, and Board's Proceedings, dated 26th January, No. 322. The Executive Engineer estimated for Rupees 66,713 to complete it and the revenue expected from it is Rupees 6,500 per annum. The plan was for the restoration of a ruined tank calculated to store 5,400,000 cubic yards at F.T.L. and 7,100,000 cubic

[1] Major Pennycuick seems to have calculated on getting an equivalent of 12 inches of rainfall over the whole drainage area into his tank. This would be more than one-third of the average rainfall. It is now supposed that the water arriving in the tank would be considerably less than this.

yards at M.W.L., the waterspread being 457 acres and the catchment basin 52 square miles: the tank is expected to fill three times yearly and to irrigate 2,286 acres at 7,000 cubic yards per acre; but the ayakat at present proposed is only 1,300 acres on which at Rupees 5 per acre the return above mentioned is calculated, being $9\frac{3}{4}$ per cent. on the outlay. There is a ferry at Kāvēripatnam where the ferrymen are most ingenious; when the river is at all fordable they will convey almost anything across in their basket boats covered with raw hides, veritable coracles except in shape, being perfectly round and very shallow. Even a four-wheeled carriage has been ferried across when the river was full 4 feet deep, the front wheels being placed in one coracle and the hind wheels in another.

RATES OF ASSESSMENT.

The rates on punja lands vary from Annas 4 to Rupees 2-8-0 per acre, and those on nanja lands from Rupee 1 to Rupees 6-8-0; the average on dry lands being Annas 12-11 and on wet lands Rupees 4-5-7 per acre, as against Annas 14-1 and Rupees 4-11-2, the averages prevailing previous to the new settlement. As mentioned elsewhere reductions of assessment were made from 1854 to 1869 in gradually-increasing amounts, the effect of which on the taluk is shown in the following statement:—

Cultivation and Revenue in Fasli 1269 (1858-1859).													
Dry Lands.				Wet Lands.				Total.				Percentage of Reduction.	
Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Acreage.	Assessment.	Reduction in Assessment to be deducted.	Remainder.	Assessment on Dry Lands.	Assessment on Wet Lands.
	RS.	RS.	RS.		RS.	RS.	RS.		RS.	RS.	RS.	RS.	RS.
84,011	77,741	2,394	75,347	6,021	33,795	1,927	31,868	90,032	111,536	4,321	107,250	$3\frac{1}{8}$	$5\frac{11}{16}$

Cultivation and Revenue in Fasli 1274 (1864-1865).						Increase.						Percentage of Increase of Cultivation and Revenue in Fasli 1274 as compared with Fasli 1269.	
Dry Lands.		Wet Lands.		Total.		Dry Lands.		Wet Lands.		Total.			
Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage of Cultivation.	Revenue.
	RS.		RS.		RS.		RS.		RS.		RS.		RS.
99,621	87,118	5,518	29,475	105,139	1,16,593	15,610	9,377	503	4,320	15,007	5,057	$16\frac{3}{4}$	$4\frac{9}{16}$

HILL RANGES.

The taluk, save as mentioned above, cannot be said to have any so-called hill ranges; at least there are none such as the Shevaroys or Javādis: perhaps it would be more correct, roughly speaking, to say that the taluk is all hills. One particular peak must be mentioned—a conical sugarloaf hill, narrow and pointed, of great height: probably not far short of 3,000 feet, perfectly bare and pointing like a needle

upwards.[1] It is a very conspicuous object in the view from Irumattūr looking towards the north-west. There cannot be said to be any hill tribes. A village called Ekkalanatam north of Maharājagarh is inhabited by Veders[2] who are hunters by caste. Koravars and occasionally Lambādis favour the taluk with their presence, and prefer the jungles as fastnesses from which to prey on their neighbours: the Koravars however often settle down in the villages. There are many kinds of Koravars, viz., the Dabbai Koravars, the Uppu Koravars, Karipilli Koravars, &c.

FORESTS—PRODUCTS.

In the proper sense of the term there are no forests: the chief jungles are Oppathavādi, Maharājagarh, Bellārapalli, Thobbagatti, Kanavaipatti and Katharissavriddhi. The hills are, generally speaking, covered with wood fit only for fuel, agricultural implements and the small scantling required for native houses of the poorer kind. On the Maharājagarh hills there are a few valuable timber trees: in the eastern part of the taluk a large extent of land is covered with palmyras which are much used for building purposes; the whole taluk abounds in tamarind trees in the fruits of which there is a large trade.

COMMUNICATIONS.

The following is a list of the roads in the taluk:—

Names of Roads.	Length in Miles.
Mottūr Kanampalli road	2
Varathanapalli Kanthikuppam road	$2\frac{3}{4}$
Hosūr Adamankōttai road	13
Dharmapuri Krishnagiri road	13
Road passing Travellers' Bungalow at Krishnagiri and joining the Trunk Road No. I to Tirupatūr.	4
Kāvēripatnam Kākankarai road	11
Krishnagiri Rāyakōta road	17
Krishnagiri Maharājagarh road	7
Maharājagarh Varthanapalli road	$4\frac{3}{4}$
Kāvēripatnam Dandukarampatti road	9
Imperial road—Krishnagiri Hosūr within the limit of this taluk	13
Do. —Krishnagiri Tirupatūr within the limit of this taluk	15
Total ..	$111\frac{1}{2}$[3]

There are thus $1\frac{3}{4}$ miles of road for every ten square miles of area: besides these there are famine roads as follows:—

	MILES.
Kundārapalli Vēpanapalli road	12
Puvathi Ghāt road	2
Kannāndapalli Kākangarai road	8
Bargūr Mattūr road	12

[1] This hill is probably Vīrabadradurgam.

[2] Can there be any connection between this word and the Veddahs of Ceylon?

[3] The Krishnagiri Vāniambādi (Trunk road No. I) road (16 miles) and the Krishnagiri Sāmalpatti road (about 22 miles) have been overlooked. The mileage is therefore considerably greater than that given above.

	MILES.
Jagadēvu Bargūr road	5
Vēlampatti Pochampalli road	8
Pyūr Irumattūr road	$9\frac{1}{2}$
Kāvēripatnam Pochampalli road.	8
Do. Banakamutulu road	5
Thogarapalli Santhūr road	8
Kāvēripatnam Pennēsvaramattam road	4
Sōkādu Mōramadugu road	2
Daulatābād Rāyakōta road	2
Santhūr Pochampalli road	3
Jagadēvu Kanthikuppam road	6
Gangalēri Agaram road	4
Krishnagiri Varathanapalli road	8
Agaram Bellārapalli road	4
Minor village roads [1] aggregating	$8\frac{5}{8}$
Total ..	$119\frac{1}{8}$

The trunk road from Madras to Bangalore runs through the taluk for the greater part of its breadth. The taluk like the rest of the sub-division has not the advantage of being traversed by the railway, though its south-east corner nearly approaches Sāmalpatti Railway Station, and the Bangalore branch line is not far distant from its northern frontier.

CHIEF TOWNS.

Krishnagiri, population 4,754, is situated at the foot of the durgam from which it takes its name: it is said to have been built by Jagadēva Rao, (query the original Jagadēva Rāyar of the Bārahmahāl?) a relative of Krishna Rao, the chief of Chandragiri, the fort on the hill being ascribed to the latter, though Haidar and Tīpu Sultan probably had more to do with it. There was formerly a temple on the durgam dedicated to Krishna, whence the name; but this has disappeared. Two tombs on the hill are regarded by Masalmans with much veneration, being waited on by a fakir who levies fees from visitors. The legend is that one Akbar Pasha came from the north, encamping west of Krishnagiri, and besieging the fort which was defended by Krishnarāj. The siege was prolonged for six months, during which Akbar suffered heavy loss, and began to despair of success for which he prayed to Allah, who appeared to him in a dream, and told him that in his camp were two religious men who were the only persons capable of leading a successful attack on the fort. As a sign whereby the truth of the dream would be demonstrated, Akbar was warned that a heavy storm would come in which every tent would be levelled, and every light in camp extinguished, except those belonging to the persons indicated. This accordingly came to pass and after the storm two fakirs, Said Pātcha and Said Akbar, were found reading the Korān in their tent by the light of a lamp. They undertook to lead the forlorn hope and battle was given on a Friday, the leaders, at an early stage of the fight, both losing their heads. The headless trunks

[1] Rāyakōta Hill road, Bandārapalli, Bārūr, Pulagandūr, Santhūr, Thimmāpuram, Nadimuthūr, Pochampalli and Kodayūr Alapalli village roads.

however continued the fight, driving the enemy in confusion before them, until they reached the summit, where the mother of Krishna Rāj, seeing the portent, exclaimed, "What! do headless bodies fight?" at which sound the trunks fell and were buried in the solid rock by supernatural agency. Tipu Sultan, who visited the spot, granted a tajir which is now held by the fakir. The heads are buried below the hill, and, when an epidemic breaks out, a collection of sugar is made from people of all castes and offered over the grave which has never been covered by a proper tomb, as all who attempted to erect monuments were warned in a dream to desist from their attempts. In a field just outside Krishnagiri is the tomb of Akar Singh and Avan Singh, two famous Rajputs reputed to have formerly been rulers of Krishnagiri.

By a strange coincidence, just after the above was written, the number of the "Indian Antiquary" for June 1879 was received in which is given a translation, by Major J. W. Watson, President Rājastanik Court, Kāthiawār, of an old poem on the fall of Somanāth in which is embodied a myth closely following that above narrated in its main particulars. In it the place of Akbar Pasha is taken by Sultān Mahmud, Kunwar Pāl represents Krishnarāj, and the city of Pātan is Krishnagiri. The tale of the siege and storm and the pious Masalmāns studying the Korān by lamplight is given; but Jafar and Muzafar are read for Said Pātcha and Said Akbar. The Somanāth myth is more merciful to its heroes than that of Krishnagiri, as only one of them fell in the conflict, and the decapitation incident is absent, not unnaturally as the idea of mutilation is abhorrent to a Masalman. Two heroes named Hamir and Vegad, fighting on the side of Kunwar Pāl, may be the prototypes of Akar and Avan Singh, while the fakir now at Krishnagiri may be indebted for his existence to the descendants of the Khalifah Ābu-Bakar who were nominated to the Kāziship of Pātan by Sultān Mahmud. Whether the Krishnagiri myth is a case of clear pilfering or whether history has repeated itself is a question which must be left to experts to decide. It is not impossible that truth lies between the two. Friday is a favourite day for fighting with Masalmāns, and the tradition of Somanāth may have been current at the time and suggested to Akbar Pasha a way out of his difficulties. Storms are not unusual in the Bārahmahal, nor is it any thing extraordinary for Masalmāns to read the Korān by night: that their tents should be left standing may be due to their being better tents and better pitched than those of their neighbours, and the leaders of a forlorn hope stand a fair chance of losing their lives even by decapitation. Some temporary vitality on the part of the trunks may not need the miraculous to account for it.

The height of the durgam is not known, but it is something near 800 feet above the plain, a frowning square mass of gneiss, mostly bare, and fissured in all directions by the alternations of heat and cold, huge boulders of stupendous size and weight hanging or seeming to hang suspended on its sides and ready at the slightest breath to thunder down upon their shattered brothers whose debris strews the foot of the hill for a great distance. The summit from the south appears almost level, the north, south and east scarps being almost wholly composed of sheer precipices, while on the west there is a long sloping shoulder covered with large fragments of gneiss. The ascent is very difficult and in many places dangerous: it is no wonder that, as elsewhere mentioned, British valour recoiled from the assault: that the assailants

were mostly natives probably made no difference, as such a fortress could, before the days of great guns, be carried only by surprise, treachery or famine. The fortifications, as well as the reservoirs of water, were dismantled during the panic created by the mutiny, and remains of these in fair preservation may be seen principally about half way up on the north, west and north-east. Great loss of life is said to have ensued amongst European troops quartered on the rock by the explosion in 1803 of one of the magazines which was struck by lightning. The town, as seen from a low bastion, on the east side of the durgam, seems like a child's toy village, and one's fingers itch to take up the little houses and men and play with them. All round the kasba wet fields, under the Badōtalāb, abound with their wealth of waving green: in the immediate foreground hills, mostly bare, shut in the valley, opening only to permit of exit to Madras and Bangalore, Mattūr and Rāyakōta, Dharmapuri and Mahārājagarh, the country being more open to the south than elsewhere. Some of these hills, conical and bare, look almost as though they were the product of an eruption and not mere upheaval. Their sides, especially those of a hill south of the durgam, have the appearance as if molten rock had poured down in streams; but this is not so. The deceptive appearance noted is the result of the action of water flowing down the sides. From the summit of the durgam many of the forts of the Bārahmahal can be descried. On the summit are a few ruined magazines and the Kacheri of the Kiledar. The latter is a curious structure. A huge rocking stone spreads out from a sort of columnal centre, like an umbrella or large toadstool, being supported partly by rocks *in situ* and partly by masonry, thus making a sort of circular room, entered by narrow doors, and having this columnal mass in the centre. The measurement round the central mass is $24\frac{1}{2}$ fathoms and that of the outer wall $30\frac{1}{3}$ fathoms: the height is from six to eight feet, from which data the curious may compute the cubical area.[1] The floor has been smoothed and in some places fashioned in steps with chunam. No artillery from below could reach the inmates: it would make a bandit's fortune if it could be perched somewhere in the Apennines or near some highway in Attica. North of the town is a pretty tank, and beyond it are the tombs[2] of former residents in the days when troops were stationed there. As a rule only the ruins of the bungalows occupied by the officers of the garrison remain; in all probability the public bungalow was the house of the Commandant. It is a commodious building as public bungalows go, with wings connecting it with the out-offices, and prettily situated in an extensive compound between the two main roads. It is now known as "Greme's" house, having been inhabited by Captain Graham, the first

[1] Mr. R. E. Norfor has been kind enough to compute the area of the floor of the "Umbrella Kachēri." Circumference of centre pillar = 147 feet ∴ diameter = 46·77. Circumference of inner face of outer wall = 182 feet ∴ diameter = 57·90 feet. Now $57{\cdot}90^2 \times {\cdot}7854 = 2{,}632{\cdot}98$ and $46{\cdot}77^2 \times {\cdot}7854 = 1{,}718{\cdot}00$ and the difference between the two, or 914·98 square feet = the area of the floor.

[2] It is a matter for surprise and regret that, one modern tomb excepted, not one of these bears any inscription. This is said to be owing to the absence of any stone-cutters in Krishnagiri; but surely the deficiency could have been made good from elsewhere. As Krishnagiri was a garrison for many years some Englishmen must be sleeping their last sleep here; and those who die far from home, in fulfilment of their duty, surely deserve the humble tribute of a stone, bearing their name, to tell where they lie.

Assistant Collector, in 1792. It was doubtless in this house that Munro received his sister's picture from James George Graham, an incident depicted with some tenderness of feeling in one of his letters.[1] The house occupied by the Inspector of Police was built by a Frenchman employed under Tīpu in strengthening the fortifications of the durgam. He seems to have taken kindly to the institutions of the country, as elaborate arrangements were made in the construction of the building to prevent curious eyes from penetrating to the Harem, though the owner, when inside, could very well see what was going on without. The town is chiefly inhabited by Musalmans, many of whom are retired soldiers, the remainder being large traders in grain, oilseed and skins, which last are tanned near the town. With Krishnagiri, known as the old town, is generally included the new town or Daulatābād, population 3,228, situated about a mile to the south-east: both towns are well laid out and the streets are very broad. Daulatābād is the official station where the Tahsildar's office, the Jail and Sub-Registration office are located, the Local Fund dispensary being half way between the two towns: the country around is level and the water, though brackish, is wholesome. The Chetty and weaver classes, with Brahmans, predominate at Daulatābād, which signifies the "city of prosperity," and was built, under the auspices of Munro and Graham by Lachman Rao, Munro's factotum, who in a varied career performed distinguished services to Government and always enjoyed Munro's confidence. This gentleman has a worthy successor in his son Bālāji Rao, Mittadar of Kundārapalli in this taluk and of Kammēnellūr in Ūttankarai, who is held in the highest estimation by all who have the honour to know him. Bālāji Rao is old enough to remember Munro, having accompanied his father to Dharwar and elsewhere when in attendance on that officer. The following details regarding his ancestors, supplied by himself, may not be considered out of place here; if defective in any respect, this must be attributed to failure of memory as Bālāji Rao is incapable of misrepresentation. His ancestors held the office of Dēshapāndi in Bāchāpuram near Bijapūr, where his cousins hold the same office at the present day. Two brothers of the family, resigning their claim to the hereditary office, came southward and took employment under Karūchūri Nanda Rāj Odaiyar in Strīrangapatnam. One of these brothers had a son, Krishna Rao, who held until his death the post of Sheristadar of Hosūr (Oosoor) under Haidar Ali, after the latter got the better of Nande Rāj. Bālāji Rao's father, Lachman Rao, was son of this Krishna Rao, and was a military officer in the Nawāb's circuit Kacheri and afterwards became a Muchatthi (whatever that may be, query Muttasiddi?) in the Bārkachēri. When Tīpu

[1] The passage must have been written in one of Munro's best moments when a style, often hard and unsympathising, was playful and tender: it is worth quoting. "You fell into the hands of James George Graham at Madras; James can tell you who he is; and he marched you off for the Baramahal without giving me any notice of your approach. I happened to call at Krishnagiri a few days after your arrival. There was a meeting of the officers to read some papers respecting the arrangements of the army, and you were introduced. I thought you were one of Graham's female cousins whom he had just returned from visiting, and I declared that it was highly improper that the gravity of our deliberations should be interrupted by women. I had just seized you, to force you into your dark retreat, when the secret was discovered. You may easily guess that I granted you a reprieve, and surveyed you with more inquiring eyes, and with very different feelings, &c."

succeeded his father he appointed Lachman Rao as Tannah Sheristadar of Hosakōta, in which post he remained for eight years. In the year Virodhikrit, after Lord Cornwallis' success at Bangalore, Colonel (then Captain) Alexander Read with Messrs. Graham, Macleod and Munro were put in charge of the tracts of Hosakōta, Chintāmani, Kolār, Mūlūbāgal and Ambūr in view especially to the supply of the army. Lachman Rao left Hosakōta for Kolār where he met Colonel Read, who immediately employed him on Rupees 100 a month in the supply department where he rendered good service. After the treaty of 1792 Captain Read was placed in charge of the Bārahmahal and Salem with Messrs. Macleod, Graham and Munro as his assistants, Lachman Rao being dewān to Captain Graham in Krishnagiri. When Captain Read arrived in the year Paridhābi, Captain Graham got the taluks of Krishnagiri, Rāyakōta, Ratnagiri, Pennāgaram, Pāpārapatti, Pālakōd, Kārimangalam, Kammenellūr, Morapūr, Harūr, Singārapett, Tirupatūr, Vāniambādi and Āmbūr: to the south of this in Dharmapuri and down to Omalūr Munro was in charge, and Macleod had Salem and the rest of the district; Captain Read with his head-quarters at Tirupatūr exercising a general supervision over the whole. Lachman Rao was next appointed Dewān Pēshkār of Bārahmahal on Rupees 500 a month: this was while the Paimaish and Taram were being fixed. In the year Ananda (1794) the idea of building a new town near Krishnagiri was mooted and the name proposed was Grahampett; but the Governor of Madras who happened to come there suggested Daulatābād as more auspicious. Both Captain Graham and Lachman Rao spent much of their own money in beautifying Daulatābād where wells were dug, and temples, mosques and tanks still survive to testify to their generosity. Captain Graham's name has suffered in embalming, as the tank called after him is known as Green or Greem Sahibēri. After the war of 1799 Lachman Rao was of service in showing that Hosūr and Denkanikōta did not originally belong to Seringapatam, as was true, they being comparatively recent conquests, and that the limit was at Atthipilli which accordingly was made the boundary, the Bālāghāt being annexed to the Bārahmahal and Salem. Arcot then falling under the Company, subject to the Panchama Hissa to be paid to the Nawāb, Captain Graham was transferred there, Lachman Rao following him as Dewān on Rupees 700 a month. Captain Graham was some time later transferred on duty to Ahmednagar, and Lachman Rao, not agreeing with his successor, Mr. Garrow (?), resigned and returned to Daulatābād, intending finally to go to his ancestral home at Bijapūr; but was persuaded by his many friends at Daulatābad to stay there. Just then the insane folly of permanent settlements was at its height and Lachman Rao sensibly bought twelve mittas. Mr. Gricot (?) the Judge of Salem, needing an experienced officer, sent for Lachman Rao whom he appointed as Munsif-Commissioner for Hosūr and Denkanikōta, in which post he remained some two or three years, but, on Colonel Munro's return from England as Commissioner for the twenty-one zillas of the Madras presidency, again took service with him as sheristadar and in that capacity visited Cuddalore, Tanjore, Trichinopoly, Madura, Tinnevelly, and Coimbatūr, where Mr. Garrow had just been succeeded by Mr. John Sullivan, under whom Lachman Rao became sheristadar, but again took service on Rupees 700 when Munro was employed in Dharwar. Lachman Rao, with his son Bālāji Rao, from whom these details are

gathered, was present in the stirring operations at Upalli, Dharwar, Navalkonda, Narkonda, Belgām, Shēkpūr, Bādāmi, and Sholapūr, after which his pay was increased to Rupees 1,000 a month and he was empowered to appoint Tahsildars and Sheristadars to these divisions. When Munro went home after the flight of Strimanta Baji Rao, Lachman Rao was Dewān of Poona on Rupees 1,000 a month and was subsequently appointed by the Governor as Commissioner, on Rupees 1,400 a month, to inquire into the state of affairs in the Khān country whence reports were received that the Collector, Mr. Breeks, and his subordinates oppressed the people and mismanaged the district. Mr. Breeks, not unnaturally, resented the investigation of his conduct by a native and protested against the same, on which a Mr. Chaplin was sent to make an impartial inquiry into the conduct of both parties, which resulted in Mr. Breeks being ordered to remain at home without employ for *twelve years* (?) and the dismissal of his subordinates. Lachman Rao afterwards went to Madras, where his experience and judgment were highly appreciated by Sir Thomas Munro, whom he accompanied in his tours, and by whom he was deputed with a large staff and a guard of sepoys to make inquiries as to the alleged concealment of treasure in the Rājā's palace at Seringapatam. This occupied him some two years, after which he was appointed as Sheristadar of Trichinopoly by Sir Thomas Munro who shortly afterwards died. Hearing of this Lachman Rao, who had always possessed an independent fortune, and served from attachment to Munro not from necessity, resigned and came to live at Daulatābād. Mr. Lushington, the next Governor, and the Board of Revenue (Messrs. Graham Macdowel, Cochrane and Russel) were anxious to retain his services, and he reluctantly consented to resume his post at Trichinopoly where he remained for two years. Sir Thomas Munro had, according to Lachman Rao's statement, promised to give a Jaghir, for three generations, of Rupees 1,400 per mensem, equal to his pay in the Khān country, as a reward for his services; but died before carrying out an intention which was not repudiated by his successor as Lachman Rao never asked for it. Finding, however, that his services of fully thirty-five years were not recompensed, he resigned finally, when Government *suo motu* gave him a pension of Rupees 265 per mensem, which he enjoyed for three years only, as he died at Daulatābad in the year Jaya (1834). Bālāji Rao remained there until the year Plava (1841) when he removed to his present residence at Kammēnellūr, whence he makes occasional visits to Daulatābād. The above sketch may not be out of place if it serves to preserve the memory of a family which in public and private life has always conciliated respect. Noble in demeanour, handsome in figure and features, courteous and self-respecting, fond of sport and in his youth a bold horseman, Bālāji Rao is a specimen of what well-wishers would desire natives to be, of a class unfortunately but rarely seen and rapidly dying out. Were there many like him the question of largely supplementing the Civil Service with native gentlemen, and the higher ranks of the Native Army for that matter also, would be readily solved; but it is as a landlord especially that Bālāji Rao commands respect. Times have been hard with him; his sons are not all that he could desire; death has robbed him of the companion whom he held most dear and his worldly possessions have diminished; but he has always been kind and merciful to his tenants: in the dark days of famine he

impoverished himself to aid them, and in nine years he has never appeared as a plaintiff against one of them in the Revenue Courts. He has already passed the allotted span of human life; the ears which in youth rang with the thunder of battle will soon be deaf to the voice of friendship, and then the last living link will have been severed which binds Salem to Munro.

It is said that some of Napoleon's correspondence with Tīpu's agents in Egypt is hidden in a house in Krishnagiri, but the writer has not succeeded in laying hands on it.

The anti-centenarian theory[1] receives a rude shock in the history of a true centenarian who died in 1863 at Krishnagiri. From his son, Mīr Mahomed Sālia Saheb, Mittadār of Bōvuhalli, the following particulars were obtained. In 1781 his father, Mīr Ghulām Āli Mīriam, who, from the latter name, appears to have been employed in the phantom admiralty established by Tīpu, accompanied Mahomed Usmān on an embassy to the court of Louis the Sixteenth. The embassy, which went by the Mauritius, the Transvaal and Cape of Good Hope, must have started some time in 1780. According to his father's account the latter was 17 years of age when he left India and 105 when he died. The latter date being certain his birth would have taken place in 1763 according to the former and in 1758 according to the latter computation. It is improbable that a youth of 17 would be sent as an ambassador, and the latter date is therefore the more probable. The embassy remained for a year at Paris, being received with due honour, but departed without effecting Haidar's object. Mīr Ghulām, as a memento of his visit, received from the ill-fated king a handsome medal about three inches in diameter and one-eighth of an inch thick. On one side is the king's head, looking to the right, a full-bottomed wig not detracting from the nobility of feature and bearing which the sculptor has well rendered. The throat is open and drapery is gracefully arranged round the bust after the antique. The inscription is "Ludovicus XVI. Franc. et Nav. Rex." and under the bust the artist's name "Du Vivier F" (ecit.) On the reverse is the head of Marie Antoinette looking to the left. The hair is not dressed so high as in the Du Barri style, and is evidently supported on rolls in the front, while the back is arranged in short curls and tied with a riband, two loops of pearls hanging at the side. The neck is bare and ornamented with two strings of pearls. The boddice appears to be ornamented with lace and precious stones and on the shoulders, drawn to the back, is a mantle marked with Fleurs-de-lys. The artist has not been so successful with the queen as with the king, the curvature of the forehead in profile, exactly matching that of the nose, being over-done. If she had the Austrian full

[1] In fact there were giants in those days. Near Rāyakōta may be seen Doveton's well, close to the mausoleum built by Major Glover. The well was made by Colonel, afterwards Lieutenant-General Sir John Doveton, G.C.B., Commandant at Rāyakōta, the same who in 1792 had charge of Tīpu's sons when hostages, and who in 1826 was Commander-in-Chief at Madras and died November 9th, 1847. The Dubash Kinar was made by his head native official, to whom he bequeathed his house at Nungumbaukum, Madras. This gentleman, Nāgōgi Rao, is still alive but blind and is considerably over 100 years of age. The writer paid him rent for his smaller bungalow in Nungumbaukum in 1866. The Colonel commanding the 4th Madras Cavalry, which marched through Hosūr in December 1879, told the writer that he was acquainted with the famous Dallas, who distinguished himself in Sir Eyre Coote's campaign of 1780, and was alive at a comparatively recent date at Brighton.

lip the sculptor has reduced it. The inscription is "Mar. Anton. Austr. Franciæ et Navarr. Regina" and underneath "Du Vivier 1781." What a space of history is bridged over by this life: George the Second to Victoria and within a year of the birth of Albert Victor the Queen's grandson; for Mīr Ghulām, born only thirteen years after the rebellion of 1745, died on the 8th January 1863, just one year before that cold foggy morning when the guns in St. James' Park roused the sleepy Londoners with the tidings that a son was born to their loved Princess. Mīr Ghulām did not forfeit the confidence of his employers on his return from France, as Tīpu employed him, and Colonel Haslewood, writing to the old veteran from Ootacamund in 1836, reminds him that 45 years before he had met him with Captain Doveton and Lieutenant Price in attendance on Tīpu's sons, then our hostages. Colonel Haslewood[1] however can hardly be correct in the opinion expressed in the same letter that in 1836 Mīr Ghulām was the sole survivor of the nobles at Tīpu's court. When Tīpu was overthrown in 1799 Mīr Ghulām, whose office as Mīriam was abolished, was admitted to a pension of Rupees 52, which he drew up to 1816, when he was appointed by Mr. Bird, C.S., to be District Munsif of Krishnagiri, a post which, except when temporarily transferred to Caroor, he held up to 1854, when he retired on a pension of Rupees 150 per mensem, which he drew up to 1863. His pension certificate is plainly wrong in stating that he was 82 when admitted to pension in 1854, as that would make him only 9 years old when at the French court. His age when pensioned must have been 96 or thereabouts.

Krishnagiri and Daulatābād, like other large towns, have their sanitary establishments managed by a local committee; the provision for local education will be found farther on. The inhabitants seem to appreciate it as there is a movement for a girls' school.

Kāvēripatnam, population 4,410, a town on the right bank of the Ponār about 7 miles from Krishnagiri, is an irregularly built village, inhabited chiefly by the most troublesome and litigious Brahmans in the district, who tenant the Agrahāram, by Masalmans and by weavers of whom there are many. The water, as is natural near the Ponār, is good, but the camping ground, which is south of the town under the bund of a tank, is indifferent. The trade in oil, oilseed and grain is considerable; while the cloths woven here supply the demand of the greater part of the taluk. A large fair is held here weekly to which cattle are brought in considerable numbers. Regarding education see below. The site must be one of some strategical importance as it was strongly fortified in the wars with Maisūr, and served to protect the pass of Pālakōd by which, *viâ* Kelamangalam, Haidar preferred to invade the Karnatic rather than by the northern passes. An engagement of some importance was fought here as mentioned elsewhere.

Rāyakōta, population 1,881, is a place rapidly declining in importance. Formerly a favoured place of residence for military pensioners, the latter

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[1] In the same letter Colonel Haslewood states that he had imported some white-fleeced rams from England and was anxious to cross them with a white-fleeced breed of sheep which he heard was obtainable in Krishnagiri. The letter contains an order for 200 of these. It would be interesting to know how the experiment resulted.

have, especially since the famine, deserted it in large numbers, and the poor old Kāzi, who has been associated with it since he was a boy, has followed their example. North of the town stands the durgam which is computed to be 2,449 feet above the sea, but this is probably a thousand feet below the mark. The latest information[1] makes the town 2,400 and the durgam 3,100 feet above sea level. It is ascended by an easy gradient passable to a considerable distance on horseback. From the summit, near which is a place where tents could be pitched if necessary, there is a magnificent view of the Hosūr, Krishnagiri and Dharmapuri taluks, while to the east the Yēlagiri and Javādi are visible. It was garrisoned up to a comparatively recent date, a neat cemetery near the foot guarding the remains of those who were not fated to return to their island home. The fortifications of the durgam are in comparatively good order, and must be almost entirely of European construction. As recorded elsewhere this was the scene of a gallant struggle in which the British troops, led by Major Gowdie, were victorious. The bungalows of the officers who lived on the hill are, though roofless, in otherwise wonderfully good preservation, but surrounded by weeds and prickly-pear, amongst which piles of cannon shot lay until sold in a fit of economy at a ridiculously low price to a Bangalore contractor. The latter made them into mamoties and pickaxes, which Government purchased for famine works, and then sensibly became insolvent without paying for the raw material! On the summit of the hill the gneiss is covered with inscriptions which, from the shape of certain letters, must be of some antiquity, but which are now almost undecipherable owing to the weathering of the rock. In the side is a cave where Durvāsa Rishi is fabled to have made, and to be still making, "tapas," for these Rishis are long-lived. Between Rāyakōta and Krishnagiri is a winding ghāt which is perhaps only second in point of beauty of all the natural beauties of the Salem District. Commencing about half a mile east of Rāyakōta it winds through the verdure clad hills which abound here; sometimes descending over steep declivities, and again wandering through grassy glades at the bottom of valleys, which echo to the song of birds and abound with all the wealth of tropical growth, while over all the bare peaks, with the durgam as their king, tower in rich shades of grey, brown and even crimson, due to the weathering of the mother rock. Shorter than the road is the track used by foot travellers and known as the Pūvatti ghāt, which penetrates the thick jungles where the banditti of the country love to lurk: here the footstep startles the hare from its form, and the jungle cock runs clattering to his mates in the bamboo undergrowth, while herds of deer cross the path, and halt to gaze in mute surprise at the trespassers on their favourite haunts. Of Rāyakōta itself little remains to be said; its name is probably derived from that of Jagadēva Rāyar, or possibly it may be so called because it is the chief of the durgams of the Bārahmahal, which however would not be true, as Krishnagiri has proved itself a surer stronghold, and many of the forts are more inaccessible than this. Its chief importance doubtless lay in its commanding position as regards the line of supply to armies invading or issuing from Maisūr; as a line of military operations the Kāvēripuram,

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[1] The figures on the map are the most trustworthy. Unfortunately the map is being lithographed and the proof is not at hand to refer to.

Pālakōd, Kelamangalam and the Kolār routes have been generally preferred. Another derivation is from the Telugu "Rāyi" signifying "a stone"; hence "Rāya-kōta" or the "stone fort;" but the Jagadēva Rāyar theory is favoured by several local traditions. Thus a cave is pointed out as the treasury of the Rāyar, and a spring known as "Viḷlujonai" is said to have been the receptacle for his jewels. It is not an unusual thing for jewels to be hidden in a well; but it argues ill for the stability of a régime when a sovereign has to adopt such a course in his principal fastness for the custody of his regalia. Another fountain named "Manjājonai" or the turmeric fountain is so called because the ladies of the harem, who bathed in it, used turmeric as a cosmetic, which dyed the water of that colour. Jagadēva Rāyar I and II are said to have held their court at Rāyakōta, and it was Jagadēva III or Rāna Jagadēva Rāyar who took up his residence at Jagadēvagarh. A tragic story is narrated of the daughter-in-law of Jagadēva Rāyar I in connection with Rāyakōta. This lady, Badēsuvarammāl,[1] was seated one day in her apartment, in a state of deshabille after the bath, drying her hair, when her father-in-law entered hastily without due notice. Her modesty received such a shock that she committed suicide by throwing herself from the summit of the hill. In honorable commemoration of such chastity a temple was reared on the spot and an image called after her placed in it. Dykes in his book on Salem (p. 347) records an amusing tradition of Rāyakōta, illustrating also the faith which the old levies had in "Jānkumpani." "At Salem" he says, writing in 1850, "there are a few old veterans and at Rayacottah some fifty sepoys from one of the regiments stationed at Bangalore. This detachment from Bangalore is to take charge of the strong hill fort of Rayacottah, which they perform after a somewhat amusing fashion. Guard is kept from sunrise to sunset on the lone rock that towers some thousand feet above the broken ground around its base; but with the twilight the heavy gates are closed and locked, and the red-coated sepoys are to be seen hastening down the winding path that leads from the battlement-crowned precipice to their humble cottages below. They say that there is a subterraneous passage near the massive gateway; and a story is told of the place, that may be given here as strongly illustrating one of the great holds which the British Government possesses on the fidelity of the native army. Down this mysterious chasm some five or six adventurous sepoys had once rashly wandered in search of treasures said to be hidden there. They never came back, and their troubled spirits were nightly heard wailing around the rock. In those days the castle was guarded at all hours; and each night, as the clock struck twelve, the sentry at the gate heard a wild and unearthly voice asking three times over 'Where is my family?' The boldest of the garrison were afraid, and three successive nights none durst answer; but at last one more courageous than the rest, when the sad question was once more put, 'Where is my family?' loudly replied, 'In Raya Vellore, in Raya Vellore, drawing a pension, drawing a pension;' and then, say the sepoys, the ghosts went down to their long home, glad, and for ever."

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[1] The name is said to signify "the lady of great and excellent chastity," but the compound is suspicious; it is much more probable that the word is "Badēswarammāl," and that the middle portion of the compound is the modified "Iswaran."

Near to the town is a large square well hewn from the solid rock by an army grain contractor.[1] The public bungalow lies to the south and the Local Fund choultry is at the corner where the chief roads meet. Amongst smaller towns—Varthanapalli, population 1,348; Bargūr, population 1,056; Mattūr, population 629; and Mallapadi, population 920, may be mentioned. The second and third of these contain public bungalows, but Mattūr is notoriously unhealthy and more than one "famine-wallah" met his death from cholera engendered there. The last-mentioned town is said to be so named from the words "Mahal" and "ābād" or the city of the palace, this is possible, seeing how the word "garh" has been mutilated into "gada" in the names of the Bārahmahal durgams, though the termination is suspiciously redolent of the soil; it is however certain that this village was given by the Nawāb of Arcot to his daughter as dowry, and to her are attributed a local fort and pagoda.

Annual festivals are held as follows :—

Date.	Place.	Name of Festival.	Number of Persons attending.
April, 5 days	Oppathavadi ..	Car festival of Lakshmi Narasimhaswāmi.	250
May, 10 days	Daulatābād ..	Car festival of Navanitha Krishnaswāmi.	1,000
September, 2 days.. October, 2 days ..	Kanampalli ..	Festival of Venkataramanaswāmi.	4,000

There are weekly fairs at the following places :—

Day.	Place.	Number of Persons attending.
Sunday	Daulatābād	500
	Pochampalli	1,000
Monday	Jagdēvapālaiyam	300
	Kodamāndapatti	200
Tuesday	Bargūr	500
	Kodagūr	100
Wednesday	Rāyakōta	300
Thursday	Vartanapalli	400
	Santhūr	500
Friday	Kundārapalli	400
	Kannāndapalli	300
Saturday	Kāvēripatnam	500
	Mattūr	300

The Pochampalli fair is noted for the number of cattle which change hands there : a few not unfrequently change hands in a different sense of the word when going and returning.

[1] This well is worth a visit. An immense revetted tank has at the bottom a square well in the rock, so deep that, when people are drawing water, their sex can scarcely be guessed with any certainty by a person on the first line of the revetment. Although the drainage of the west slope of the Rāyakōta hill, specially retained by an embankment, flows to this tank, there was only a small pool in the bottom of the centre well in December 1879. This may give some idea of the effect which recent droughts have had on the subterraneous springs. The blasting of the centre well was carried on, mostly with his own hand, by Colonel Doveton, then Commandant of Rāyakōta, and afterwards Commander-in-Chief at Madras.

The following is a return of exports and imports prepared by Mr. Price, C.S., in 1872; such figures can only be approximate. A return prepared by the Tahsildar in 1876 is embodied for purposes of comparison:—

Exports.

Articles.	To what Place exported.	Quantity exported in 1872.	Quantity exported in 1876.	Value of Exports in 1872.	Value of Exports in 1876.
				RS.	RS.
Rice	Bangalore and Hosur ...	2,000 kandagams.	3,000 kandagams.	40,000	42,000
Kambu	Salem and Vellore	2,000 do.	150 do.	16,000	900
Pachapair ...	Vellore, Bangalore and Hosur	200 do.	...	2,700	...
Ulundu	Do. ...	200 do.	...	2,800	...
Dholl	Do. ...	1,000 do.	100 do.	20,000	2,000
Chillies	Bangalore and Hosur ...	5,000 do.	...	5,000	...
Horse-gram ...	Salem, Hosur and Madras...	1,000 do.	500 do.	8,000	3,500
Castor-oil ...	Madras, Vellore, Bangalore, Vaniambadi and Tirupatur	20,000 maunds.	100 maunds.	50,000	400
Gingelly oil ...	The above places and Salem	1,500 do.	500 do.	4,500	1,500
Gingelly seeds ...	Madras, Vellore, Bangalore, Vaniambadi, Tirupatur and Salem	600 kandagams.	300 kandagams.	12,000	4,500
Ghee	Do. ...	3,000 maunds.	150 maunds.	24,000	1,050
Tamarind ...	Palghat, Madras, Salem, and Pondicherry	20,000 do.	10,000 do.	10,000	10,000
Hides	Madras and Vaniambadi ...	100 cart-loads.	10,000 hides.	45,000	5,000
Castor-oil seeds ...	Tirupatur, Vaniambadi, and Vellore	...	150 kandagams.	...	1,500
Cocoanuts ...	Bangalore	...	20,000 do.	...	800
Palmyrah jaggery	Hosur, Rayakota, and Bangalore	...	3,000 do.	...	1,500
Mangos	Madras, Bangalore, Dharmapuri, Tirupatur, and Trichinopoly	...	10,000 do.	...	300
Grapes	Do. ...	...	100 do.	...	250
Shoes	Hosur and Dharmapuri ...	...	1,000 do.	...	500
Black cloth ...	Salem, Tirupatur, Hosur, and Dharmapuri	...	1,000 do.	...	5,000
			Total ...	2,40,000	80,200

Imports.

Articles.	Whence imported.	Quantity imported in 1872.	Quantity imported in 1876.	Value of Imports in 1872.	Value of Imports in 1876.
				RS.	RS.
Silk	Bangalore	50 maunds.	...	18,000	...
Cotton thread ...	Madras	500 do. ...	...	7,500	...
Indigo	Do.	300 do. ...	...	7,500	...
Cloths	Salem, Madras, Gudiattam, Arni, Combaconum, and Madura	...	...	60,000	1,10,000
Jaggery	Tirupatur and Kuppam ...	2,000 do. ...	10,000 maunds.	2,000	10,000
Sugar	Bangalore and Madras ...	500 do. ...	500 do. ...	2,000	2,000
Betel nuts ...	Do. ...	20,000 do. ...	2,000 do. ...	1,40,000	12,000
Tobacco	Uttankarai and Thirunamalai	15,000 do. ...	...	45,000	...
Salt	Madras	15,000 kandagams.	...	2,25,000	...
Spices	Bangalore, Palghat and Cuddapah	...	100 do. ...	10,000	500
Ragi	Hosur and Denkanikota ...	2,000 do. ...	20,000 kandagams.	14,000	1,40,000
Bengal gram ...	Bangalore	50 do. ...	100 do. ...	1,500	1,500
Wheat	Do.	...	1,000 do. ...	...	16,000
Plantains ...	Salem	...	10,000 do. ...	...	350
Cocoanuts ...	Bangalore	...	500 do. ...	...	1,500
Ground nuts ...	Tirupatur and Thirunamalai	...	400 do. ...	...	1,200
Sweet potatoes ...	Do. ...	...	100 cart-lds.	...	1,000
Cummin	Bangalore	...	50 maunds.	...	250
			Total ...	5,30,500	2,96,300

EDUCATION.

Subjoined is a statement showing the provision made for education in the taluk:—

Name of Village.	Description of School.	No. of Masters.	Cost per Mensem.	Pupils. Boys.	Pupils. Girls.	Pupils. Total.	Languages taught.	Subjects in which instruction is given.
1	2	3	4	5	6	7	8	9
Krishnagiri	Government Middle School.	3	RS. A. P. 71 0 0	47	..	47	English and Tamil..	Language, Arithmetic, History and Geography.
Do.	Do. Female do.	2	22 0 0	..	30	30	Telugu and Tamil ..	Do. and Sewing.
Elathagiri	L. F. Combined do.	1	6 8 0	14	3	17	Tamil	Language, Arithmetic, Geography and Hygiene.
Bargūr	Do. do.	1	6 8 0	20	..	20	Tamil and Telugu ..	Do.
Thattakkal	Do. do.	1	6 8 0	16	..	16	Do. ..	Do.
Kāvēripatnam ..	Do. do.	3	19 8 0	63	5	68	Do. ..	Do.
Krishnagiri	Do. do.	1	6 8 0	34	..	34	Tamil	Do.
Rāyakōta	Do. do.	1	6 8 0	10	..	10	Do.	Do.
Krishnagiri	Result School	1	The cost of these schools depends upon the result grant earned.	20	..	20	Do.	Language, Arithmetic and Geography.
Daulatabad	Do.	1		35	..	35	Do.	Do.
Thogarapalli	Do.	1		12	..	12	Tamil and Telugu ..	Do.
Kannandapalli ..	Do.	1		14	..	14	Tamil	Do.
Merupalli	Do.	1		15	..	15	Do.	Do.
Kottapalli	Do.	1		12	..	12	Do.	Do.

NOTE.—Number of pial schools 11, with 187 pupils.

POLICE.

The taluk being small is under one Inspector, whose range includes a portion of the Berikai Pālaiapat, which, though in Hosūr Taluk, can be more conveniently supervised from Krishnagiri. *En revanche*, Rāyakōta and some 69 villages in Krishnagiri are under the Inspector of Hosūr as, owing to Rāyakōta being above the ghāts, these are more easily accessible from Hosūr.[1] Under the Inspector of Krishnagiri there are stations at the following places:—Daulatābād, Bargūr, Jagadēvu, Maharājgarh, Kāvēripatnam, Kurumbarapalli, Kodagūr and Vēpanapalli.

The Superintendent writes as follows:—Koravars are scattered all over this division. When the river here is in flood accidents often happen. In 1878 the tappal man was washed away and never heard of again. A large number of weavers live here. Kodagūr is very feverish and the men are always ill. The chief work of this station is the guarding of the Rāyakōta ghāt, where dacoities and robberies are often committed. Similarly the Shūlagiri ghāt calls for most attention in the Kurumbarapalli station limits. Robberies are sometimes committed on the ghāt. Koravars have settled down at Vēpanapalli, but are not very troublesome. Salt Koravars occasionally settle down at Jagadēvu for a few months and there are a few Koravars on the hills. The following is a statement of grave crimes committed in the taluk in the years 1874 and 1875. The taluk though small is somewhat troublesome as the jungles and hills give cover to bad characters:—

Nature of Offence.	1874.						1875.					
	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
					RS.	RS.					RS.	RS.
Dacoity	..	..	..	..	..	..	..	..	..	..	..	..
House-breaking	22	12	15	13	778	253	6	5	9	7	77	28
Theft	75	46	105	76	690	231	37	21	56	40	1,976	435
Murder	..	..	..	..	..	..	..	..	..	..	..	..
Arson, Mischief, &c.	7	..	9	..	150	..	..	..	..	..	..	..
Robbery	..	..	..	..	..	..	..	..	..	..	..	..

CAMPING-GROUNDS.

It is not necessary to camp at Krishnagiri or Rāyakōta. At Kāvēripatnam, besides the camping ground already mentioned, there is another west of the town in a very good tope, mostly consisting of Iluppai trees, which for shade cannot be surpassed, and banians.

Remarks.—The cases of arson having been ledgered with serious mischief and other cognate offences cannot be given separately. The taluk shows a remarkably clean sheet as regards the more serious offences, but does not by any means deserve so good a character. There are two most heinous murders long undetected on the file of the Police. In one of these five persons were killed, and a sixth had all the fingers of one hand nearly severed in attempting to arrest the murderer whose name is known, but who has escaped arrest. The scene of this crime was close to Kāvēripatnam.

[1] Since the above was written the limits of Police jurisdiction have been re-arranged. See District Gazette, 15th May 1880, p. 122.

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It is rather liable to be flooded, and in the flowering season the smell from the Iluppai flowers is somewhat overpowering. At Kodagūr the avenue trees give ample shelter, being finer there than at any other place in the district, Podār in the Ūttankarai taluk excepted. At Mattūr as at Krishnagiri and Rāyakōta there are bungalows as also at Mallapādi or Bargūr. That at Mattūr has been generously given to the Local Fund Board, with the land surrounding it, by M.R.Ry. D. B. Sesigiri Rao, pensioned Tahsildar, a fine old gentleman of the ante-B.A. school. Though wholly ignorant of English he was an excellent officer; and during the famine, at the request of the divisional officer, emerged from his retirement to give valuable assistance to the State. On the southern frontier of the taluk, but within the limits of Ūttankarai, is the Irumattūr bungalow, which, though the property of M.R.Ry. Bālāji Rao, is kindly placed by him at the disposal of District Officers. There are Orr's choultries at Krishnagiri, Mallapādi, Mattūr, Kodagūr, and Mahēndramangalam, and soldiers' sheds at Rāyakōta, Bargūr, and Mattūr. Considering its size the taluk is unusually well provided with accommodation for travellers.

BUNGALOWS.

The following list shows the assignment for religious endowments in the taluk:—

Village.	Name of Deity.	Amount. RS. A. P.	Total. RS. A. P.	Remarks.
Krishnagiri ..	Lachminarasimmaswāmi ..	298 1 11		
	Somēsvaraswāmi	143 6 11		
	Syed Patcha Dharga ..	84 0 0		
	Nagārsi *	69 1 8		* Beating drum.
	Kurān	39 6 4		
	Masjid	19 11 4	653 12 2	
Daulatabād ..	Navanītha Krishnaswāmi.	421 1 7		
	Anjanēyaswāmi	44 6 11		
	Ganēsa Dēvālaiyam ..	17 12 2		
	Marijātthirai	17 1 1	500 5 9	
Kanampalli ..	Venkataramanaswāmi ..	81 11 2	81 11 2	
Kavēripatnam.	Prasanna Venkataramanaswāmi.	262 8 1		
	Jalakantēsvaraswāmi ..	83 9 0		
	Anjanēyaswāmi	44 7 0		
	Ganēsa Dēvālaiyam ..	14 4 3	404 12 4	
Pennēsvara-mattam.	Pennēsvaraswāmi	268 7 0	268 7 0	
Barūr ..	Lachminārayanaswāmi ..	144 4 5		
	Somēsvaraswāmi	53 4 8	197 9 1	
Gūliam ..	Lachminārāyanaswāmi ..	85 14 1	85 14 1	

Village.	Name of Deity.	Amount.	Total.	Remarks.
		RS. A. P.	RS. A. P.	
Rāyakōta ..	Lachminārāyanaswāmi ..	172 2 3		
	Somēsvaraswāmi	77 0 3		
	Panjalinga Dēvālaiyam ..	14 13 0		
	Dūrvāsa Dēvālaiyam ..	17 13 0		
	Mārijatthirai	5 13 4		
			287 9 10	
Vīrabādradurgam.	Chendrāyaswāmi	145 7 7	145 7 7	
Jagadēvu ..	Masjid	18 13 8	18 13 8	
	Total ..	..	2,644 6 8	

Topes.

There are Jungle Conservancy topes in the following villages :—Kanakamutlu, Daulatābād, Togarapalli, Krishnagiri (2 each), Gangāvaram, Bōganapalli, Kothipalli, Chendāpuram, Moranahalli, Mattūr, Manthipalli, Āmballi, Kāttagaram, Manjamēdu, Pūmalandampatti, Tīrtagiripalli, Jembukuttaipatti and Kannāndahalli (1 each).

CHAPTER VIII.

ŪTTANKARAI TĀLUK.

LATITUDE AND LONGITUDE.

BOUNDARIES.

THE tāluk of Ūttankarai lies between North Latitude 11° 46′ and 12° 24′ and East Longitude 78° 15′ and 78° 46′. It is bounded on the north by the tāluk of Tirupatūr; on the west by the tāluks of Krishnagiri and Dharmapuri; on the south by the Salem and Āttūr tāluks; and on the east by the Āttūr tāluk and the tāluks of Kallakurichi and Tiruvanāmalai in the South Arcot District. The extreme length from north to south is about 36 and from east to west 34 miles, the average each way being about 24 and 30 miles respectively. The area according to the second Volume of the Census Returns is 808 square miles or acres 517,120, which figure will be taken in such computations as it may be necessary to make hereafter. The District Volume of Census Returns gives the area as 793·7 square miles or acres 508,007, and the latest information from the Revenue Survey Office shows a total of 910 square miles or acres 682,400. According to the figures adopted by Mr. H. E. Stokes for the census of 1881 the area is as follows: Government land, acres 477,221; Inam, acres 8,018; Mitta land, acres 101,852; total acres 587,091, or 917·33 square miles. Of the acres 508,007, for which the District Volume professes to account, 796 acres were Inam and 97,604 were Zamindāri villages; acres 4,911 were Inams in Government villages; the balance or acres 404,696 representing the net Amāni lands in the tāluk. Of the latter, acres 178,978 were assessed, acres 111,788 of this being in patta, and acres 67,190 unoccupied. Acres 225,718 were unassessed, of which 131,363 acres were uncultivable and acres 94,355 cultivable. Thus acres 161,554 of cultivable land, assessed and unassessed, were available to meet the demand of increasing population; and, at an acre for each head of the population, the same would suffice for a period longer, by some years, than that which the population of 1871 would require to double itself in; and this not allowing for the great decrease of population in the late famine. The Land Revenue from the Amāni holdings of 1871 was Rs. 1,13,704, and the Zamindāri Peshkash Rs. 19,609 or Rs. 1,33,313 in all, Ūttankarai being the poorest tāluk in the district.

AREA.

TOPOGRAPHY.

The tāluk lies in a basin surrounded on the south, east, and partially on the west by hill ranges, and on the north merges in the Tirupatūr valley. On the east, commencing near the Chengamma pass, low lying hills lead on to Tīrta-malai, the great landmark of the tāluk, in whose neighbourhood the mountain chain breaks into two principal ranges, one of which runs east of the Kōttaipatti valley and stretches south to the Chinnakalrāyan range in Āttūr; the other, to the west of the

Kōttaipatti valley, and east of the town of Harūr, extends to the Ārunūtti-malai of the Salem tāluk, which line of hills forms the eastern boundary of the Manjavādi pass. On the west of this latter tower up the Shevaroys, and beyond them, at the western side of the Morūrpatti kanavai, or ghāt, through which the railway runs, rises the Vattalamalai, which extends northwards past Kadathūr on to Mukanūr at the point where the road from Harūr to Dharmapuri crosses the boundary between the latter tāluk and that of Ūttankarai. The general aspect of the tāluk is very much diversified: the valley through which the railway runs is poor and bare; the stony soil, sparsely broken by cultivation, rises and falls in gentle undulations, or is broken by great masses of gneiss from which the superincumbent soil has been washed into the plains by the rains of ages aided by the ruthless hand of the wood-cutter. The uncultivated portions are more or less covered with scrub, which, in the southern and eastern portions of the tāluk, becomes denser or more jungly; while in the south-west, where the iron horse traverses the Kadathūr Mitta, thousands of acres of fine black soil lie waste, awaiting the time when increase of population shall compel the rich deposit to yield its treasures. As the plain stretches up to the hills the jungle generally becomes richer. On the Mitta slopes native greed has discounted the future to meet the demands of the railway for fuel; but on the eastern slopes the brushwood is richer and darker, and may in places be dignified with the name of forest. As the road from Harūr to Kōttaipatti wends round the picturesque mass of the Tīrta-malai hill, a lovely valley greets the eye. Rich Thurinji jungle, in June laden with blossoms, covers the hill slopes, down to the margin of the road, with dark velvety-verdure for about four miles, after which the scenery becomes more open, and the hill ranges, by which the valley, some twenty miles long, is hemmed in, can be discerned in all their grandeur. On the east rises the Ērlvāni, so called from the seven ravines by which one curvature of its slopes is furrowed. These hills must be nearly 4,000 feet above sea level and have a rich plateau at the top. Further south comes the Valasai-malai, a continuation of the Ērlvāni, and to this succeeds the range known as Gudāramalai or the Ariagoundan nād. The latter extends, almost in an unbroken line, to the Chinnakalrāyan. To the south of the Kōttaipatti valley the line of hills turns away from the Ariagoundan nād and runs westward, under the name of Tharasalmalai, as far as the pass by which the valley communicates, *viâ* the village of Ettipatti, with the Salem and Āttūr road at a distance of 27 miles from Kōttaipatti. On the other side of the pass rises the range of hills which forms the western boundary of the Kōttaipatti valley, and which under the local names of Mākal, Vellakal, and Mālakal or Chepāni-malai reaches as far as Tīrta-malai itself. The principal basin of the tāluk is the valley of the Ponār, which is recruited from north and south by the Pāmbār and Vāniār.

SOILS.

As already noted there is a great stretch of black soil in the south of the tāluk, much of which, being Mitta land, was left out of account when the classification of soils was made by the Settlement Department; but in Amāni lands, notably in the Vāniār valley near Venkatasamudram, black soil abounds. Speaking generally, however, the tāluk is exceptionally poor in its soils, and the great mass of it was placed in the fourth or last class of dry soils in the map which will be found

as Appendix NN to the Deputy Director's letter printed with Proceedings, Board of Revenue, No. 6334, dated 4th October 1867. Of the whole surveyed area 91 per cent. was red soil, 81 per cent. being sandy, and 10 per cent. loamy. Only 9 per cent. was regar, and the "exceptional" soil (acres 637) was not extensive enough to be dignified with a separate percentage.

GEOLOGY.

The gneissic system, usual in the district, prevails, traversed by numerous trap-dykes, of which five especially are remarkable for their parallelism. Magnetic iron beds of unusual richness exist at Tīrta-malai. There is but little granite: one outcrop, crossing the road between Harūr and Morapūr, about four miles from the latter station, is in close proximity to a quartz vein which, though associated with talcose schists, has been ascertained not to be auriferous. The quartz contained cavities which had evidently held rhombic crystals of some accessory mineral (possibly carbonate of iron—spathic iron); occasionally a rusty-looking mass of decomposed matter is found remaining in the corners of the cavities, which suggests the idea of its being the remnant of decay of the crystals which originally fitted the cavities; but in no case was any distinctly recognisable substance found occupying the cavities. Another granite outcrop lies to the south of the road between Morapūr and Mukanūr. The hills which bound the western side of the Kōttaipatti valley contain extensive spreads of talcose schists. Coarse quartzo-hornblendic schists, also containing talc, occur north of Harūr. A formation known as "torrent-mounds" may be studied in the western side of the Manjavādi valley. "The formation consists of an assemblage of numerous large and irregularly shaped[1] mounds of red sandy loam, with here and there small particles of kunkur; the mounds often occupy both sides, and in other places one side or the middle of the valley in which they occur; occasionally they alternate from side to side down the course of the valley. The thickness of the red soil, which towards the bottom shows some few imperfect layers of rounded and partially rounded pebbles, is very considerable, a depth of not less than 40 or 50 feet being exposed in some of the stream sections. These red soil mounds are generally overgrown with the ordinary forest trees of the neighbourhood, which, with the grass likewise growing on them, greatly diminish the erosive action of the rains. As soon as roads are cut through the forest, or the protecting agencies otherwise removed, the waste of these mounds under heavy rains is shown, by the deep scorings they bear, to be exceedingly great. These remarkable heaps of soil would appear to have been formed originally by the combined action of the torrents traversing the valleys in which they occur, and of heavy rains washing down prodigious quantities of soil from the mountain sides, at a period when the annual rainfall probably far exceeded that at present occurring in this part of India.

"There appears to be further evidence of this having been the case in the dimensions of the beds of some of the torrents on the mountain sides, where blocks, which were at one time constantly exposed to the action of the stream, as shown by the polishing and scratching of their surfaces,[2] are now but

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[1] The mounds in the Manjavādi valley are generally of rounded mammiform shape.

[2] May not this be also partially due to the erosion and consequent deepening of the river bed?

rarely, if ever, touched by the water, and are greatly covered by lichens of various colours, and without any signs of water-marks, which these turbid streams leave very distinctly.

"The dam-like accumulations, as, for example, those of Combaly pass and at the mouth of the Taultooky ravine, may not improbably have been formed by the torrents having been actually ponded back either by some landslips or by some large masses of rock in course of transport being brought to a stand-still by some impediment, or having reached a point beyond which the pressure of the stream was insufficient to move them.

"The materials brought down subsequently would then be deposited behind and above them, so that, under favourable circumstances, the stream might be fairly dammed back till the weight of water behind the dam sufficed to produce a *débâcle*, or the water found some other outlet. In a lake thus produced, a deposit of great thickness might soon be formed by the joint action of the torrent and of the rain falling on the slopes above the dam. Any cause subsequently arising to breach the dam would immediately set up a current, which would cut deeply into the deposit formed behind the dam, and these currents, aided by heavy rainfall, would tend to form the strange mounds above described.

"Sufficient evidence was not obtained in any case to be able directly to attribute these phenomena to the cause above supposed, or to any other; but the above seems the most likely. No traces of any fossil whatever were met with in any of these deposits, except in that north of the Suragumalai on the banks of the Adikārapalli nullah."

The tāluk is liable to drought, especially in the centre and north, and the rainfall, as a rule, is deficient. The statement subjoined shows the rainfall for the series of seven years, 1872 to 1878.

METEOROLOGY.

Years.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.	I. T.
1872 ..	..	0 7	..	0 1½	4 7½	3 3¾	3 8	5 6	2 7½	6 2	7 4½	2 4¾	37 2½
1873 ..	..	2 4	..	0 8	1 4	3 6	5 9½	3 2¼	7 9½	13 8½	1 ¼	0 3	40 5
1874 ..	..	..	..	..	14 9	0 8½	6 5	4 6½	10 5	9 9½	1 8	1 4	50 5½
1875 ..	..	..	..	0 4	2 7	1 0	0 2½	2 4½	4 4¼	3 6¼	0 4	0 4½	15 6
1876 ..	..	..	0 8½	0 4½	2 9¾	4 2½	4 2¼	1 3½	2 5	0 8	0 4	..	17 3½
1877 ..	..	..	0 2	0 5	4 1½	1 6	0 8½	0 3½	14 9½	14 7½	5 4½	1 7	44 4¾
1878 ..	..	..	1 7½	2 7	0 3½	1 8	4 1	4 1	4 $\frac{7}{10}$	3 6½	10 1	..	32 6½
												Total ..	238 $3\frac{9}{10}$
												Average ..	34 $\frac{49}{140}$

The climate of the tāluk, which, hill portions excepted, is from 1,250 to 1,500 feet above the sea, is generally hot and dry; but varies much with elevation and season of the year. No records are available except for rainfall, but the range of the thermometer in the shade would probably vary from 85° minimum to 110° maximum in the hot to 60° minimum

and 80° maximum in the cold weather. If the day time is oppressive in the hot weather this is counterbalanced by cool nights and mornings, and, as to this, the heat actually registered is no criterion, as the continual winds which, alternating with the monsoons, fan these dusty plains, produce evaporation and comparative comfort. The still and muggy atmosphere of the coast is almost unknown here even in September. The average rainfall, scanty and uncertain, is according to the tāluk register 34 inches; but in years of drought like 1866 and 1875 it is almost *nil*. In the latter year the rainfall registered at the kasba was only 15 inches and the average for the whole tāluk was only 8 inches. Nor would it be fair to infer prosperity to the tāluk from the larger rainfall of other years. 1872 and 1874 were cyclone years, in which, especially in the former year, the loss of cattle was enormous. The south-west monsoon of 1877 entirely failed, and the north-east monsoon rains did much damage by their excess. In fact the great mass of the second crops perished in that year owing to an abnormal increase of insect life, due, to a great extent, to the excess of stagnant water and rank vegetation. The north-west monsoons of 1873 and 1874 were partially unseasonable, so much depending on the state of the crop, whether heavy rain helps or injures it. The latter part of the north-east monsoon of 1875 was also injuriously deficient. To form haphazard deductions from the rainfall alone as to whether a particular agricultural year was favourable or not would be most deceptive; as a year of good rainfall may be disastrous to the ryots, and a comparatively scanty rainfall, if well distributed at the exact time when wanted, may bring a full crop to maturity.

HEALTH.

The tāluk generally may be considered healthy, the chief ailment prevailing being fever, which, in years characterised by heavy rainfall such as 1874, causes considerable mortality. When the fever-wave sweeps over the country, as it does at intervals, even healthy sites become malarious; and such outbreaks are often very capricious, as they may leave untouched a locality of evil repute, while they concentrate their forces in a station having a good character for health. It is owing to causes such as these that the kasba of the tāluk has been shifted from Kammēnellūr to Tenkaraikōttai, again to Kunnathūr, Ūttankarai, Harūr and back again to Ūttankarai. In 1876 the then Tahsildar and the Collector were strongly prejudiced against Ūttankarai, and the latter removed the head-quarters of the tāluk to Harūr; but this was disapproved by Government, who ordered, on a report from the Sanitary Commissioner, that Ūttankarai should be retained as the kasba. There were good reasons for this, especially as Harūr had been more than once tried and found wanting. In Fasli 1231 the tāluk was separated from Dharmapuri and named the Tenkaraikōttai tāluk, with its head-quarters at Kammēnellūr. This latter place is in high repute as a healthy station, and yet, in 1878, no less than nine members of a family, who had come from all quarters to a wedding, died within a few days of each other of fever contracted there. In Fasli 1233 Harūr was made the kasba. In Fasli 1235 Ūttankarai was made the kasba because Harūr was unhealthy, and in 1854 the Tahsildar, Tiyagarāja Pillai, applied for a transfer of kasba to Ittapatti on the Ponār, on the ground that both Harūr and Ūttankarai were unhealthy. Chinthalapādi was then suggested as a compromise, but was

not approved of. In 1862 the Head Assistant asked the Tahsildar to report as to whether a change to Harūr was desirable, and Gnānasāgara Rao, then Tahsildar, submitted that Harūr was a sickly place, and that Ūttankarai was to be preferred of the two. In 1867, as all the officials were sick at Ūttankarai, Kunnathūr, eight miles to the west, was recommended as a temporary shift; but the kasba came back to Ūttankarai. In 1874 there was much sickness at Ūttankarai, as there was all over the district, and the Collector, *suo motu*, removed the kasba to Harūr. The Sanitary Commissioner was ordered to report, and stated that, on a comparison of the sites, he would select that of Ūttankarai as the healthier of the two. He found the mean mortality of Ūttankarai to be the lower by 3·5 per mille, and that Harūr showed a higher rate of admission to hospital from "fevers" than the Āttūr, Sankagiri or Dharmapuri dispensaries. In G.O., 31st January 1877, No. 461, Government said that "no sanitary reasons existed for the transfers he had proposed, and that the two establishments should remain as at present located." It is a fact worth noticing, regarding a town condemned as too unhealthy to be a tāluk kasba, that, during the terrible epidemic of cholera in 1875-76, not a single case occurred in Ūttankarai. The Railway Station of Sāmalpatti had an evil name about the same time, and a report was made about it, by the Traffic Manager, as having placed six or seven Station Masters *hors de combat* in an incredibly short time; but when Dr. Pearse, the Zillah Surgeon, came to go into the matter, the whole thing exploded. Mallāpuram has a bad name for fever; so has the Manjavādi valley, and so has Kōttaipatti; but, from an experience of six years the writer can safely affirm that this is greatly exaggerated, having slept for nights in the open air in every corner of the tāluk without any ill effect to himself or any of his servants or office establishment. The Vāniār valley inside the spurs of the Shevaroys is a dangerous place to sleep in, as also the lower portion of the Mallāpuram ghāt. On the other hand, Dr. Pearse came for one night to Ūttankarai, where he slept in a tent, and got a very severe attack of fever. It is however more than probable that he brought this with him from Salem, which is quite as much a fever haunt in the season as Ūttankarai. In connection with health the outbreak of cholera at Kanakampatti in 1876, when 56 persons out of a population of 202 died in 12 days, deserves mention, especially as it has been made a crucial case as regards the scientific question whether cholera is a disease which can be imported or not. The Army Sanitary Commission hotly maintain the negative, but Dr. Cornish has accumulated an overwhelming weight of evidence in favour of the other view. Full information on this point can be found in the Minutes of the Proceedings of the Sanitary Commissioner for Madras, July and August 1879, pp. 205 to 217.

POPULATION.

The population of the tāluk, as per census of 1871, was 153,801 against 127,084 in Fasli 1276, or an increase of 26,717, being 21 per cent. in the quinquennium. It is marvellous how statistics differ. In page 124 of the District volume the population is given as only 150,569. In 1871 the males numbered 75,986 and the females 77,815, which is about the proper proportion. The total population was at the rate of 190 per square mile. The Hindus numbered 149,647, of whom 72,525 were Saivas and 77,074 Vaishnavas. Masalmans were 3,527, of

whom 3,350 were Sunis and 151 Shias, 26 being nondescripts. Of 627 Christians 82 were Protestants against 545 Roman Catholics. The agricultural males were 27,101, and "labourers," mostly field coolies, 8,072. Their females would probably be somewhat more numerous, so that upwards of 70,000 would appear to be connected with the soil, and this would no doubt be below the mark, the proportion of persons engaged in agriculture being much nearer two-thirds than one-half of the population. Weavers ("dress") were entered at 2,070 males. Besides tillage and weaving, the grain and hide trades, and the collection of bark for dyeing and tanning, and trade in other jungle produce, form the chief industries of the tāluk. There was one indigo factory at Pallipatti, but this is in ruins. The trade with South Arcot and Pondicherry through the Singārapetta pass used to be considerable; but since the construction of the coast railway, this is destined to fall off. The people as a mass are poor and law-abiding, though in times of scarcity the dregs of the population are stirred up and crime increases. The language of the tāluk is almost exclusively Tamil. Litigiousness and false complaints are common at Harūr and in the Kadathūr mitta. The following statement shows the working of the Imperial license tax in 1878:—

Trade, Dealing or Industry.	Class.	Annual Income.			Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.
		RS.		RS.			
Trade in grain	IX.	2,500	to	5,000	1	50	50
	X.	1,250	to	2,500	10	25	250
	XI.	500	to	1,250	64	10	640
	XII.	200	to	500	86	4	344
Do. in bullocks	X.	1,250	to	2,500	2	25	50
	XI.	500	to	1,250	..	..	..
	XII.	200	to	500	5	4	20
Do. in cloth	XII.	200	to	500	1	4	4
Do. in sundry bazaars	XII.	200	to	500	60	4	240
Dealing in money	X.	1,250	to	2,500	2	25	50
	XI.	500	to	1,250	9	10	90
	XII.	200	to	500	13	4	52
Do. in contracts	IX.	2,500	to	5,000	1	50	50
	X.	1,250	to	2,500	3	25	75
	XI.	500	to	1,250	2	10	20
	XII.	200	to	500	4	4	16
				Total ..	263	0	1,951

HOUSES.

There were, according to the census returns, 29,696 houses in the tāluk, of which 28,138 were inhabited, 14 being terraced, 828 tiled, and 28,824 thatched, details being wanted for 30 houses. The average population was 5·4 to each inhabited house. Another instance of the weary task which confronts those who have to struggle with statistics may be found in the District Census volume, where the total of houses is 41,995, or 12,299 in excess of Dr. Cornish's figures.

VILLAGES.

At the time of the census there were 432 Government villages, one Inam and 135 Mitta villages in the tāluk. The principal mittas are Kadathūr and Ānanthūr, of which the former

is in trouble, and it is to be earnestly desired that it may be bought in for Government. The following statement shows the grouping of the Government villages for administrative purposes both before and after the revision :—

Particulars.	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Totis.	Uddāris.	Talayāris.	Vettiāns.	Joint-Talayāris or Vettiāns.	Cost of Establishment per Annum.
												RS.
Establishment before revision	426	60	60	..	190	..	211	47	..	..	..	5,560
Establishment of settled villages after revision.	389	74	74	1	270	1	..	..	270	270	T-2 V-2	18,396
Establishment of unsettled villages after revision	37	2	2	..	3	..	1	2	..	..	..	110

The following statement shows the Amāni rent-roll for Fasli 1286. It is a most misleading document, as it gives the rent-roll *minus* the jamabandi remissions, which in that year, owing to the bad season, were considerable. Such a return, if intended for a single year only, would be unobjectionable; but as one of a series of quinquennial returns, from which for five years afterwards deductions as to the condition of the tāluk are to be made, it is open to objection, and the full demand on the pattadars should be entered for statistical purposes without regard to the remissions of an exceptional season. Such as it is it is subjoined here :—

RENT-ROLL.

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of Registered Ryots.	Assessment.
		RS.			RS.			RS.
Under Rs. 10 ..	11,673	35,878	2,057	4,672	6,609	13,730	16,345	42,487
Rs. 10 to ,, 30 ..	1,074	14,025	357	981	4,939	1,431	2,055	18,964
,, 30 to ,, 50 ..	60	2,078	29	87	969	89	147	3,047
,, 50 to ,, 100 ..	18	1,006	2	4	135	20	22	1,141
,, 100 to ,, 250 ..	..	..	2	4	244	2	4	244
Total ..	12,825	52,987	2,447	5,748	12,896	15,272	18,573	65,883

This however tells the usual pitiable tale of a pauper tenantry, who in this tāluk are even worse off than elsewhere, as in the above it will be seen that two-thirds of the total demand are payable by ryots whose leases are less than Rs. 10 per annum.

REVENUE.

The following is a statement of the revenue for Fasli 1284, the last year for which instructive statistics are obtainable :—

		RS.	RS.
I.	Land Revenue—		
	(a) Permanently settled ..	19,609	
	(b) Ryotwāri	1,05,152	
	(c) Land Revenue, Miscellaneous.	4,297	
			1,29,058
II.	Forest		2,248
III.	Abkāri		26,100
IV.	Stamps		1,775
V.	Road Fund		9,952
VI.	Special Funds		3,021
VII.	Village Cess		7,432
		Total ..	1,79,586

The incidence of taxation, according to this statement, was at the rate of Rs. 1-2-8 nearly per head of the population of 1871. The rent-roll above given would show the Land Revenue to be at the rate of Rs. 3-8-9 nearly for each pattadar; but as the rent-roll is not synonymous as it ought to be with the demand, the remissions being deducted from it, the rate of incidence is somewhat higher.

AGRICULTURE.

The chief products are rāgi and kambu—the staples of consumption—varagu, horse-gram, gingelly, thuvarai or dholl, ulunthu, thenai and sāmai, thulāriam, mochai, &c., in dry lands; and paddy of various kinds, tobacco, chillies, betel, cocoanut, arecanut, plantains, ground-nut, &c., in wet lands and garden or backyard cultivation. An interesting fact, which must not pass unnoticed here, is the successful cultivation of coffee in the plains, near the village of Bairanattam. About one acre has been planted, and the trees are about 7 feet high and bear well. They are planted in a cocoanut tope which gives good shade, and no doubt the Arabian coffee could not stand, unsheltered, the fierce sun of the plains. The tope has also a running stream passing through it, irrigation being necessary. Still it is an established fact that Arabian coffee will thrive under shade and with irrigation at 1,400 feet above the sea. Any one who wishes to see it in perfection should go there in January, when the white blossoms cover the branches like a shower of snow. The period of blossoming appears to be earlier than on the hills. The Liberian coffee is being tried at the foot of the Āttūr ghāt near the Shevaroy Hill Railway Station, and probably there are thousands of acres of rich black soil round the foot of these hills, especially in the Manjavādi ghāt, which would suit that variety. Mention must be made of the quantities of palmyras which grow in the Government waste lands, and which not only contribute to the abkāri revenue, but also supply excellent building materials. The thousands of these which stretch, in apparently interminable vistas, to right and left in the vicinity of Sāmalpatti cannot fail to attract notice as the traveller is whirled along the line of rail. Statistics, as given for other tāluks, of the total produce and value of the same for Fasli 1284 are not

available now. The following estimate was prepared for Fasli 1281, but is only a rough approximation :—

Grain.	Number of Acres cultivated.	Estimated Outturn per Acre in Madras Measures.	Total Outturn in Madras Garces.	Price per Garce.	Value of Total Outturn.
				RS.	RS.
Paddy	6,125	960	1,837	123	2,25,951
Ragi	58,588	320	5,859	91	5,33,169
Kambu	26,020	160	1,301	102	1,32,702
Samai	8,000	320	800	62	49,600
Varagu	7,000	320	700	62	43,400
Lamp-oil seed ..	5,505	120	206	330	67,980
Horse-gram	13,048	120	480	162	79,218
Total ..	124,286	..	..	..	11,32,020

The value of produce as per this estimate would give Rs. 7-5-7 per head of the population of 1871. From some statistics compiled for Fasli 1285 by the then Tahsildar, now Huzur Sheristadar, the total outturn was valued at Rs. 21,72,935, or Rs. 14-2-0 per head of the population. The following statement shows the cultivation and outturn of Government and Inam lands for Fasli 1286 :—

Description of Crops.	Average Cultivation under each Crop.	Average Cultivation per Acre.		Total Outturn.		Value of each Kandagam or Maund.	Value of Total Outturn.	Remarks.
		Kandagam.	Maund.	Kandagam.	Maund.			
						RS.	RS.	
Paddy, 1st crop ..	3,666	4	..	14,664	..	10	1,46,640	1 kandagam = 320 measures of Rs. 66 weight. 1 maund = Rupees 960 weight.
Do. 2nd do. ..	60	4	..	240	..	10	2,400	
Cholam	3,677	1	..	3,677	..	10	36,770	
Ragi	42,722	4	..	170,888	..	10	17,08,880	
Varagu	7,776	4	..	31,104	..	5	1,55,520	
Kambu	19,909	2	..	39,818	..	10	3,98,180	
Samai	10,732	2	..	21,464	..	6	1,28,784	
Thuvarai (dholl) ..	1,087	¼	..	271¾	..	15	4,076¼	
Ulunthu (black-gram)	2,480	½	..	1,240	..	15	18,600	
Piaru (green-gram).	654	½	..	327	..	15	4,905	
Bengal-gram ..	63	½	..	31½	..	20	630	
Sugarcane ..	5	..	50	..	250	1½	375	
Coriander	82	½	..	41	..	10	410	
Saffron	20	..	40	..	800	1	800	
Horse-gram ..	8,416	½	..	4,208	..	8	33,664	
Gingelly seed ..	2,756	1	..	2,756	..	20	55,120	
Lamp-oil seed ..	3,033	½	..	1,516½	..	12	18,198	
Nari piaru	..	..	..	..	..	..	..	
Avarai	893	½	..	446½	..	10	4,465	
Other crops	3,554	½	..	1,777	..	5	8,885	
Total ..	111,585							
Holding waste ..	18,310							
Total ..	129,895						27,27,302¼	

This taken in connection with the rent-roll would allow Rs. 146-13-5 per head for the registered pattadars and Rs. 17-11-9 nearly per head of the population of 1871. The calculation is slightly but not materially vitiated by the inclusion of Inam land and its produce. Each pattadar probably represents a household of five persons, so that the total produce would be at the rate of Rs. 29-5-3 for each person dependent on the land for subsistence. Another, and far more serious, error makes this statement very misleading. The outturn has been estimated on the supposition that a good crop was obtained all round; whereas it may be doubted if a 4-anna crop was obtained all round in that fasli. On the other hand the prices have been entered at famine rates, whereas, if a full crop had been obtained, as assumed, prices would have ranged much lower. At commutation rates the value would have been Rs. 16,69,876, or Rs. 10-13-9 per head of the population of 1871. The estimate for Fasli 1285 also errs in an over-estimate of the outturn, as may be seen by a comparison with Nāmakal, a far richer tāluk, where the outturn allowed only Rs. 10-1-4½ per head of the population. None of these returns are more than approximately accurate; but that for Nāmakal is perhaps the best of them all.

DISTRIBUTION OF LAND.

The accounts for Government villages for Fasli 1284 show that acres 115,048 were under punja and acres 6,295 under nanja cultivation, the former assessed at Rs. 84,201 and the latter at Rs. 24,018. The patta land, both punja and nanja, left waste in that year was acres 4,013 assessed at Rs. 4,086. Acres 92,174 of Government waste, which has been surveyed, still remained to be taken up, and when they have been brought under the plough the Land Revenue of the tāluk, derived from Amāni lands alone, will amount to about Rs. 1,74,000.

The following statement shows the latest particulars available regarding the distribution of land in the tāluk:—

Classification.	Punja.		Nanja.		Total.		Arable Land still uncultivated.		Remarks.
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwar ...	118,111	86,768	6,855	25,953	124,966	1,12,721	92,424	55,901	Taken from columns 14 to 19 and 24 and 25 of enclosure B to Quinquennial Statement for Fasli 1286.
Mitta ...	36,199	36,712	1,911	10,207	38,110	46,919	25,498	23,759	Taken from Road Fund Return for Fasli 1286 received from the Collector except the entries in the last two columns which are supplied by the Tahsildar.
Shrotriem ...	...	...	...	...	...	...	...	...	No shrotriem villages in the taluk.
Inams ...	4,333	3,267	596	2,067	4,929	5,334	...	...	Taken from return supplied by Tahsildar for Fasli 1286.
Total ...	158,643	1,26,747	9,362	38,227	1,68,005	1,64,974	117,922	79,660	

According to the returns for Fasli 1286 the cattle in Government villages were as follows:—Tilling cattle 15,376, cows 16,435, she-buffalos 5,412, and sheep 33,254. The tilling cattle were at the rate of 12⅕ per 100 acres of Amāni cultivation; cattle of all kinds were at 56⅘ per 100 acres, and sheep alone at 26⅝. Taking 8 sheep to be equal to 1 head of cattle there were 33⅓ beasts for every hundred acres under the plough. The cattle are inferior, none being comparable to those of Trichengōde, Dharmapuri or Hosūr. The best are generally to be found in or about the Kadathūr mitta.

CATTLE.

Owing to the scanty rainfall cultivation is backward, and the natural supplies have been very partially utilized to ensure stability in the nanja cultivation. The waters of the Vāniār, Mīnār, the Pāmbār, and the Ponār (misnamed the Pennār or Poniār), the Varuthār, Pīniār, the Jalakantēshwara Āru, and many other streams are almost wholly unutilized, or flow away to enrich alien fields in South Arcot. The Ponār, the only river of the first rank, the Pāmbār, Vāniār, and Jalakantēshwaranadi are perennial, though their supply is very scanty in the dry season. On the Ponār, during the freshes, ferries ply at Irumattūr and Hanumatīrtam. The principal tanks in the tāluk are the Ālāpuram, Harūr Periēri, Venkatasamudram, and the Nāyakanēri near Singārapett. In a return prepared in 1873 the following particulars are given regarding the water-supply and nanja āyakat of the tāluk:—

IRRIGATION.

Irrigation Works.	Government.	Private.	Total.	Acreage irrigated.	Estimated Value of Crops under each source of Irrigation.
					RS.
Tanks	501	100	601	6,245	2,30,379
Anaikats	64	43	107	611	22,386
River channels	22	1	23	1,057	38,991
Wells	1,032	2,171	3,203	1,067	19,680
			Total ..	8,980	3,11,436

This information, embodying as it does mitta statistics, which are proverbially untrustworthy, is not as accurate as might be desired; but it is the best available on the subject. In the same return the punja cultivation, Amāni and Mitta, of the whole tāluk was estimated at 155,514 acres. During the famine several projects were suggested to improve the irrigation of the tāluk. In the neighbourhood of Kadavanai, on the north frontier of the tāluk, there is an old bund, by improving which, at a small cost, the valley, through which the escape of the Tirupatūr tank flows, might be dammed up and a large acreage brought into the nanja āyakat. Near Hanumatīrtam there is a suitable spot at which an anaikat might be

thrown across the Ponār, ensuring thereby a never-failing supply. Unfortunately neither of these projects went beyond the stage of investigation. The Vāniār project, which was abandoned at the close of the famine, has been entered in the list of works to be taken up on the reorganisation of the Department of Public Works.

SETTLEMENT RATES.

The nanja rates in Government villages vary in thirteen classes from Rs. 1-12-0 to Rs. 6-4-0 per acre. The punja rates are eleven in number, rising from Annas 4 to Rs. 2-8-0 per acre. The average rates under the new settlement are Annas 12 for dry and Rs. 3-12-11 for wet lands per acre, against Annas 15-10 and Rs. 3-7-1 the average rates previously prevailing.

HILL RANGES.

The taluk contains several ranges of hills or portions of ranges. Thus certain slopes of the Shevaroys and the Kalrāyans belong to Ūttankarai: so too the eastern slopes of the Vattala-malai and the northern portion of the Tenāndē-malai which is known in this taluk by several names: on the east of the Manjavādi pass it is called the Ārunūtti-malai or the hill of the six hundred peaks: farther north towards Harūr it is called the Chittēri-malai and, as the range narrows towards Tīrta-malai, it is known as the Kārapādi-malai, minor portions, as mentioned above in treating of the Kōttaipatti valley, being known as Mākal, Vellakal, Mālakal, or Chepāni-malai, &c. Again the Kalrāyans, under the names of Tharasal-malai, the Ariagoundan nād[1] or the Gudāramalai, the Ērlvāni and the Valasai-malai extend along the eastern side of the Kōttaipatti valley. The western slopes of the Ariagoundan nād, valuable for their timber, were assigned by adjudication to Government, the summit being the property of the Pālaiakār. These Pālaiakārs are in their turn subject to the Tenāndē Goundan, the Malaiāli Guru, who lives on the Chittēri-malai, east of Harūr, and presides at the installation of the Pālaiakārs on the Gadi. The government of these nāds is a curious compound of theocracy, monarchy, and democracy. The guru has in many matters authority over the Pālaiakārs and the Malaiālis, and the latter are again subject to the Pālaiakār for taxation and settlement of such disputes as they choose to submit to him; while on the other hand the Pālaiakār seems to be a sort of hereditary president, holding office during good behaviour, for the Malaiālis have the right of deposing the Pālaiakārs, a right which was enforced some twenty-five years ago when Rāma Goundan, the then Pālaiakār of the Ariagoundan nād, was deposed, the father of the present Pālaiakār being promoted in his place. North of the Kārapādi-malai is Tīrta-malai, one mass of magnetic ironstone. The Valasai-malai and Tīrta-malai were, at the time of the cession to the English of this district, the seats of forts built and held by two noted free-booters, Chīla Naik and Imām Saheb of Dharmapuri. The new rulers made the country too hot for them and Imām Saheb fled to Chengamma, where he committed suicide in a well. Chīla Naik escaped and no doubt transferred his energies to some locality where the executive were less active and efficient. Another range, known as the Kaur or Kavar-malai,[2] lies between Tenkaraikōttai

[1] In the Āttūr notice the sub-division of the Kalrāyans into five nāds, and the history of the Pālaiakārs, so far as is known, has been given at length.

[2] The Indian Atlas calls it the Cour Mullay, with a disregard for transliteration which is characteristic of that otherwise valuable publication.

and Mallāpuram. This hill is so named because it contains a stone, the height of a palmyra tree, which near the top is divided into two portions, and likened to a forked pole such as is used to support a pandal. The latter is named "Kavar-kōl" (cf. கவர்கொம்பு, a bifurcated branch) and from this bifurcated stone the hill is named the Kavar-malai. It is an insignificant range. The Tīrta-malai is so named from the sacred springs or tīrtams which it contains. Enclosing these a temple has been built, and the place is one of much sanctity in the eyes of the Hindu. The hill is about 3,500 feet above sea level and of very remarkable conformation. Viewed from the north a narrow ridge of magnetic ironstone, something like a hog's mane, runs up from the bottom for nearly three-fourths of its height. The ledge is, on the upper side, not more than two or three feet wide, and the perpendicular sides of this extraordinary vertebral column effectually prevent even the most daring climber from attempting the ascent from this point. Above this the mountain, which is otherwise one mass of jungle, towers up into some half dozen peaks, varying in height, and not all distinguishable from the same point of view. A flight of slippery steps, worn by the feet of countless votaries, leads for about three-quarters of a mile from the foot to the temple. Above this a narrow path winds through thorny jungle along the eastern side of the hill until the crest of the hog's mane is reached. Here it crosses to the western side and leads the unwary explorer through crags and rocks to Chīla Naik's hill fort. Innumerable granite cannon balls lie about testifying to the warm reception which this Reiver was prepared to afford to unwelcome visitors; while, on the very summit of the hill, marked by a large iron pot, in which during festivals a beacon is kept burning, is the spot where he stored his treasures. A safer place could hardly be conceived. Accessible, and then, owing to its precipitous scarps, with great danger, only to those who with naked feet and clinging hands essay to scale its summit, the very zephyrs themselves threaten to hurl the adventurers into the yawning gulfs below. The summit barely affords room to three or four persons to crouch down holding for dear life to the rocks; while a glance to right or left renders the head giddy, and makes the descent even more perilous than the ascent was. From this point a *coup d'œil*, scarcely to be surpassed in grandeur, is afforded. All round the foot and to south and east for miles the soft green of the jungle suggests the love of nature for the scenes which she had decked with her fairest mantle. The horizon is one vast circle of hills except in the distant east where the plains of South Arcot greet the eye. The hills of the Kōttaipatti valley, the Shevaroys and Dharmapuri hills carry on the chain apparently without a gap. The horizon then recedes as we glance over the Krishnagiri Taluk to the hills of the Bārahmahal, and melts away in a faint line beyond Kangundi in North Arcot. In a straight line over Tirupatūr, and past the western spurs of the Yēlagiris, may be seen the hill fort of Mallikārjunadurgam beyond Vāniambādi. On the north the Yēlagiris hide the Nekanā-malai and seem to blend with the Javādis, which extend to the Chengamma pass at Singārapett. Winding from the west the waters of the Ponār, swollen by countless tributaries, combine, near Pāvakal, with those of the Pāmbār from the north and Vāniār from the south and flow in a silver thread through the plains to lose themselves in the sea on the South Arcot coast. Towards the centre, west, and north of the vast basin which we view

from here the plough has conquered the jungle, and the parched red soil, from which the sturdy Vellālas and Pallis wrest their hard-earned livelihood, lies gaping for that rain which in these parts too often mocks and then flies. The hill is a very Proteus in appearance: from one side it seems to be a narrow single peak: from another it has three distinct peaks, and when ascended the peaks multiply. The temple surrounding the tīrtams has only once been entered by a European, and then by a mistake, as the priests object to the presence of non-caste persons. Most of the tīrtams are mere driblets from the side of the rock which are arrested high up above the ground by spouts from which they fall on the worshippers who bathe under them and drink the waters. The following legends are narrated of the Tīrta-malai and the sacred springs connected with it. The Agastyar Tīrtam was so named from an incident which occurred in the reign of Rāma, when two giants named Ilvalan and Vāthāpi dwelt on the hill. They were wont to waylay pilgrims with proffers of hospitality, which being accepted, the elder brother by certain charms used to cause the death of Vāthāpi on whose body the pilgrims fed. The unnatural food disagreed with the guests, whose bellies presently began to swell and burst. The giant then issuing forth made common cause with his brother and devoured the corpses of the pilgrims. The pair had long continued their sanguinary career when Agastyar, the famous Rishi, happened to come that way and halted at the hill, where he received the usual invitation to dinner. Having partaken of the dainties Agastyar felt the usual uncomfortable symptoms; but a Rishi of his sanctity was not so easily imposed upon, so he forthwith repeated a mantram of great efficacy, and applied ashes over his stomach, on which the internal giant died incontinently. The power of the mantram, however, stopped here, and from that time Agastyar was subject to a colic of so painful a nature that he implored Siva to mitigate his sufferings. For this purpose Siva created the spring known as the Agastyar Tīrtam, the waters of which gave the Rishi relief. They are now supposed to have a curative effect in fevers. The Rāma Tīrtam and the Hanuma Tīrtam are so named from the following legend:—When Rāma was returning from his victorious campaign against Rāvana in Ceylon, he met his guru, Vasishta Rishi, by whose advice he made pilgrimage to the Tīrta-malai. Finding the water-supply deficient he despatched his faithful retainer Hanuman to bring water, required for the prescribed ablutions, from the Ganges within seven Indian hours. Hanuman being somewhat slow in returning, Rāma implored Siva to supply his wants, on which Siva let the Ganges water down in showers from a hair on his head. This spring is known as the Rāma Tīrtam. Hanuman meanwhile had reached the Ponār on his way back from the Ganges and, filled with grief at finding his errand forestalled, flung the copper pot containing the sacred water into the bed of the Ponār, where a spring still exists known as Hanuma Tīrtam. This spring is in the bed of the river where the road from Ūttankarai to Harūr crosses it. A structure of brick and chunam some five feet high has been erected in the river bed over the spring, the waters of which dribble out over the top of the structure, from which it may be inferred that the spring is derived from some elevated rock strata and is independent of the river supply. The water has a distinctly copper taste, and the masonry has a greenish tinge where the water flows over it. The following is an analysis of the water:—

Analysis of Hanuma Tīrtam Water.

Total solids	Grammes per Litre	0·77
Volatile solids	do.	Not determined.
Sodium chloride	do.	0·1404
Free ammonia	do.	0·0016
Albumenoid ammonia ..	do.	0·0040
Nitric anhydride (N_2O_5) ..	do.	0·0019
Sulphuric anhydride (SO_3) ..	do.	0·03261
Magnesia (MgO)	do.	0·03784
Lime (CAO)	do.	0·0950
Iron oxide (Fe_2O_3)	do.	0·0105
Alumina (Al_2O_3)	do.	0·0040
Copper	do.	0·0009
Total hardness (*Clarke's Scale*)	.. .. ..	13°·65
Permanent hardness (*do.*) ..	.. .. ..	2°·1

The Gouri-tīrtam is so named after Parvathi, wife of Siva, for whose convenience it was created on the accomplishment of her prayer to be incorporated as the left half of Siva. The Kumāra-tīrtam is named after Subramaniam, the son (kumāran) of Siva. Having been ordered by his father to expound the meaning of certain religious words, he gave a disrespectful reply, at which Siva was much angered: having subsequently obtained his father's forgiveness he was ordered, as a form of absolution, to bathe in the Kumāra-tīrtam specially created for that purpose. The Kalrāyans and Shevaroys have been described at length in the notices of the Āttūr and Salem Taluks and the Vattala-malai in that of the Dharmapuri Taluk (q.v. Hill Ranges). The Tenāndē-malai mentioned in the Salem notice requires notice as the head-quarters of the Malaiāli Guru who resides on the Chittēri-malai near Harūr. The elevated plateau and abrupt precipice of Bōdipārai-malai, south-east of Pallipatti, are land marks visible seventy miles off to the west. The hill is well worthy of ascent at this point. The ascent should be made by the ravine in an angle of the hill south-east of Pallipatti and then, on reaching the shoulder, striking off in a northerly direction to the plateau above the precipice.

The Malaiālis are Kanchi Vellālars, of the same origin as those of the ranges in the Salem and Āttūr Taluks, but are even more primitive here, under the eye of their Guru, than elsewhere. Mention has already been made of the tenacity with which they cling to their common origin, and how they shrink from alliances with their fellow-countrymen of the plains. A curious custom attached to their marriage ceremonies is illustrative of this. On the day of marriage the Malaiāli bride in the Chittēri villages is the common property of all the villagers except the person chiefly interested; but after that date she belongs to him exclusively.[1] This extraordinary custom can only be explained on the supposition that it is intended to keep up the common bond and interest existing between the Malaiālis. It would

[1] In theory at least, for the village houses have generally two doors, at one of which the paramour deposits his slippers on entering: should the master of the house, after seeing these, persist in entering his own house he would be held guilty of a very serious breach of village etiquette.

be interesting to ascertain if it can be paralleled from any other part of the world. Buchanan (2nd Edition, Volume II, pp. 83 and 95) narrates an exactly opposite custom prevalent in Malabar, according to which the bride belongs to her husband on the first day of married life only, and it would be considered scandalous should the intimacy be repeated afterwards; though amongst strangers she is allowed a wide and independent choice. The forest products are timber of kinds, tamarinds, barks for dyeing and tanning, gallnuts, wax, and honey.

COMMUNICATIONS. The following is a list of roads in the taluk:—

		MILES.
1.	Manjavādi ghāt road	46
2.	Road from Tirupatūr to Singārapēttai	8
3.	Do. from Morapūr to Thippanahalli	12
4.	Do. from Jendāmēdu to Irumattūr	9
5.	Do. from Harūr to Morapūr	8
6.	Do. from Harūr to Mūkkanūr *viâ* Chinthalapādi.	15
7.	Do. from Morapūr to Mūkkanūr	8
8.	Do. from Harūr to Tīrta-malai	7
9.	Do. from Pallipatti to Tenkaraikōttai	9
10.	Do. from Tenkaraikōttai to Mallāpuram ..	12
11.	Do. from Hanumatīrtam to Kōttaipatti	20
12.	Do. from Kunnathūr to Sāmalpatti	4
13.	Do. from Mallāpuram to Pāpireddipatti	9
	Total ..	167

This allows $2\frac{1}{10}$ miles of road for every 10 square miles of area. The roads are mostly in fair order and provided with avenues. There is no avenue on the road from Tīrta-malai to Kōttaipatti. The banians near Podār are amongst the finest in the district: further on towards Irumattūr however the avenue grows very poor and ceases on entering the subdivision. It is worth while to go some distance to see the avenue between Ūttankarai and Singārapett; after the Pambār is crossed the trees towards the latter village become very handsome, towering up and curving over to meet in the centre in a way that suggests the Westminster Abbey arches.

The following are the famine roads:—

		MILES.
1.	Road from Mallāpuram to Kadathūr	9
2.	Do. from Mallāpuram to Dharmapuri	3
3.	Do. from Kammēnellūr to Irumattūr	3
4.	Do. from Podār to Ānandūr	3
5.	Do. from Kunnathūr to Kārapatti	3
6.	Do. from Kammēnellūr to Ānandūr	$5\frac{1}{2}$
7.	Do. from Harūr to Kōttaipatti	20
8.	Do. from Tenkaraikōttai to Manjavādi road ..	4
9.	Do. from Sāmalpatti to Kallāvi	6
	Total ..	$56\frac{1}{2}$

That from Mallāpuram to Pāpireddipatti deserves to be finished, opening out as it does a very rich tract of country, and tapping the important villages of Bairanattam, Venkatasamudram, Ālāpuram, Menisi, Pāpireddipatti, and Pallipatti, which were before unable to reach the railway except by Harūr and Morapūr, or by the circuitous route which passes through Tenkaraikōttai. That from Mallāpuram to Kadathūr also deserves to be maintained, as also that from Irumattūr to Kammōnellūr. Irumattūr could previously reach the railway line only by going first to the Jendāmēdu[1] near Ūttankarai and then turning back to Sāmalpatti. The road from Podār to Ānandūr is also one worth maintaining, and also those to Kallāvi and Kunnathūr; but that from Harūr to Kallapārai was not wanted unless in the interests of the Forest Department. Though apparently hill-girt the taluk has free communication with its neighbours by the ghāts at Mūkanūr, Mallāpuram, Chengamma, Manjavādi, and Kōttaipatti, while on the north and north-west the way is open to Tripatūr and Krishnagiri. The railway runs through the heart of the taluk, with stations at Sāmalpatti, Morapūr, and Mallāpuram, and a trial station has been recommended at Chinthalapādi. Another near Kallāvi might before long be found useful. Slow goods trains, making frequent stoppages at trial stations, would do much to stimulate commerce and enterprise in this backward tract.

CHIEF TOWNS.

The chief towns in the taluk are Ūttankarai, population 1,398; Pāpireddipatti, 1,761; Venkatasamudram, 1,763; Pallipatti, 780; Harūr, 2,596; Bairanāyakampatti, 1,737; Kunnathūr, 1,367; Ānandūr, 1,497; Singārapēttai, 645; and Kammēnellūr, 1,425.

The town of Ūttankarai derives its name from a spring in the western slope of the undulation on which the town is built. The name is compounded of the Tamil words "Ūttu," a spring, and "Karai," a bank. The ordinary modes of spelling the name, viz., Ūttengiri or Ūttengherry, are obvious misnomers as there is no "giri" within 5 miles of the town. It contains a population of 1,398 souls residing in 351 houses. The inhabitants are chiefly Chettis and deal in grains. In the town are situated the Taluk Kacheri, the Division Police Head Station, the Post Office, and Department of Public Works Overseer's Office. There is an Orr's Chattram north of the town fitted up as a public bungalow, and several good topes are springing up on the south and western sides. The largest of these, the Arbuthnott tope, so named after a former Collector, contains 40 acres and has been in progress some 15 years. The best camping ground is on the west of the town, near the "Ūttu" whence it takes its name. The health of the town was formerly considered to be much affected by the water-supply; but all apprehensions on this score have been obviated by the construction of a fine well, 8 "mets" deep, in the Atkinson Bandy Mēdu tope. There is another good well in the Arbuthnott tope, but the people are too lazy to use it. In a tope

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[1] The Jendāmēdu is an eminence about 2¼ miles from Ūttankarai, where two roads from the west meet and combine in one towards Ūttankarai and Merkānam. It is so called because the chief standard (Jendā) was raised there in the disastrous expedition of Haidar and Nizam Ali, when they suffered defeat beyond the Singarapatt pass at the hands of Colonel Smith, and were driven back in confusion into the Ūttankarai Taluk. See Volume I, Chapter II, pp. 59, 60.

named after Dr. Pearse, on the south of the town, there is another good well with revetment all round: this is safe from surface pollution and, having been cleaned and deepened during the famine, may be relied on as almost *sanitarily* perfect. The town is intersected by two roads, one of which leads from Salem to Tirupatūr and the other from the Sāmalpatti Railway Station, which is only 5 miles off, *viâ* Ūttankarai, Singārapett, and the Chengamma pass to Merkānam the great salt depôt in South Arcot. From the latter road, about 3 miles west of Ūttankarai, branches off another road which, near Podūr, taps the Kallāvi and Ānandūr markets, and joins the trunk road from Madras near Irumattūr. It is worth while to go some distance to enjoy the view from the hill west of Ūttankarai and east of the Jendāmēdu road junction. The avenue here is so young that it does not yet impede the vision. In the foreground is a long undulation, sinking into a broad plain, full of large trees and luxuriant vegetation; towards Ūttankarai, the white tents shine out brightly from the green; in front is the Chengamma pass; to the right the Chittēri-malai and Shevaroys; to the left the Javādi and Yēlagiri, with their outlines softened by that exquisite purple-heather tinge which distant forest-clad hills take while the sun is still behind them and not quite risen.

The town is neatly built and kept clean by a small conservancy establishment, maintained by contributions from the inhabitants and a grant from the Local Fund Board.

Harūr is the present head-quarters of the Deputy Tahsildar and Sub-Magistrate. A Police Inspector is stationed here, and the town contains a Post Office, Local Fund School, a Dispensary, and the Department of Public Works Overseer's Office. The town is situated on the west bank of the Vāniār, the parachēri being on the east bank. To the south of the town, and north of the Periēri, is, or rather was, for it was levelled during the famine, an old fort of about 4 acres in extent, which must have been of considerable strength in the days when six pounders and Brown Bess were formidable weapons. It is not known who built it, and there is no history attached to it. A poor old woman used to roam through it, maundering about hidden treasure, and laying her case before each new 'Dorai;' but it is not probable that any treasure could have escaped notice when the fort was levelled, and it may be feared that the famine brought rest to the poor old lady as she has not been seen since. The population of the town is 2,596, consisting chiefly of Janapars, who trade in grain and cattle, uniting with this the congenial occupation of money lending, and Masalmans or Labbais who deal in Āvārampattai, or the bark of the Āvāram shrub, which they export in considerable quantities to Vāniambādi to be used in the tanneries. On the east of the Vāniār stretches a low range of hills which increase in size until, as they spread south near Pallipatti, they culminate in the bold crags of Bōdiparai-malai. To the west of the town towards Morapūr and Tenkaraikōttai extends a vast jungle, chiefly of Thuringi, a large portion of which has been enclosed by the Forest Department as a reserve. The climate of Harūr is healthy and the water-supply good; the Vāniār, in the stretch south of the town, affording abundance of pure water to all who will take the trouble to come for it. It is, from its central position in the system of communications, a place of some commercial importance, and the Shandai, held on Mondays, is largely attended. North and

south through the town runs the Manjavādi road which connects Salem with Ūttankarai and Tirupatūr. To the north-east runs the road to Tīrtamalai, while on the west two roads pass westwards, crossing the railway near Morapūr and Chinthalpādi, uniting again near Mūkanūr, and continuing to Dharmapuri. The etymology of Harūr is not certainly known. The Survey and Settlement spell it Arūr, for which there is no warranty whatever, as the initial 'H' is universally affixed. Some enterprising persons have gone even farther and call it Ārūr, on the supposition that the name means the town (ūr) by the river (āru). This hypothesis however will not hold water in the teeth of the fact that the penultimate is invariably short. Tradition speaks of a certain Rishi named Hari who made 'tapas' here, and according to this the original name of the town was Hariūr which is possible. The Tamil spelling however is now 'Harūr' and with this transliteration we must rest content. The town is kept in good order by a conservancy establishment similar to that maintained at Ūttankarai, and enjoyed considerable immunity from cholera during the last outbreak. The villages of Pāpireddipatti (population 1,761), Venkatasamudram (population 1,763), and Pallipatti (population 780) lie between the Manjavādi road and the northern slopes of the Shevaroys. The latter village, which contains one of Orr's Choultries, lies 10 miles south from Harūr and is a convenient halting ground on the road to Salem. There is a ruined indigo factory here, built by an enterprising Karaidar of the village who does not appear to have met with the success which he deserved. From the Manjavādi road, near Pallipatti, a branch road goes to Tenkaraikōttai, once the kasba of a taluk of the same name, but now deserted, and then turns off to the Mallāpuram Railway Station. A considerable traffic in grain is carried on *viâ* the Manjavādi ghāt between Pāpireddipatti and Salem.

Tenkaraikōttai, or the "fort on the south bank of the river," is a melancholy example of departed glories. The whole taluk once took its name from it, as the kasba town; but its prestige is now gone, and a more poverty-stricken place is not to be seen. The tank is in disrepair, the fort dismantled, and the bombproof buildings a refuge for bats. The fort contains a temple to Siva, now in ruins, and another to Rāma. The tradition connected with it is that Chennapa Naik, Pālaiakār of Salem, came to this spot, then a desert, to enjoy the pleasures of the chase. The tables were turned; for a hare, or according to another tradition an iguana, gave chase to the Pālaiakār's dogs. The Pālaiakār halted there that night, pondering over what had happened; when to him appeared a vision of Rāma, who told him to dig in the spot where this happened, and build a fort and temple in his honour with the wealth which he should find. The Pālaiakār accordingly unearthed a considerable treasure, and left his brother as his lieutenant to carry out Rāma's instructions, while he himself returned to Salem. The brother was not slow to set about his appointed task, and fort, houses, and temples rose rapidly on all sides, when an underling, to whom he had given some ground of offence, wrote privately to the Pālaiakār accusing him of misappropriating the divine bequest. The Pālaiakār at once started for Tenkaraikōttai, and, while yet a few miles off, his brother came to meet him with a small retinue; on which the Pālaiakār, whose treacherous advisers persuaded him that his brother meant to give battle, sent on his troops with

orders to stab his brother to the heart. This was done and the Pālaiakār continued his march to Tenkaraikōttai where he found that all his behests had been attended to. Filled with grief he committed suicide and, to crown the tragedy, his wife threw herself into his funeral pyre and perished in the flames. The tank and anaikat over the Jalakantēshwara river are attributed to his ill-fated brother. It is perhaps not strange that a place with so sad a history should become desolate. The date of Chennapa Naik is not known; but it is believed that there are sanads granted by him in some villages of Salem: these unfortunately have not been found.

Bairanāyakampatti is a village of 1,737 inhabitants lying in the Kōttaipatti valley, between the village of that name and Tīrta-malai.

Kunnathūr (population 1,367) is a considerable village, 3½ miles north-east from Sāmalpatti Railway Station, with which it has lately been connected by a road, as also with the road from Tirupatūr to Ūttankarai. The building in which the kacheri was held, when this village was a kasba, is now used as a Local Fund school. A large stream which runs through the village ensures a good water-supply, and creates an oasis in this dry tract.

Ānandūr (population 1,497) is a mitta village, 7 miles south-west of Sāmalpatti, with which it was formerly unconnected by a direct road, traffic having to find its way circuitously, first towards Ūttankarai and then westward to Sāmalpatti. During the famine this was remedied; but famine roads have short lives, as may be conjectured from the fact that this road was made, in 1876, on the lines of another, made in Achya Varusham (1866), the year of the previous famine, of which no traces were visible when work was resumed in 1876. A considerable local trade is carried on here.

Singārapett lies under the lee of the Javādi hills, near the frontier of the taluk where the road to Cuddalore enters the Chengamma pass. A ride to the South Arcot frontier will repay any one who cares for pretty scenery. The road winds through hill and jungle, and in the centre is the village of Dandampatti, near which the Police beats of the Salem and Arcot Districts meet and exchange information. This village probably got its name (cf. Dandu—an army or regiment) in the time when Haidar and Nizam Āli were fighting in this quarter, where also Major Fitzgerald, against heavy odds, defeated Haidar in person. There can be no mistake about the South Arcot frontier, as the avenue ceases at the Salem limit. All the salt traffic of the South Arcot District with this taluk, Krishnagiri, and Dharmapuri used to find its way through this village, and the bandies returned laden with tamarind, castor-oil seed and other products of this district. What effect the new railway through South Arcot has had on this traffic has not been ascertained.

Kammēnellūr is the kasba of the mitta of that name, and the residence of Bālāji Rao, a distinguished native gentleman, whose father was a great favourite of Read and Munro, and held high offices both in the Company's and Pēshwa's dominions (see Krishnagiri notice). It is a healthy town, connected by road with Morapūr Railway Station, and four miles off, at Irumattūr, a mitta village, the Madras road passes through in the direction of Dharmapuri. A spacious bungalow, formerly a public bungalow, is maintained at Irumattūr by the Mittadar for the accommodation of European travellers and District Officers. The etymology of Irumattūr is doubtful. Some write it Eramattūr, on the supposition that it is the

Mattūr situated in the red soil; but *yerra* is Telugu, and an improbable compound in a Tamil taluk. There is another Mattūr on the Madras road, at the next halting place to the north; and it is probable that Irumattūr is "the second Matthūr." The Ponār flows by Irumattūr, and a tributary of it by Kammēnellūr, so the water-supply is good at both places.

FAIRS AND FESTIVALS.

The chief annual festivals are that at Tīrta-malai in February or March, when fully 3,000 persons assemble, and at Pāpambādi in August. The latter is held in honour of the goddess Kāliamma of Irulapatti, and is frequented by crowds from the villages of the Harūr Division. The festival of Chendrāyasāmi is held at Podār in March. The festival at Thiruvanā-malai in South Arcot however bears off the palm in importance from all these, cattle and pilgrims from all quarters of Salem going there. Indeed, the Chittrai festival at Madura excepted, this is the most important cattle fair in South India. Besides cattle, copper and brass vessels, cloths, arecanuts, and other articles are brought in large quantities to these fairs. Among the chief markets is the Monday fair at Harūr, which is largely attended, the traders bringing little tents with them to protect their wares: the trade is chiefly in the hands of Masalmans, who, if they will not qualify for Government service, are developing considerable ability in trade, as their extensive "Mandais" in the chief towns testify. The fairs at Chinthalapādi on Tuesdays, and at Bommidi, 1½ mile from the Mallāpuram Railway Station, on Thursdays deserve mention. Chinthalapādi is in the neighbourhood of four roads and on the line of rail; but is not profited by the latter, as merchandise can only reach Morapūr or Mallāpuram by making a detour of from 16 to 20 miles to the Manjavādi road or to Mukanūr; a trial station at this point has been recommended.

IMPORTS AND EXPORTS.

The chief article of export from this taluk is Āvārampattai above referred to, which, as also raw hides, is sent to Vāniambādi. Tamarind goes to Pondicherry in exchange for salt, and is also exported to Vāniambādi and through the Kōttaipatti valley to Salem and Āttūr. Horsegram, dholl, gingelly, and castor-oil seeds, and, in small quantities, ghee are exported to Bangalore, Tirupatūr, Coimbatore, and Salem. Salt is also imported from Madras, Messrs. Arbuthnot and Co. having agents on the line and a godown at Morapūr station.

TOPES.

There are Jungle Conservancy topes at the following villages:—Ūttankarai, Harūr (5 each), Kōmbūr, Hanumatīrtam, Pallipatti (2 each), Sāmalpatti, Podār, Singārapēttai, Maganūrpatti, Kondampatti, Kadavanai, Morapūr, Pōyappatti, Īchambādi, Tīrta-malai, Bairanāikampatti, Kōttaipatti, Chintalapādi, Puludiyūr, and Mallāpuram (1 each).

The following statement shows the provision for education in the taluk in 1879:—

Name of Village.	Description of School.	Salary, Combined or Result System.	Number of Masters.	Cost per Mensem. RS.	A.	P.	Number of Pupils.	Languages taught.	Subjects in which instruction is given.	Remarks.
Ūttankarai ..	Local Fund School.	Combined System.	2	11	2	4	50	Tamil..	3rd standard subjects.	According to this statement there is not a single school in the eastern third of the taluk, including the Kōttaipatti valley. This tract seems to be shamefully neglected, and, for some unknown reason, is rarely visited by the higher officials.
Singārapettai ..			1	15	5	4	13	Do. ..	Do.	
Kunnathūr ..			1	6	6	5	12	Tamil and Telugu.	Do.	
Kallāvi ..			1	7	0	2	11	Tamil..	Do.	
Ānanthūr ..			1	4	12	10	13	Do. ..	Do.	
Kadathūr ..			1	6	13	9	21	Do. ..	Do.	
Bairanattam ..			1	5	9	4	6	Do. ..	Do.	
Papireddipatti ..			1	7	11	10	7	Do. ..	Do.	
Harūr ..			2	11	10	0	20	Do. ..	Do.	

Unaided pial schools .. 2. Number of pupils .. 15.

POLICE.

For police purposes the taluk is divided between two Inspectors who have charge of the Ūttankarai and Harūr Divisions. Belonging to the former are the stations at Kārapatti, Mattūr (in Krishnagiri Taluk), Ūttankarai, Singārapett, Irumattūr and Kallāvi; while under the latter are those at Kōttaipatti, Tīrta-malai, Harūr, Morapūr, Kadathūr, Mallāpuram, and Pallipatti.

The Mattūr station, although attached to the Ūttankarai Division, is in the Krishnagiri Taluk; but a few of the villages attached to this station belong to the Ūttankarai Taluk: the consequence is that the Station-House Officer is constantly absent from his station. The Dharmapuri road has to be carefully guarded as dacoities are constantly committed upon it. It must be particularly guarded on Sundays when the Pochampalli shandy is held. The men have a great objection to occupying the huts at this station as they declare they are haunted. The most important work at Singārapett station is the guarding of the Chengamma pass, which is famous for dacoities. The patrol here should never be neglected. The Naikanūr ghāt should also be carefully guarded on shandy days and the following day. The Tirupatūr road, 13th mile stone, should have a guard on the night previous to the Singārapett shandy, on the shandy day, and on the night following.

Of the Harūr Division the Superintendent writes as follows:—"Harūr Kasba is divided into two factions headed by ....

on one side and .... on the other. The men of Morapūr station have to be very careful in guarding the Mukanūr ghāt on the Dharmapuri road in which the constables of Kadathūr station assist. The Mallāpuram Station Officers have to guard the Adamankōttai ghāt. The station is famous for burglaries. The mails too have been looted more than once. The men of Pallipatti station have to guard the Kombūr ghāt assisted by the men of Āchankuttaipatti station. Koravars from Āttūr come by this road. A feast is held every year in February or March at Tīrta-malai, and pilgrims are constantly visiting it. The villagers of the Tīrta-malai station are all under the influence of their Karnams, and crime is seldom reported. There are two important beats, Kottaipatti ghāt and Rāvantawādi ghāt by which Koravars pass into South Arcot. There is dense jungle on these two beats. The Shevaroy Hill people come down and sell coffee and wheat at Mallāpuram and Pallipatti. Cattle are stolen in the above two station limits and taken away to Ērkad where the butchers at once dispose of them. Kadathūr is a mitta village. Half the timber that leaves Kōttaipatti is believed to be stolen. There is great caste feeling among the Malaiālis of this division and they never split on one another."

The following statement shows the grave crimes committed in the taluk in the years 1874 and 1875 :—

Nature of Offence.	1874.						1875.						Remarks.
	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.	Reported.	Detected.	Persons arrested.	Convicted.	Property lost.	Recovered.	
					RS.	RS.					RS.	RS.	
Dacoity	2	2	8	8	22	5	..	..	..	..	..	..	The cases of Arson having been ledgered with Serious Mischief and other Cognate offences cannot be given separately.
Housebreaking ..	17	6	24	11	401	80	13	6	13	9	1,396	264	
Theft	89	46	127	78	1,495	279	78	36	88	61	1,235	493	
Murder	..	..	..	..	..	..	3	3	15	10	..	..	
Arson, Mischief, &c.	4	..	1	..	350	..	2	..	..	..	116	..	
Robbery	2	..	..	..	54	..	5	3	10	9	89	26	

With 1876 came the famine, and since then dacoities have been rife, owing to the pressure of famine, and the inroad of certain known depredators from the South Arcot District, which, with Ramnad and parts of Tinnevelly, has always had an evil repute for dacoity.

CAMPING-GROUNDS.

The best camping ground at Ūttankarai is in the tope, named after the writer, which fronts the Arbuthnott tope on the south of the road from the Railway station. When the trees are grown up this will be a model camping ground. There is another like it

outside Harūr, on the road to Morapūr;[1] but until the trees are grown up, and in the hot weather especially, the camping ground on the bank of the Vāniār, south of the town and just under the fort, is to be preferred.

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[1] In speaking of the road to Morapūr the numerous specimens of Pāndian tombs which may be seen on both sides of it deserve mention. These tombs are supposed by the natives to be the burying places of the Pandavars, famed in Hindu story. They generally consist of a rude circle of stones enclosing a parallelogram, marked by four slabs on the sides, and covered by a fifth. This however is not invariably the case. They are common in many places in the Salem District, one tract west of Krishnagiri being very rich in them. The Rev. Maurice Phillips, in 1872, prepared an account of these tumuli, illustrated by photographs, at the request of the Madras Government, from which the following extracts are taken:—

TUMULI. PĀNDIAN TOMBS.

"The tumuli found in the Salem District may be classified either according to their contents into—(1) tumuli without bones and urns; (2) tumuli with urns but without bones; and (3) tumuli with bones and urns; or according to their internal structure, into —(1) cromlechs, and (2) cairns. Cromlechs are those tumuli, the inside of which is formed by four perpendicular stone-slabs in the shape of a cist or a box. Cairns are those which have no internal lining of stone. They consist of two classes—(1) cairns in which large earthen urns, baked in fire, containing human bones, small urns, and ornaments, are found; which urns appear to have been intended to incase the chamber instead of perpendicular stones; and (2) cairns whose chambers have no *artificial covering*. The former class will be denominated Cairns A, and the latter Cairns B.

"These classes of tumuli do not differ in general outward appearance. They present themselves to the eye as mounds of earth and small stones of various sizes; circular in shape, and often surrounded with circles of large stones. They measure from 3 to 20 feet in diameter, and from 1 to 4 feet in height. Photo No. 1 represents a tumulus of the largest size, with a circle of stones round its base. Very often in the stone circles, four large stones opposite the four points are seen towering above the others; and in the case of cromlechs the entrance is from the east.

"After clearing away the mound and stones, it is found generally, but not invariably, that the mouth of the tumulus is covered with a stone slab varying in size from 2 feet long by 2 feet broad and 4 inches thick to 9 feet long 6 feet broad and 14 inches thick. Forty men with strong wooden levers failed to raise one of the largest stones. Fire had to be kept under it for hours till it broke before it could be removed.

"When the top stone is removed the presence or absence of the border formed by the edges of the four perpendicular stones which form the cist show whether it is a cromlech or a cairn. If a cromlech, the fine sandy earth within the chamber must be carefully removed till the flat-bottomed stone appears, and if there be any objects in it, they will be found resting on that stone. The chambers vary much in size. Some of them are as small as 3 feet long 2 feet wide and 2 feet deep; and others are as large as 5 feet long 3½ feet wide and 4 feet deep. Cromlechs generally contain small urns and iron implements, but no bones except very small pieces which appear charred. If it be a cairn, then the dimensions of the pit are shown either by the appearance of the mouth of a large urn (Cairns A), or by the difference between the earth with which the pit is filled and that from which it is dug (Cairns B). Photo No. 6 shows the former. It will be seen that the large urn is broken almost through the middle, and hence appears so open. At the bottom of it a little to the left are two small urns, and a little to the right behind there is a human skull. These large urns invariably contain human bones and small vessels; and very often some iron implements and ornaments. I do not think that any one of them is large enough to contain the body of a full-grown man, though placed in a sitting posture, with the legs and thighs drawn up, and the head bent downwards between the knees, as is sometimes found in tumuli in Europe. If, therefore, full-grown men were buried in them, as probably they were,—for the small swords found in many of them lead us naturally to conclude that they must have been used by the deceased warrior, I think the body must have been either cut up or partly burnt before interment. The position of the bones in layers, one upon the other, seems to indicate the same conclusion. Remnants

At Pallipatti there is a good camping ground in a tope near the indigo factory south-east of the village. The tope however suffered severely in

of this mode of burying were visible 80 years ago among the Cucis, or the non-Aryan inhabitants of the mountainous districts to the east of Bengal, as stated in the 2nd Volume, *Asiatic Researches.*—' When a Cuci dies his kinsmen lay the body on a stage and kindling a fire under it, pierce it with a spit, and dry it; when it is perfectly dried, they cover it with two or three folds of cloth, and inclosing it in a little case within a chest bury it under ground.'

"Regarding Cairns B. The interior of these cairns not being so accurately defined as that of the cromlechs, it is not always easy to ascertain exactly their dimensions. Speaking roughly, however, I should say that they vary in size in about the same proportions as the cromlechs. These are the most barren in results, though the most difficult to open. In some of them nothing is found; and in others only small urns with small bits of iron, the crumblings of some instruments; and small pieces of bones which look like the remnants of cremation.

"The objects found in the tumuli may be distributed into four classes:—1, Pottery; 2, Human bones; 3, Ornaments; 4, Iron implements.

"1. *Pottery.*—These consist of urns, vases, and other vessels of different shapes and sizes. The large urns already mentioned as found in Cairns A are so brittle that they invariably fall to pieces by their own weight as soon as the surrounding earth is removed, so that it has been impossible to procure one unbroken specimen. This, however, is not a great loss, for there is nothing about them curious or uncommon either in shape, size, or colour. They very much resemble the large chatties or *sâls* now used by the Hindoos to hold water or grain in their houses. Photos Nos. 9 and 10 represent all the different kinds of vessels which I have seen. And though many were destroyed by the workmen's tools, and dozens crumbled to dust when exposed to light and air, yet, I am confident that they did not differ materially from those which I have procured. There was nothing found in these vessels except fine sandy earth or ashes, which, in most cases, had become a hard mass, so that it was necessary to soak it in water for some time before it would dissolve. Some vessels are red and some black; some are red inside and black outside and *vice versâ.* Some have a glossy surface as if they had been glazed, and, as I believe such a phenomenon as glazed pottery has not yet been discovered in ancient cairns and cromlechs, I sent a few specimens to Dr. Hunter of the School of Arts, Madras, and asked his opinion. He replied, ' The surface is not glazed, but is merely polished by rubbing it with the juice of Toothee or *Abutilon Indicum*, a mucilaginous juice, somewhat like gum, that is used by the natives at the present day to give a gloss to black earthenware. The surface can be scratched with a knife though it resists water. After rubbing the surface with the juice, the vessel is again fired and a species of smear is thus produced which resists acids and water, but if you examine the broken edge of the vessels, you will find that there is no thickness of glaze either outside or inside. Another method of producing a smear is in use in India, viz., rubbing the vessel with mica ground in water and exposing it to heat.'

"2. *Human bones.*—These consist of skulls, teeth, thigh, shin, arm and other bones. These are invariably found in Cairns A. The bits of decayed bones occasionally found in Cairns B and the cromlechs are so insignificant that I cannot identify them with any part of the human skeleton. I cannot account for the existence of human bones largely in this class of tumuli, and their comparative non-existence in the other classes, except on the supposition, either that the large urns are better adapted to preserve them than stones or earth, or that this class is of a later age and indicates a different mode of sepulture.

"3. *Ornaments.*—These consist of round and oval beads of different sizes and colour, which must have been worn by women as necklaces and bracelets. Dr. Hunter makes the following remarks respecting them:—' The beads are very interesting; they are made of carnelian ornamented with a pure white enamel of considerable thickness, which has been let into the stone by grinding the pattern, filling in probably with oxide of tin and exposing the stone to heat. The enamel is very hard, cannot be touched with a knife, and is not acted upon by a strong nitric acid. The small beads are made of white carnelian

the drought of 1876 and 1877, and is but a shadow of its former self. The most agreeable camping ground in the taluk is in a cocoanut tope on the

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and icespar, a glossy felspar used by the natives to imitate diamonds. . . . . They are in a better style than most of the beads I have seen from tumuli.' Besides these, a few were found made of quartz and of some dark green stone. The upper part of Photo No. 10 indistinctly shows the beads.

"4. *Iron implements.*—These, consisting chiefly of knives or short swords, and measuring from 1 foot to 22 inches, are in such a crumbling state that I have been able to procure only *one* unbroken. All the others have had to be gathered in pieces and stuck together on boards with strong cement. Photo No. 11 represents these. Some pieces of iron which appear to have been spear-heads, and some other things, have also been found, but in consequence of their broken condition, I cannot pronounce positively what they were.

"In discussing the difficult question, '*How old are the tumuli?*' it is necessary in the first place to glance at the results already achieved by antiquaries in Europe. The northern countries of Europe—Denmark, Sweden, and Norway—are particularly full of these ancient burial places; and they have received the most careful attention from the northern antiquaries, by whom they have been divided according to their contents, into three classes—(1) tumuli of the stone periods; (2) tumuli of the bronze period; and (3) tumuli of the iron period. Those of the stone period are considered the oldest. They are often of great size, and are 'peculiarly distinguished by their important circles of stones and large stone chambers, in which are found the remains of unburnt bodies, together with objects of stone and amber.' This period represents the lowest state of civilization—a state before the introduction of metals when arms and implements consisted of spear-heads of flint and arrow-heads of flint or bone. The tumuli of the bronze period contain relics of burnt bodies, vessels of clay and implements and ornaments of bronze; and so show the people in a more advanced state of civilization than the preceding. The tumuli of the iron period are the most recent. They show the people in a comparatively advanced state of civilization. Iron swords, knives, and spear-heads, highly polished vessels, and trinkets of gold, silver, and precious stones are found in them. Some of them also contain sculptures and inscriptions.

"Now it will be readily seen that all the tumuli in the Salem District belong to the last or iron period.

"It is a striking fact that tumuli are found in almost every part of the world. Besides the countries already mentioned, they are found in Germany, France, Spain, Portugal, Great Britain, Siberia, America, and the north of India. In Europe tumuli belonging to each of these three periods are common. But in the south of India, I believe that only those of the third period are found.[1] I am not sure—not having seen *Captain Meadows Taylor's* book—whether any of the tumuli in the north belong to any of the earlier periods, but I think not.

"The question now is reduced to this:—What is the probable age of the last or iron period? I confess candidly, at the outset, that this question is enveloped in much darkness, and that, with the present data, nothing more can be done than to fix proximately the time when the iron period ceased in Europe, and then reasoning by analogy to fix conjecturally the time when it ceased in India.

"The earliest account of tumuli we have is in the Iliad. Homer in his account of the funeral of Patroclus describes in glowing terms how the body of the warrior was left burning during the night, and the embers quenched with wine at the dawn; how the ashes were then inclosed in an urn, placed near the centre of the place occupied by the pyre which was surrounded by an artificial substructure; and how the loose earth was heaped above it so as to form a mound.

"The Prophet Ezekiel (B.C. 587) alludes to the same custom of burial when foretelling the fall of Meshech and Tubal and all her multitude. He says (Chapter XXXII, 27):

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[1] Bronze vessels and ornaments have been found in tumuli on the Neilgherry Hills, but as iron implements were found with them, they do not define a bronze age, but rather the transition from the bronze to the iron age.

banks of a stream near the village of Manjavādi in the Manjavādi pass. Enclosed by a good hedge and shut in by hills, even the rough winds of the

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'They are all gone down to hell'—or hades, which here probably means the grave—'with their weapons of war; and they have laid their swords under their heads.' These were the inhabitants of the neighbourhood of the Caucasus Mountains and the Black Sea, and were probably the Scythians of Herodotus.

"Tacitus, who lived in the first century A.D., from whom we have the first satisfactory account of the Germans, observes that their funerals were distinguished by no empty pomp. 'The bodies of illustrious men were consumed with a particular kind of wood, but the funeral pile was neither strewed with costly garments nor enriched with fragrant spices. The arms of the deceased were committed to the flames and sometimes even his horse. A mound of earth was then raised to his memory, as a better sepulchre than those elaborate structures which, while they indicate the weakness of human vanity, are at best but a burden to the dead.'

"It is reasonably conjectured that this mode of sepulture gradually disappeared in Europe before the progress of Christianity, which introduced the practice of burying the dead unburnt and unaccompanied by any such superstition as that of depositing certain articles with the deceased. In that case the ancient mode of sepulture must have disappeared in Europe about the ninth or tenth century A.D.

"It is reasonable to suppose also, that the inhabitants of Central and Northern Asia were induced to give up the same practice through the influence of Mahomedanism, which equally, with Christianity, imposes the simple method of burying the dead. On this supposition the ancient mode of sepulture must have disappeared among the Mongols, Tartars, and others about the twelfth or thirteenth century A.D.

"It is evident from the most ancient records, viz., the Pentateuch, that the Semitic races have from the earliest periods observed the custom of burying their dead unburnt and unmaimed. And as the Jews and the Arabs, two cognate branches of the same family, were the pioneers of both Christianity and Mahomedanism, they imposed their own simple method of burying the dead on the nations who embraced those religions. We may safely conclude, therefore, that before the mighty influence of Christianity and Mahomedanism, the Scythian mode of sepulture disappeared in Europe altogether, and in Asia to a great extent.

"Now, in applying the same mode of reasoning to the tumuli found in India, we must inquire whether any external influence has been brought to bear on the aboriginal inhabitants, similar in its power to the influence of Christianity and Mahomedanism on other nations, before which, we may reasonably conclude that the ancient religion and practices of the people disappeared.

"1. It is well known that the Aryans came to India at a very early period, probably about B.C. 1600; and that on their arrival they were opposed by the aboriginal inhabitants whom they denominated Mlechchas, Rachchasas, Dasyus, and Nishadas, a people who were wholly different from themselves in colour, language, and customs.

"2. It is evident from the Vedas, Menu, and the Puranas, that the Aryans have, as a general rule, always burnt their dead. The ashes are sometimes gathered and thrown into a running stream, or in the case of distinguished persons, they are occasionally placed in an urn and buried, but without any tumuli or stone circles.

"3. The conclusion, then, is inevitable, that the practice of burying the dead in tumuli must have been observed by the pre-Aryan inhabitants, who in the north disputed every inch of land with their conquerors. Those aborigines were so completely subdued that they adopted even the language of the dominant race. There is nothing now to distinguish them from their Aryan masters, except the low social position assigned to them, and a few un-Sanscrit words in the Pracrits, or languages derived from Sanscrit which are now prevalent in the north of India. These few words, however, show that they are the remnants of the great Scythian or Turanian group of languages, and hence that the aboriginal inhabitants who spoke them were different altogether from the Aryans. It is easy, then, to see how completely the ancient customs of the primitive inhabitants would cease before the mighty influence of Brahminism, and to such influence I attribute the cessation of the custom of burying in tumuli in the north.

south-west monsoon, which elsewhere whistle stormily through the tent ropes, cannot penetrate. The shade is thick enough to make a walk at noonday

"4. But the Aryans never conquered the south by force: hence they neither denationalized the people nor changed their languages. They conquered the south, however, by the influence of higher civilisation and superior knowledge. Aryan civilization was probably introduced to the Deckan about the sixth or seventh century B.C. In the time of Rama, it is stated in the Ramayana that during his expedition to the south, he met holy Rishis here and there among the savages; by which it is supposed that he met Aryan Missionaries from the north dwelling among the aboriginal inhabitants of the south. About the commencement of the Christian era, Aryan influence had spread extensively in the south. The Pandya kingdom of Madura, which was established on Aryan principles, was then well known even in Europe. It is reasonable, then, to suppose that before such influence the religion and primitive customs of the aboriginal inhabitants would sooner or later disappear. Then it must be remembered that during the following thirteen centuries, there were other influences at work more aggressive for a time than Brahminism; and which must have stimulated the Brahmins greatly, not only to maintain, but to extend their own influence. Buddhism became the national religion of the north by public edicts in the time of Asoka about 300 B.C. Buddhist Missionaries came to the south probably before that time, and it seems pretty evident that up to the seventh century A.D. Buddhism gained considerable influence in the south. The Buddhists burnt their dead like the Brahmins. Then from the sixth or seventh to the twelfth century A.D. Jainism made wonderful progress and seems to have been the predominant religion at one time. The Jains also practised cremation like the Brahmins and Buddhists. In the twelfth century there was a reaction against Jainism and in favour of Brahminism. The Jains were finally expelled from the Pandya kingdom, and the Brahmins firmly established their influence, which has continued down to the present day.

"Under the influence of the rival reformers, Sankaracharayar and Ramanjooloo Ayar, the whole of the inhabitants of the south became gradually absorbed in Saivaism and Vishnooism. About this time, then, I am inclined to place the total disappearance of the ancient customs of the pre-Aryan Dravidians; and of course, the custom of burying in cairns and cromlechs. In remote and isolated places where Brahminical influence did not freely penetrate, the ancient custom of burying in tumuli probably continued till a very late period. In the tumuli found on the Neilgherry Hills, there are rude sculptures, and inscriptions both in Tamil and Canarese. According to Dr. Caldwell, the eighth or ninth century A.D. is the earliest date to which any extant Tamil composition can be safely attributed. The Tamil letters used in those inscriptions are not of the oldest type, but the more modern. Judging from a specimen I saw in the corner of a photograph, I should conclude that they differed but little from the characters now in use. Photographs of the whole inscriptions, I hear, have been sent to Germany to be deciphered, and I doubt not that when published and translated, it will be found that they cannot be much earlier than the fifteenth or sixteenth century A.D.

"To sum up, then, I conclude that the tumuli were the burial places of the non-Aryan aboriginal inhabitants of the south, who are now represented by the Dravidians; and who, like the pre-Aryan inhabitants of the north, are proved by their language to have belonged to the same branch of the human family as the Turanians; that their ancient customs and religion disappeared before the combined influence of Brahminism, Buddhism, and Jainism, precisely in the same way as the ancient customs of the Teutons, Celts, Latins, and Slaves disappeared in Europe before the influence of Christianity, or the ancient customs of the Scythians of Central Asia disappeared before the influence of Mahomedanism. If this theory be correct, I do not think that any tumuli in the plains of India are *later* than the thirteenth century A.D., and on the Neilgherry Hills probably none are later than the fifteenth or sixteenth century A.D.

"The natives know nothing about the tumuli, and according to Dr. Caldwell, there is no tradition respecting them either in Sanscrit literature or in that of the Dravidian languages. The Tamil people call them 'Pandu-Kuris.' 'Kuri' means a pit or grave, and 'Pandu' denotes anything connected with the Pandus, or Pandava brothers to whom all over India ancient mysterious structures are generally attributed. To call anything 'a work of the

pleasant, and at night the silver shimmer of the moon on the palm leaves,[1] the murmur of the stream, and the mysterious silent hills framing the

Pandus' is equivalent to terming it 'Cyclopean' in Greece, 'a work of the Picts' in Scotland, or 'a work of Nimrod in Asiatic Turkey,' and it means only that the structure to which the name is applied was erected in some remote age, by a people of whom nothing is now known. When the Tamil people are asked by whom were these Pandu-Kuris built and used? they sometimes reply, 'by the people who lived here long ago;' but they are unable to tell whether those people were their own ancestors or a foreign race, and also why and when these kuris ceased to be used. The answer which is sometimes given is, 'that the people who built the cairns were a race of dwarfs[2] who lived long ago and who were only a span or a cubit high, but were possessed of the strength of giants.'

"The almost total absence of traditional knowledge respecting the origin and use of the tumuli is a strong presumptive evidence that they cannot be *later*, but may be much *older* than the time fixed above.

"1. The bones found in the tumuli prove beyond a doubt that the people buried in them were neither dwarfs nor giants, but men of ordinary stature. And the large stone-slabs *lining the interior* and placed on the top of the tumuli, which, in most cases must have been cut from the solid rock and carried from some distance, prove that the people physically were equal to the present race of men.

"2. The objects found in the tumuli represent the people in a comparatively advanced state of civilization. They required and made earthen vessels for culinary and domestic purposes. And those vessels show considerable ingenuity in the art of pottery. They are not only all tastefully designed and well baked in fire, but some of them are ornamented with transverse lines, and highly polished. The people were acquainted with the value and use of metals. The small swords are elegantly designed and well wrought. And so are the knives, razors, and gold and bronze ornaments found in tumuli on the Neilgherry Hills. They made and wore necklaces and bracelets of precious stones ornamented with what appears to be oxide of tin. The most recent tumuli contain rude sculptures and inscriptions which show that the people were acquainted with reading and writing.

"3. The great care and trouble with which the tumuli were prepared as receptacles for the dead manifest a tenderness of feeling and reverence for the departed, which can only be expected in an intelligent and civilized people. Reverence for the dead can only arise from a strong manly affection for the living; which reverence and affection diminish in intensity as people descend in the scale of civilization, till they become almost extinct in the savage.

"4. Whatever the religious tenets of the people were, it is pretty certain that they firmly believed that human existence is not bounded by the tomb. For no reasonable cause can be assigned for the practice of depositing various objects with the dead, but a firm belief in a future state; where they supposed that such objects would be required. Their conception of the future world was cast in the mould of the present; and hence they believed that whatever is necessary, useful, and ornamental in this world, would be equally so in the next. The warrior would require his sword, the husbandman his agricultural implements, and the lady her ornaments. This conception of the future is neither the Transmigration of the Brahmins nor the Nirvana of the Buddhists: and hence forms another link in the chain of evidence that the people who used the tumuli were neither the one nor the other, but anterior to both."

[1] This beautiful effect has been noticed by George Sand (*Indiana*), whose description of a tropical night is worth quoting—" Ce fût une des plus belles soirées que la lune eût éclairées sous les tropiques. Cet astre, à peine sorti des flots noirâtres, commençait à répandre sur la mer une longue traînée de vif-argent; mais ses lueurs ne pénétraient point

[2] On the borders of Hosur in Maisur territory, not far from Anaikal, there is a curious aggregation of tiny dwellings said to have been the abode of a colony of dwarfs. Several dwarfs are or used to be found in the Salem District. One used to frequent the Tirupatur Railway Station and another was to be seen on the Mukanur Ghat: merry little fellows with pleasant faces and a kindly greeting to all who met them.

Regarding these so-called "Dwarf dwellings" Mr. F. H. Wilkinson, C.S., writes as follows:—

starry canopy above, combine to form a charming picture. At Mallāpuram as at Morapūr a temporary halt can be made in the railway waiting-room. The camping ground at Mallāpuram is bad, being either wholly exposed or under the shade of tamarind trees which are ruinous to tents. At Kadathūr there is a magnificent specimen of the iluppai tree, north of the village and close to a well, where tents can be conveniently pitched. At Kammēnellur the Mittadar's garden on the north side of the well is the usual camping ground; but when the little bungalow on a raised platform on the east side is finished it will not be necessary to pitch tents. The avenue at Podūr affords ample shelter, the banians here being unusually luxuriant. The Government tope at the east side of the rail at Sāmalpatti has, or had, a nicely thatched hut, in good shade, for a day's halt; but the tope is not suited for camping in. Singārapett is a bad camping ground, where tents are generally pitched in a dusty dirty place near the native chattram. At Kadavanai, on the northern boundary of the taluk on the road to Tirupatūr, the shade is bad, but few people halt there. One of Orr's choultries here has been recently repaired. The spot generally chosen at Tīrta-malai is in the centre of the high road under the avenue trees.

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dans la gorge, et les marges du lac ne répétaient que le reflet tremblant de quelques étoiles. Les citronniers répandus sur le versant de la montagne supérieure ne se couvraient même pas de ces pâles diamants que la lune sème sur leurs feuilles cassantes et polies. Les ébéniers et les tamarins murmuraient dans l'ombre; seulement quelques gigantesques palmiers élevaient à cent pieds du sol leurs tiges menues, et les bouquets de palmes placés à leur cime *s'argentaient seuls d'un éclat verdâtre.*"

"On a hill on the boundary between Maisur and the Hosur Taluk, about 5 miles from Gumalapuram, there is a very interesting collection of stone huts and buildings called by the natives Pandava Kovil.

"These huts cover the hill, the smaller huts being on the slope; and on the summit of the hill there are buildings which may have been the residence of the king or chief, and others which I can only conjecture from their shape and construction to have been altars.

"In the valley below I found the burial cromlechs, chambers constructed out of huge slabs of stone, each side formed by one stone alone. These were level with the ground, whereas the huts on the hill were built above the ground, in fact, on the bare rock of which the hill consists.

"The huts on the hill consisted of 3 walls made of stones, piled one on another without mortar or cement of any kind, and surmounted by a huge unhewn stone. The open side of the hut faced, as a rule, the south-west.

"The dimensions of some of these huts were as follows:—

No. 1.—Depth (from entrance to back wall) 7 feet, breadth 3 feet, height (from ground to covering stone) 1 foot 6 inches.

No. 2.—Depth 5½ feet, breadth 2 feet, height 1 foot 9 inches.

No. 3.—Depth 5½ feet, breadth 2 feet, height 2½ feet.

"The size of some of the covering stones was as follows:—

No. 1.—13 feet long by 10 feet broad.
No. 2.— 4 do. 4½ do.
No. 3.—17 do. 12½ do.

"Their thickness varied from 6 to 10 inches.

"These stones were not symmetrical in shape, but were rough unhewn slabs. In some cases there was a slab below answering to the covering slab.

"What I have described as the chief's residence on the summit of the hill consisted of a surrounding wall, a mere mass of broken stones, 78 feet round. Within this was a small chamber of a very perfect form, facing the west, but with a rounded opening towards the east 2 feet wide by 1 foot 6 inches high. The size of this chamber was: depth 5 feet 4 inches, breadth 3 feet 4 inches, height 3 feet. The sides of this chamber were composed of 3 large single stones. The rounded opening above referred to was evidently made by stone not iron implements.

"There were other chambers in this same enclosure, but I found it impossible to get into them.

"What I conjecture to have been the altars were constructed of an outer wall 71 feet in circumference, 3 to 4 feet in height, a mere heap of broken stones. In some cases the space in the centre was unoccupied, in others a large stone covered a low chamber; in others there was a symmetrically built heap, the stone blocks of which had evidently been hewn with iron implements."

The traffic is very small and there is no likelihood of an action for stopping the right of way. At Kōttaipatti there is no good camping ground and the same may be said of Tenkaraikōttai. At the latter place the quantity of shells found in the river bed and strewn about generally is noticeable. They have not been examined scientifically, and it would be interesting to ascertain whether they are river shells or whether any trace of an old sea-shore exists. The same thing has been noted in excavations near Nannēri, about half a mile from the right side of the road from Tripatūr to Kandali. This would be nothing unusual near the coast, but is not so common in the interior. Messrs. King and Bruce Foote have pronounced against the theory that the Bārahmahal was under the sea at any geologically recent time; see Volume I, Chapter III, p. 94.

BUNGALOWS.

There is not a single public bungalow in the taluk. That at Irumattūr was sold, when the railway was made and travelling by the trunk road went out of fashion, and purchased by the Mittadar of Kammēnellūr, who keeps it open for travellers; it is not furnished. The Orr's Choultries at Kombūr, Hanumatīrtam, and Ūttankarai have been put in repair and are commodious enough. That at Kadavanai is or was in a filthy state. That at Mallāpuram has been occupied by the police, but the one at Pallipatti is available for travellers. There is a soldiers' shed at Irumattūr. The Orr's Choultry at Kombūr is beyond the Manjavādi camping ground on the Salem side and is a pleasant place to halt at. There is a little hut in one of the topes outside Harūr on the Morapūr road which was built during the famine for District Officers, and which is preferable to a tent in the hot weather.

The following list shows the religious endowments in the taluk:—

Village.	Name of Deity.	Amount.	Total.
		RS. A. P.	RS. A. P.
Tirta-malai	Tirtagiriswara Swami	1,075 9 1	1,075 9 1
Gudalur	Alagiriperumal Swami	43 11 4	43 11 4
Hanumatirtam	Hanumanteswara Swami	154 6 2	154 6 2
Irulapatti	Kaliamman	29 10 1	29 10 1
Uttankarai	Lakshminarayana Swami	117 5 1	
	Kasi Visveswara Swami	166 3 9	283 8 10
Singarapettai	Anjaneya Swami	17 2 7	17 2 7
Mallapuram	Pattabirama Swami	264 9 1	
	Iravadeswara Swami	122 10 9	387 3 10
Pasandi	Venkatramana Swami	102 8 1	102 8 1
Maniyambadi	Venkatramana Swami	29 10 0	29 10 0
Tenkaraikottai	Kaliyanarama Swami	474 4 11	
	Nanjundeswara Swami	105 10 7	
	Hanumanteswara Swami	8 9 0	588 8 6
Harur	Vaneswara Swami	45 4 7	
	Varadaraja Swami	42 6 10	87 11 5
Kammenellur	Lakshminarayana Swami	352 7 1	
	Desinadeswara Swami	235 12 0	588 3 1
		Total ...	3,387 13 0

CHAPTER IX.

TIRUPATŪR TALUK.

THE taluk of Tirupatūr is so named after the chief town which is properly Tirupati-ūr, in Tamil written generally Tiruppattūr (திருபத்தூர்) and by the English generally named Tripatore. Tirupatūr seems to be a rational compromise. The taluk is situated in the north-east corner of the district, bounded on the north by North Arcot, and on the east by North Arcot and South Arcot; on the south by the taluk of Ūttankarai, and on the west by a portion of the latter taluk and by Krishnagiri. It lies between North Latitude 12° 11′ and 12° 24′, and between East Longitude 78° 30′ to 78° 50′. Its extreme length from north to south is about 31 and from east to west about 40 miles, the average being considerably less. The taluk may roughly be likened to an isosceles triangle with the apex to the north-east and the base running from north-west to south-east. The area has been variously stated. According to Volume II of the returns of the census of 1871 (page 352), the area has been taken as 806 square miles = acres 515,200. The District Volume of Census Returns only accounts for 211,245 acres! The Revenue Survey Office[1] give the area as only 699 square miles, or acres 447,360. The latter figure is said to have been scaled from the Sheet Atlas of India.

BOUNDARIES.

LATITUDE AND LONGITUDE.

AREA.

The Tahsildar in 1876 gave the acreage as follows:—

	ACRES.
Government settled villages[2]	109,232
Unsettled villages[3]	32,108
Dumbāla Inām[4]	10,895
Zamindāri[4]	88,281
Total ..	240,516

This only accounts for 375 square miles, and he explains that the area of the Hill Ranges has been excluded from these entries. For the purpose of the census of 1881, Mr. H. E. Stokes adopted the following figures: Government land, acres 363,427; Inām, acres 21,021; Mitta, acres 94,784; total acres 479,232 or 748·80 square miles.

Under the circumstances it seems to be hopeless to arrive at a satisfactory conclusion. For such calculations as may be necessary below, unless stated

[1] *Vide* Assistant Superintendent's letter, No. [illegible], dated 7th February 1877.

[2] Filled in from the Survey maps.

[3] Filled in from the Paimaish accounts.

[4] Taken from the Census Report, the latter item including acres 3,755, Inām in Mitta villages.

to the contrary, the figures of Dr. Cornish's volume will be assumed to be correct. Of the acres 211,245 mentioned in the District Census Volume (1871-72), acres 10,858 were Inam villages, acres 88,281 were Zamindāri or Mitta villages, and acres 3,440 were Inām in Government villages: the net Amāni acreage was therefore acres 108,666, of which acres 77,584 were assessed, the holdings being 70,746 acres, and acres 6,838 being unoccupied. Of acres 32,257 which were unassessed, acres 22,485 were uncultivable, acres 8,772 only being fit for tillage. It would seem therefore that in the Amāni lands acres 15,610 only were available to meet increase of population. According to the same return the Revenue directly derivable from land was (1872) Rupees 1,42,036, consisting of the following items :—Pēshkash on Mittas Rupees 51,285, Quit-rent on Ināms Rupees 1,394, and the Amāni Ryotwar demand Rupees 89,357. The average rate payable per acre was Rupees 3-2-2 for wet lands and Rupees 1-0-10 for dry lands.

TOPOGRAPHY.

The greater part of the taluk is one plain, blending to the south and south-west with Ūttankarai and Krishnagiri: to the west and east the Bārahmahal hills and the Javādis respectively separate the taluk from Krishnagiri and South Arcot; while to the north centre, the Yēlagiri, like a wedge, with its base to the north and the point to the south, cleaves the taluk in two: north again of the Yēlagiri lies the Nekanāmalai, between the taluk and North Arcot. The level portion of the taluk is therefore mainly divided into four principal valleys of varying size, the largest being the stretch to the south which may be termed the valley of the Pāmbār. One valley lies between the Yēlagiri and the Javādi, and from the village at the head may be termed the Ālangāyam valley; another, stretching from Ālangāyam towards Vāniambādi, between the Yēlagiri and Nekanāmalai, may be termed the Vellakuttai valley; and the fourth, between the Yēlagiris and the lower hills of the second chain of ghāts, is the valley of the Pālār, in which Vāniambādi lies. The taluk is full of beauty, though the southern plateau is rather bare, the only elevation breaking the level of the plain being a solitary brown hill near Pērāmpatt, somewhat resembling the Pasumalai near Madura, only larger. The Bārahmahal hills to the west are somewhat bare, but the Javādis are clothed in verdure to the very summit on the east: towards sunset the whole range puts on a purple tinge like heather bloom. The sharper shadows mark out minor ranges and valleys, which in the midday merge in the mass of the range, and beyond Bommaikuppam, looking from Tirupatūr, a silvery cascade may be seen, shining bright in the setting sun. Nearly 60 miles of country can be overlooked from Tirupatūr towards the south, where, in clear weather, the Shevaroys are quite as plainly visible as the Pulnis from Madura. To the south-east the needle point of Tīrtamalai forms a companion picture to the sharp peak of Mukkanūr on the south-west, and on the nearer east, as the Javādis sink into the plain towards Singārapett, the opening which forms the Chengamma Pass can be descried. The chief beauties of the Yēlagiris do not lie on the Tirupatūr side, where the demand for fuel and railway sleepers has been very injurious to them; but from Jolarpett and Nāttrampalli the view of its western plateau is very charming, and from Vāniambādi the Dēvamalai peak, clothed in virgin forest, can be seen, rising 4,441 feet above the sea.

Beyond the Pālār, in the direction of Chittūr and the Ambūr pass, the Mallikārjunadurgam excites curiosity from the considerable remains of fort and temple with which it is crowned. Those who have seen the Dublin mountains may remember a hill on which are the remains of the Hell-fire Club, to which the Mallikārjunadurgam bears a considerable resemblance. But the fairest portion of the taluk is in the Ālangāyam valley, near Motūr, where the Yēlagiri and Javādis approach so close that a rifle shot from the one would reach the other. The valley, rich with detritus and humus from the hills, and watered by the streamlets from their sides, smiles with cultivation when the rest of the taluk is burnt and bare. The hills on each side save the valley, in the morning and evening, from fully an hour of the scorching sunshine, and a twilight may be enjoyed here for nearly two hours which is unknown elsewhere in the district, except perhaps in the Manjavādi valley. Any one who cares for real English scenery will do well to strike due east towards the Javādis from Motūr, when at the foot of the hills he will find a lovely park, whose grassy lawns, studded with giant tamarind trees, with the purple hills in the background, will recall to him many a forest glade in his distant home. In fact from Kursalāpett to Ālangāyam and especially near Motūr the taluk is worth coming hundreds of miles to see. To see it in perfection the visit should be made immediately after the chief burst of the north-east monsoon. The writer is not alone in his admiration of the country where, like Munro, he has passed upwards of seven years. The following is Munro's opinion of Tirupatūr, written six years before his death :—

"The distance from Bangalore to Madras by the direct route is two hundred and eight miles ; but I have come round by the Bārahmahal, which is about fifty miles farther, both for the purpose of seeing the inhabitants, and making some inquiries into the state of the country, and of revisiting scenes where, about thirty[1] years ago, I spent seven very happy years. They were the first of my public life, and I almost wish it had ended there ; for it has ever since, with the exception of the time I was at home, been a series of unceasing hard labour. The place where I now am, is one where Colonel Read lived between 1792 and 1799, where I often came to see him, with many old friends who are now dead or absent. I thought I had taken my leave of it for ever when I went with the army to Seringapatam ; but I have since twice returned to it—once in 1815, and now ; and I shall probably yet return to it again before I leave India. We get attached to all those places where we have at any former period lived pleasantly among our friends, and the attachment grows with the increasing distance of time ; but independently of this cause, the natural beauty of the place is enough to make any one partial to it. There is nothing to be compared to it in England, nor, what you will think higher praise, in Scotland. It stands in the midst of an extensive fertile valley, from ten to forty miles wide and sixty or seventy long, surrounded by an amphitheatre of mountains of every shape, many of them nearly twice as high as the Grampians. The country here among the hills has none of the cold and stinted appearance

[1] This is incorrect: the letter is dated 1821, and Munro's acquaintance with the district *commenced* about 1790.

which such countries have at home. The largest trees, the richest soil, and the most luxuriant vegetation, are usually found among naked masses of granite at the bottom of the hills."

SOILS.

The soil of this taluk is generally superior to that of Ūttankarai, of which it is practically an extension to the north. The exceptional soil was 1 per cent.; regar, chiefly loamy, was 10 per cent.; and red soil, 89 per cent.; the sandy species being to the loamy as 5 to 1 nearly. This refers to the resettled villages in the plains only. The soils on the Yēlagiris and on the wavy downs of the Javādis are far superior; but the remoteness from markets and inaccessibility of these feverish tracts has been alleged as a reason for not resettling them.

GEOLOGY.

A very small portion of the taluk has come within the operations of the Geological Survey of India; but in its general features it resembles the greater part of the surveyed portion, the formation being gneissic. The gneiss which farther south is hornblendic, is in the surveyed portion of the taluk found of the quartzo-felspathic variety. "On the western side of the Yēlagiri Mountain some beds exposed on the slopes shew very marked porphyritic structure; the quartzo-felspathic mass of the rock being crowded with distinct crystals of a lighter coloured felspar, and the rock constitutes a true granite gneiss." (Cf. page 97, Vol. I.) Trap may be observed towards the hills south-west of Nāttrampalli, and fragments of greenstone are common in the tract between that village and Agrahāram. Quartz and iron beds have not been noticed, though the presence of the former may be inferred from a large fragment on the side of the path leading from the Head Assistant's bungalow to Koilūr.

METEOROLOGY.

The taluk, hill portions excepted, ranges between 1,200 feet to 1,500, Tirupatūr being about 1,256 feet above the sea, and the Ālangāyam valley somewhat higher. The climate from 15th November to 15th February is charming, the mornings being crisp and cold, and the days and nights cool: April and May are intolerably hot, and the rest of the year is bearable.

The taluk register shews that the rainfall for the twenty years 1854 to 1873 was as follows:—

Year.	Inches.	Oz.	Dec.	Year.	Inches.	Oz.	Dec.
1854 ..	48	..	3	1864 ..	27	..	4
1855 ..	65	6	3	1865 ..	55	3	4
1856 ..	82	..	1	1866 ..	24	4	..
1857 ..	49	3	5	1867 ..	32	7	..
1858 ..	66	7	7	1868 ..	86	9	..
1859 ..	37	..	1	1869 ..	36	7	..
1860 ..	16	7	4	1870 ..	42	2	5
1861 ..	25	2	6	1871 ..	52	6	..
1862 ..	25	8	9	1872 ..	42	8	5
1863 ..	25	8	6	1873 ..	35	7	5
				Total ..	829	..	8
				Average ..	41	4	$5\frac{2}{5}$

The following return shows the monthly rainfall for the septennium 1872–78 as recorded in the Collector's Office.

Years.	February. I.	February. T.	March. I.	March. T.	April. I.	April. T.	May. I.	May. T.	June. I.	June. T.	July. I.	July. T.	August. I.	August. T.	September. I.	September. T.	October. I.	October. T.	November. I.	November. T.	December. I.	December. T.	Total. I.	Total. T.
1872 ..	..		..		1	1⅓	7	4	1	8	7	8	6	9½	2	6⅓	3	8½	8	6	2	7½	42	8½
1873 ..	2	4	..		1	1⅓	1	7	..		5	6½	3	5	11	8⅓	8	9½	0	4	0	2½	35	7½
1874 ..	..		..		0	3	10	8	4	6	3	9½	1	9½	17	9⅓	9	4½	1	1	0	1½	56	9½
1875 ..	..		..		0	1⅓	5	3⅓	5	5	1	0½	10	5	4	0½	4	1	0	1½	..		30	8½
1876 ..	..		0	8	0	0⅓	4	0	5	1	2	3½	1	5	7	6	1	2½	0	0½	..		22	7
1877 ..	..		0	7	0	2½	5	4½	2	5½	..		0	5	14	9	8	7½	3	7½	0	6½	37	5
1878 ..	..		0	0⅓	1	2⅓	5	5½	2	3	6	5	4	3½	5	9½	7	7	6	4½	0	7½	40	8½
																					Total ..		266	4½
																					Average ..		38	$0\frac{9}{14}$

The office performed by the hills in affecting the rainfall is dubious. At times they certainly attract it, and at others they repel or stop it. Thus in the end of 1876, when one good fall would have saved the crops of the taluk, filled tanks, and given forage for cattle, heavy clouds banked up for two or three days behind and over the Javādis; but, though 10 inches fell in South Arcot, not a drop fell in Tirupatūr. The taluk generally is healthy, especially in the drier parts; but fever in some years causes much suffering and some mortality. Ālangāyam is seldom free from it, and the Javādis to strangers are almost fatal. Cholera gave cause for much anxiety in 1875 and the two following years, when small-pox also was very prevalent.

HEALTH.

POPULATION.

The population, according to the census of 1871, was 190,800, or 237 to the square mile, the total in 1866-67 being 151,845. The increase in the five years was therefore 38,955 or 25·7 per cent. which is impossible. In 1871 males were to females as 93,812 to 96,988. The Hindus totalled 171,555, the Saivas being 91,184 and the Vaishnavas 79,925. The Masalman population exceeds that of any other taluk in the district, and reaches a total of 17,698, of which 17,438 are Sunnis, 111 Shias, and 140 "others." They congregate principally at Tirupatūr and Vāniambādi, the latter being mainly a Masalman town. The community are mostly engaged in trade. The Christian population was only 1,536, of whom 1,401 were Roman Catholics and 135 Protestants. The French Mission has its head-quarters at Koilūr, where a European Priest is permanently located. The London Mission has a house and church at Tirupatūr, and, considering that the Protestant population employed on the railway at Jollarpett has to be deducted from the 135 Protestants, the balance in favour of the London Mission is very small. The agricultural male population is given as only 29,529, and labourers are 14,057. This is misleading, the number living by the land being fully 127,200 or two-thirds of the population. The males whose avocation was "dress," and who are mostly weavers, numbered 1,598. The chief indus-

tries are the trade in grains, oil-seed and skins, tanning, and dealings in barks for dyeing and tanning. The ryots are somewhat better off than those in Ūttankarai, and the mittadars are mostly solvent. Rāgi and kambu are eaten by the poor, and rice by the richer classes. The language spoken generally is Tamil, supplemented by Hindustani and Telugu, most Brahmans also using Mahratta in private intercourse. But few know Kanarese, even colloquially, and perhaps not one could be found who knows Malayālam. The morals of the people are good according to their lights; they possess many virtues of industry, frugality and temperance, which more civilised nations could hardly rival. They are not unduly addicted to litigation, nor can it be said that the soucar is unduly oppressive, though a few Chettis have amassed large fortunes through money dealings.

The following return shews the incidence of the Imperial License tax for the year 1878 :—

Trade, Dealing, or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rate of Tax on each Person.	Total of Taxes paid.	Remarks.
1	2	3	4	5	6	
		RS. RS.		RS.	RS.	
Trade.						
In grain	VIII.	5,000 to 10,000	1	100	100	The entries in col. 6 should properly be the product of col. 5 multiplied by col. 4. There are a few discrepancies however due to the full amount of the tax not having been realized in all cases.
	IX.	2,500 to 5,000	1	50	50	
	X.	1,250 to 2,500	6	25	150	
	XI.	500 to 1,250	38	10	370	
	XII.	200 to 500	54	4	210	
In twist	XI.	500 to 1,250	2	10	20	
	XII.	200 to 500	1	4	4	
Tannery	IX.	2,500 to 5,000	1	50	50	
	X.	1,250 to 2,500	8	25	190	
	XI.	500 to 1,250	14	10	140	
	XII.	200 to 500	12	4	48	
In sundry articles	X.	1,250 to 2,500	9	25	225	
	XI.	500 to 1,250	24	10	240	
	XII.	200 to 500	112	4	440	
In salt	XI.	500 to 1,250	1	10	10	
	XII.	200 to 500	4	4	16	
In nuts	X.	1,250 to 2,500	2	25	50	
	XI.	500 to 1,250	5	10	50	
	XII.	200 to 500	4	4	16	
In bamboos ..	XI.	500 to 1,250	1	10	10	
In oil-seeds ..	X.	200 to 500	3	4	12	
In oil	X.	1,250 to 2,500	5	25	125	
	XI.	500 to 1,250	20	10	200	
	XII.	200 to 500	30	4	116	
In gold	IX.	2,500 to 5,000	1	50	50	
	XII.	200 to 500	1	4	4	
In ghee	XII.	200 to 500	3	4	12	
In sheep	XII.	200 to 500	4	4	16	
In avaram bark ..	XII.	200 to 500	3	4	12	
In hardware ..	X.	1,250 to 2,500	1	25	25	
	XI.	500 to 1,250	1	10	10	
	XII.	200 to 500	3	4	12	
In butchering ..	XII.	200 to 500	7	4	28	
In pottery	XII.	200 to 500	3	4	12	

Trade, Dealing, or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rate of Tax on each Person.	Total of Taxes paid.	Remarks.
1	2	3	4	5	6	
Trade—(Continued).		RS. RS.		RS.	RS.	
In wine	XI.	500 to 1,250	2	10	20	
	XII.	200 to 500	1	4	4	
Shandy trade ..	XII.	200 to 500	9	4	36	
In colored cloths ..	XI.	500 to 1,250	2	10	20	
	XII.	200 to 500	3	4	12	
In dubbahs or hide bottles to contain ghee, oil, &c.	XI.	500 to 1,250	2	10	20	
	XII.	200 to 500	3	4	12	
In fruits	XII.	200 to 500	2	4	4	
In tobacco	XII.	200 to 500	6	4	24	
In tamarind ..	XI.	500 to 1,250	1	10	10	
	XII.	200 to 500	1	4	4	
In timber	X.	1,250 to 2,500	1	25	25	
	XII.	200 to 500	6	4	24	
In sweetmeats ..	XII.	200 to 500	3	4	12	
In cloths	IX.	2,500 to 5,000	3	50	150	
	X.	1,250 to 2,500	9	25	225	
	XI.	500 to 1,250	27	10	270	
	XII.	200 to 500	53	4	208	
Dealing.						
Money-lending ..	IX.	2,500 to 5,000	5	50	250	
	X.	1,250 to 2,500	8	25	200	
	XI.	500 to 1,250	16	10	160	
	XII.	200 to 500	78	4	312	
Contract	VIII.	5,000 to 10,000	1	100	100	
	IX.	2,500 to 5,000	1	50	50	
	XI.	500 to 1,250	3	10	30	
	XII.	200 to 500	4	4	16	
Shroff	XI.	500 to 1,250	2	10	20	
	XII.	200 to 500	8	4	32	
Brokerage	XII.	200 to 500	3	4	12	
Industry.						
Goldsmith	XII.	200 to 500	17	4	60	
Blacksmith ..	XII.	200 to 500	3	4	8	
Coppersmith ..	XI.	500 to 1,250	1	10	10	
	XII.	200 to 500	5	4	16	
Carpentry	XII.	200 to 500	9	4	36	
Bricklayer Maistry.	XII.	200 to 500	8	4	28	
Weaving	XI.	500 to 1,250	1	10	10	
	XII.	200 to 500	9	4	36	
Sawing timber ..	XII.	200 to 500	3	4	8	
		Total ..	704	..	5,509	

HOUSES.

The houses in the taluk numbered 31,655 in 1871, of which 29,660 were inhabited, the average to each inhabited house being 6·4, which is rather high. As many as 1,995 houses were uninhabited. There were 58 terraced houses; 5,511 were tiled and 26,055 were thatched, 31 being "unspecified."

VILLAGES.

Of 448 villages in the taluk 286 belonged to Government, 144 being Zamindāri and 17 Ināṃ villages. The village establishment was revised in 1877-78, and the following return shews the grouping of Government villages for administrative purposes before and after the revision, with the cost of the several establishments maintained:—

—	Number of Government Villages.	Number of Groups or Tarafs.	Karnams.	Munsifs.	Munsifs and Manigars.	Manigars.	Toties.	Uddaris.	Talaiyaris.	Vettians.	Joint Talaiyaris Vettians.	Cost of Establishment. RS. A. P.
Establishment before revision	281	55	55	5	134	5	95	44	..	..	..	6,060 15 7
Establishment of re-settled villages after revision	133	68	68	4	125	4	..	..	143	142	..	13,692 0 0
Establishment of unsettled villages.	148	7	7	..	21	..	..	..	21	21	..	1,344 0 0

RENT-ROLL.

This taluk and Āttūr suffered less than others from the great Famine, and, if the inference from the District Census Volume that the Ryotwāri demand in 1871 was Rupees 89,357 is correct, then in Fasli 1286 there was but little falling off, though the latter date does not properly gauge the results of the famine, which was not over until the middle of Fasli 1288. Still, as compared with other taluks, the following rent-roll for Fasli 1286 is hopeful:—

Amount of Patta.	Single Pattas.		Joint Pattas.			Total.		
	Number of Ryots holding Single Pattas.	Assessment. RS.	Number of Pattas.	Number of Registered Joint Pattadars.	Assessment. RS.	Number of Pattas.	Number of Registered Ryots.	Assessment. RS.
Under Rs. 10	2,406	10,633	1,217	3,453	5,700	3,623	5,859	16,333
Rs. 10 to Rs. 30 ..	1,229	16,159	1,336	4,224	19,298	2,565	5,453	35,457
,, 30 to ,, 50 ..	201	6,330	298	1,131	9,528	499	1,332	15,858
,, 50 to ,, 100 ..	97	5,302	138	569	7,332	235	666	12,634
,, 100 to ,, 250 ..	24	2,863	21	85	2,187	45	109	5,050
,, 250 to ,, 500 ..	2	550	1	6	270	3	8	820
Total ..	3,959	41,837	3,011	9,468	44,215	6,970	13,427	86,052

REVENUE.

It is noticeable that there are, comparatively, few pauper holdings, and that the number of pattas held for large sums is unusually great for the district. It is not easy to understand how the figures in the District Volume of Census Returns were obtained, for the

demand for the villages which were resettled came in Fasli 1281 to Rupees 97,197, and the average demand for such villages only, during the five faslis previous to the new settlement, was Rupees 95,796 on an acreage of 57,801, which leaves some 13,000 acres in occupation still to be accounted for. On the introduction of the new settlement in Fasli 1283 the demand in resettled villages rose to Rupees 1,06,615 [1] and the acreage, owing to excess of area found on survey, to 67,653. Even without adding to this the assessment in villages which were not resettled, the falling off as shewn by the rent-roll above given is considerable. The latter however shews the demand *minus* the Jammabandi remissions. The total revenue of the taluk according to the demand for Fasli 1284 was as follows :—

		RS.	RS.
I.	Land Revenue—		
	Ryotwar	1,03,973	
	Zamindāri	52,679	
	Miscellaneous	13,927	
			1,70,579
II.	Forests		11,611
III.	Abkāri		45,275
IV.	Stamps		30,001
V.	Road Fund		12,955
VI.	Special Funds		5,579
VII.	Village Cess		7,000
		Total ..	2,83,000

Compared with the entire population the incidence was at Rupees 1-7-8 per head, and taking Land Revenue alone each member paid Annas 14-3. Taking the rent-roll of Fasli 1286 the incidence on each pattadar was at the rate of Rupees 6-6-6 nearly which is very high for the district. If the sum remitted from the net demand were added the incidence would be still higher.

AGRICULTURE.

The chief products are kambu and rāgi, the staple grains used as food; wheat, grown on the hills, cholam, varagu, shāmai, gingelly, dholl or thuvarai, ulundu (black-gram), horse-gram and mochai or beans; these are grown on the dry lands. In wet lands and gardens rice, tobacco, chillies, cocoa-nut, areca-nut, ground-nut, plantains and sugar-cane are raised; coffee is produced in small quantities on the Javādis. The chief dry crops are kambu, reaped about September, and dholl reaped in January. Horse-gram is also a favourite late crop. Towards Nāttrampalli, in the valley of the Pālār near Vāniambādi, towards Ālangāyam and in the immediate neighbourhood of Tirupatūr are the chief centres of wet crop cultivation, sugar-cane especially. The mode of cultivation and manures used are much the same as described in Dharmapuri and Nāmakal (q.v.). Ponakād has been permitted on the Yēlagiris to an extent anything but creditable to the Forest Department, in whose charge the hills are supposed to be. The following statement for Fasli 1281, prepared in 1872, shews the extent of cultivation and outturn of each crop in the taluk so far as was known at the time :—

[1] *Vide* Proceedings, Board of Revenue, No. 1,866, dated 17th September 1873.

Description of Grains.	Value per Madras Garce, Maund, &c.	Extent cultivated with each Crop.	Outturn per Acre in Madras Measures, &c.	Total Outturn in Madras Garce.	Estimated Total Value of Outturn.
	RS.	ACRES.			RS.
Paddy	101	7,705	800	1,926	1,95,635
Cholam	104	664	160	33	3,432
Kambu	80	20,588	160	1,029	82,296
Ragi	85	12,188	240	914	78,147
Varagu	56	3,026	160	151	85,008
Sāmai	70	2,507	160	125	8,767
Tenai	80	500	160	25	2,000
Horse-gram	164	4,407	160	220	36,190
Bengal-gram	440	700	40	9	3,850
Tovarāi	200	3,634	80	91	18,150
Ulundu	259	1,071	120	40	10,880
Pachapair	240	831	120	31	7,500
Gingelly	340	1,420	80	35	12,070
Chillies .. .. Maund	2	500	480	1,000	2,000
Wheat	335	50	160	2½	887
Castor-oil seed	320	2,554	80	64	20,400
Sugar-cane .. .. Maund	1-8	219	50	10,950	16,425
Tobacco .. .. do.	4	253	4	1,012	4,048
Turmeric	200	300	80	240	1,000
Cotton	..	..	..	..	..
Indigo	25	28	½	14	350
Plantains .. per 1,000	4	182	25,000	910,000	3,640
Betel .. per 100 bundles	3	61	3,000	183,000	5,490
Total ..	..	63,378	..	..	5,98,165

The above statement is for ryotwari lands only, and no comparison can therefore be safely made as to the ratio between population and food-supply as was done in other taluks.

The following statement shows the acreage cultivated, including non-ryotwāri lands, in Fasli 1286 :—

Classification.	Punja.		Nanja.		Total.		Arable land still uncultivated.		Remarks.
	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	Acreage.	Assessment.	
		RS.		RS.		RS.		RS.	
Ryotwar...	55,406	62,185	7,560	42,292	62,975	1,04,477	14,197	13,710	Taken from columns 14 to 19 and 24 and 25 of Enclosure B to Quinquennial Statement for Fasli 1286.
Mitta ...	50,610	58,523	5,376	31,407	55,086	90,020	3,325	4,357	Taken from Road Fund return for Fasli 1286 received from the Collector, except the entries in the last two columns which are supplied by the Tahsildar.
Shrotriem.	5,707	5,088	451	2,402	6,159	7,490	501	470	Taken from return supplied by the Tahsildar for Fasli 1286.
Inams ...	6,326	7,312	1,509	8,049	7,836	15,961	...	...	
Total ...	118,049	1,33,108	14,905	84,840	132,056	2,17,948	...	...	

According to the quinquennial returns for Fasli 1286 there were 33,014 head of cattle and 23,771 sheep in the Amāni villages, the cattle comprising 17,788 tilling cattle, 12,966 cows, and 2,260 she-buffalos. The Amāni cultivation being in round numbers 63,000 acres, it follows that there were twenty-eight tilling cattle per 100 acres cultivated, and massing all cattle together, 8 sheep being taken to be equal to one head of cattle, there were fifty-seven beasts for every 100 acres under the plough, which is rather a higher proportion than usual. The number of sheep in the taluk is rather small and no doubt partially due to the cyclones of 1872 and 1874, in the former of which no less than 50,000 sheep are said to have perished in this one taluk. This seems almost incredible, certainly so to those who have never witnessed the destructive effects of an Indian cyclone. The writer, who was in camp at Sadras during the cyclone of 1874, can testify to the terrible loss sustained thereby. When the storm abated cattle were lying dead or dying in all directions, and in one small spot, where the poor beasts had sought refuge under a few prickly-pear bushes, a dozen full-grown beasts were lying, huddled together, dead. The cattle of the taluk are not noted, like those of Trichengode, Dharmapuri, and Hosūr, either for size, speed or milking capacities: still they are fair on the average, or at least such as have been spared during the famine, when, as early as January 1877, the grass wholly failed even in the tank beds, and herds of miserable creatures might be seen, wandering about in despair, and actually licking up the dust to assuage their hunger, a sight which no humane person would care to witness again. Only those who had fodder stored could afford to keep cattle then, and a cow could be had for sixpence, or even for nothing, at which price no one would take them. The taluk does not lack good grazing grounds in ordinary years, the slopes and plateau of the Javādis being inexhaustible.

CATTLE.

The exact number of irrigation works is not known. In a return prepared in 1872 the sources of irrigation were given as follows:—

IRRIGATION.

Irrigation Works.	Government.	Private.	Total.
Tanks	150	64	214
Annikats	12	3	15
River Channels	52	..	52
Spring do.	23	..	23
Rivers	1	..	1
Wells	1,492	2,085	3,577

This return has been rightly viewed with suspicion, as the acreage irrigated under wells is given as nine acres only. The estimated value of produce in the same return is also open to question.

The following return prepared in 1873 is more likely to be correct:—

Irrigation Works.	Government.	Private.	Total.	Acreage irrigated.	Estimated Value of Crops.
					RS.
Tanks	150	64	214	5,122	3,85,379
Anaikats	12	3	15	23	1,725
River Channels	75	..	75	1,538	1,15,360
Wells	1,492	2,085	3,577	1,124	84,400
Total ..	..	..	..	7,807	5,86,864

The chief rivers of the taluk are the Pālār or Kshīranadi, the "river of milk," which flows through the north-western corner of the taluk, and the Pāmbār or "snake river," which flows through the centre and south: to these two the other minor streams are tributaries. There are ferries at Vāniambādi at different points on the Pālār and its branches, which here attain a considerable width. The principal tanks are the following:—The Tirupatūr Periēri, which receives the drainage of some 75 square miles of country, and which succumbed to the cyclone of May 1874, since which nearly Rupees 20,000 have been spent on it in enlarging and improving the escape weir and raising the bank; the Agrahāram tank; the Irunāmpatt Ēgalēri which burst in the cyclone of May 1872, and on which the Public Works Department have been much exercised ever since; the Vāniambādi Nāgalēri; the Koratti Periēri; and the Kunichi Periēri. The irrigation of the taluk is susceptible of much improvement, and one project especially, the storeage of a stream which issues from the Javādis near Āndiappanūr, promises well, though the plans have been so tossed about from one office to another that the present generation can scarcely expect to see it carried out. The Kadavanai project, for the restoration of an old bund, to catch the surplus of the Tirupatūr Periēri, some eight miles south of Tirupatūr, has already been referred to in writing of the Ūttankarai Taluk (q.v.).

SETTLEMENT RATES.

The new settlement was introduced into the Tirupatūr Taluk in 1873. The average rates being Rupees 1-1-9 for dry and Rupees 5-9-4 for wet lands against Rupees 1-3-2 and 5-10-0, the rates previously prevailing. The demand was enhanced by the new settlement to the extent of 13 per cent.[1] The wet lands are divided into four groups numbered from 2 to 5, there being apparently no ayakat meriting to be classed in what elsewhere is the first group. Touching on the incidence of the wet assessment on the several groups the Deputy Director wrote as follows:—

[1] This seems, having regard to the average rates being reduced, somewhat paradoxical; it is explained by the fact that in the survey the area in holdings was found to be 22 per cent. in wet and 19 per cent. in dry in excess of that shewn in the pattas. The consequence is thus illustrated. A ryot holds 5 acres of dry land at Rupees 1-3-2 per acre. His assessment in the settlement is reduced nominally by one anna and five pies per acre = Annas 6-1; but he is told that his holding is not 5 acres, but 5 acres + $\frac{95}{100}$ of an acre or 6 acres nearly, and so the assessment payable by him is roughly Rupees 6-6-6 instead of Rupees 5-15-0, the sum which he formerly paid. Thus the reduction of the settlement rates results in an enhanced demand!—Q.E.D.

"In the wet lands, the average rates per acre on the second and third groups will be noticed as being rather unusually high. The area, however, over which these high rates prevail is very limited. That in the second group consists of 922 acres of land, in four villages, situated within three miles of the large town of Vāniambādi, and possessing a plentiful supply of water from the Pālār river. I went over this land myself. It is a most fertile tract, and is by no means too highly assessed at the present rates, which include all charges on account of a second crop which can be, and is, almost invariably grown. Some of this land paid, before Mr. Brett's reductions, an assessment of Rupees 20 per acre. The highest assessment imposed at present is Rupees 11-14-0 per acre for two crops.

"The wet land in the third group is situated under the tank in the town of Tirupatūr. It is a large and well-supplied reservoir, and the situation of the land immediately adjoining the kasba renders it peculiarly valuable. The highest assessment imposed here is Rupees 10-10-0 per acre for two crops.

"The fifth group average of Rupees 4-1-6 per acre is higher than would be the case if all actually fifth-group tanks had been taken into the accounts. In this taluk, however, a large number of the smaller tanks were given over to the ryots at dry rates by the Revenue authorities of former days; so that the average fifth-group assessment shown in the statement is deduced from the assessment on the lands under the better class of small tanks only."

HILL RANGES.

The only Hill Ranges in the taluk[1] are the Javādis, the Nekanāmalai and the Yēlagiris, the latter being rather one isolated hill than a hill range. These two approach so closely to each other in one part of the Ālangāyam valley that a musket shot would carry across. The Yēlagiris, which contain six villages with a population of 1,660 souls, are somewhat triangular in shape, the base being south of a line from Vāniambādi through Vellakuttai to Ālangāyam, and the apex of the triangle being towards Tirupatūr. The summit consists mainly of a ridge varying from 3,000 to 4,441 feet above the sea, and pierced on the south-east, a little to the north of the apex, by a very remarkable cleft in the solid rock, which narrows up to a point, near Attanāvūr, where a tributary to the Pāmbār has its birth-place. This ravine is well worth study as an instance of the force exercised by water in the lapse of ages. The slope being from all sides towards the south-east corner, the drainage was conducted here to what was, in all probability, a sheer cliff of gneiss, through which the stream has by degrees eaten its way, leaving a horse-shoe of precipitous bare rock to mark the gradually decreasing level of its waters. This range has been shamefully neglected, and has got an undeservedly bad name from fever. Captain Campbell Walker gave the hills a bad character, and Mr. Banbury, writing in 1873, stated that these hills and "the Javādis have been excluded from the survey and settlement owing to their jungly and feverish nature. The revenue derived therefrom under the present regime is Rupees 11,514; but no measurement of the cultivated lands ever

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[1] On the west are a few rugged bare eminences, the outlying sentinels of the Krishnagiri out-crop; but they scarcely deserve separate mention.

took place, even at the original paimaish, and the area is consequently unknown. In fact, as in the case of the Pachaimalais in Trichinopoly, the climate is so dreaded, that hardly any Karnam dare face it. It was during a very brief visit to the Yēlagiris that Captain Best, R.E., at that time Superintendent of Roads, contracted the jungle fever which speedily proved fatal." Now Dr. Shortt, in his "Hill Ranges of Southern India," says that "the lamented death of Captain Best from fever is much to be regretted *as* (sic) it was not known where he contracted the disease." Captain Best made his first visit in July 1846, and his report is dated July 1847 or a whole year afterwards, and no one could speak more highly of the climate of these hills than he does. The writer, who has several times ascended them, and stayed there for a fortnight together in March and April, which are supposed to be the most fatal months of the year, had not a single case of fever either amongst his servants or office establishment, and the Deputy Tahsildar and Tahsildar who were both there escaped intact. It was rather unlucky for the hills that a lady who spent a day there in December or November 1872 died of fever contracted there; but her case might not have been fatal had it been properly treated from the commencement, and had she gone to Madras instead of to Bangalore where she died. This lady slept in a bechoba at the foot of the hills, in the Ālangāyam valley, the night before she made the ascent, and was in greater danger of fever in that valley than on the hill. In fact, with due regard to clothing and drinking water, the Yēlagiri hill is, in the writer's opinion, as safe as the low country, and far pleasanter. Of course there are spots in it more unhealthy than others, as there are in the plains; but no experienced camper-out would dream of sleeping there. Subjoined is Captain Best's account of his ascent in 1846.

"I started from Vāniambādi at 4 A.M. on the 7th July 1846, and rode along the high road to Salem as far as Vēpampatt, about four miles, and thence through scattered jungle and over a low ridge to the foot of the Yēlagiri hill, the distance of which from the gate of the public bungalow at Vāniambādi does not exceed 5½ miles, or about 130 miles from the fort of Madras by the western trunk road. The path which I ascended by is about south, five degrees east from the bungalow, and is too steep for a pony or bullock, proceeding nearly straight up a shallow ravine until it reaches the top of the mountain. It took me an hour and ten minutes to walk up, including several halts to get breath.

"The side of the hill slopes with a base of about three to two, and there is not much soil on it. There is a thin growth of small trees among the loose stones which are scattered over the whole slope, and a few bamboos about half way up. It would be difficult[1] to make a good road on account of the want of soil, but a better one than the present one, practicable for bullocks and horses, might be made at trifling cost, by clearing away the trees and some of the stones in a more oblique direction than the present path.

"The first village I reached was Muttanūr, a recent clearing apparently, with four or five most wretched wattle huts. The few inhabitants I saw

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[1] An excellent road, without a single zigzag, might be made along the western slope of the hill, commencing at the angle facing Tirupatūr, and ending near Punganūr. The ascent would be on a very gentle incline and would not be more than six miles long.

there were very miserable in appearance, and had evidently suffered from fever; but, clothed and lodged as they were, in the low country they could hardly have been free from it.

"I walked on about two and half miles to a village named Kotaiyūr, gradually ascending about 200 feet more. A small tent and table, &c., and fourteen servants and coolies, who had left Vāniambādi about 4 A.M., arrived at Kotaiyūr at a quarter to ten, and my tent and other things carried on men's heads, pitched at Punganūr about three-quarter mile from Kotaiyūr.

"I took observations of the thermometer, at ¼ to 5 A.M. 68°, at 1 P.M. 87°, at (sunset) twenty minutes past six 76°, and 8 P.M. 75°. These observations were taken in the imperfect shade of a tree. The day was fair, and in the low country excessively sultry.[1]

"During the greater part of the morning I walked out without feeling any inconvenience from the sun, went to the village of Atthanāvūr, and to the north-western edge of the hill, whence I obtained an extensive view of the Maisūr country, looking across the Pālār and over the hills through which it breaks as it descends from near Nundidrug.

"The form of the Yēlagiri Hill is well represented in the engraved[2] map, although some of the villages are not placed quite correctly. A knoll on the north-eastern face, called by the natives Sāmi Malai, is marked in Arrow Smith's Atlas as being 4,437 feet high, and is about 300 feet above the higher part of the tableland, if it may be so called, for it is not flat. A deep valley and stream intersect the mountain nearly in its whole length from north by east to south by west.[3] There is also a general fall from the northward, and the ground slopes on all sides towards this valley. I should roughly estimate that about 600 acres of land fit for cultivation, and in great part non-cultivated, are at an elevation of 3,500 feet or upwards. The villages of Kotaiyūr, Punganūr, Atthanāvūr and Mangalam, are on the highest ground on spots above mentioned. The fields were being ploughed, and the soil appeared excellent. Wheat sown in September and reaped in April, millet sown in June and reaped in September, and mustard and rāgi sown in July and gathered in September,[4] are the chief crops. There is a good stock of cattle, but the people complained of want of water. There are two or three small tanks, and larger might be easily made. Some of the trees, banyan, jack, and chumpa, are remarkable for size and beauty. There is teak, but I did not see any.

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[1] Captain Ludlow informs me that at the Magnetic Observatory at Madras, the thermometer in the shade very nearly at the same time ranged as follow:—

At	*h.*	*m.*	Degrees.
A.M.	4	41	83·6
P.M.	1	0	91·5
,,	6	28	88·0
,,	8	0	87·1

The difference at sunrise is 18 degrees. At sunset and 8 P.M., Madras was hotter by 12 and 15 degrees. In the middle of the day the difference appears only 4½ degrees, but my thermometer was ill-shaded.

[2] No. 78, Grand Trigonometrical Survey. Scale 4 miles to an inch.

[3] North by west to south by east would be nearer the truth.

[4] Rāgi can hardly be a two months crop. If sown in July it would not probably be reaped before the middle of November.

"The houses are of wattle and daub, and such stones as may be close at hand. They are not calculated to keep out the cold, and the people suffer in consequence. The villages,[1] though small, are well inhabited, and the people (Hindus) to all appearance healthy.

"On the next morning (the 8th July) I set out to descend, and walked for about three miles by Mangalam to Nellāvūr, which is on a lower level than the more northern of the hill villages. I then walked down a very difficult and ill-traced bullock path, which took me about two hours, and rode about seven miles to Tirupatūr, and in the afternoon to Vāniambādi. A better road than the existing one might easily be made on this side also, but the hill is too rugged for a good road up to be made anywhere, unless at a great expense. Besides the villages that I have named, there are Pulakaniūr, Kotūr and Verkota, which I did not go to.

"From the isolated position of this range of mountains, and its height, from the thinness of the jungle, the extent of cultivation, and the appearance of the inhabitants, I am of opinion that the Yēlagiris may be looked upon as generally healthy, although not entirely free from fever at all seasons of the year. The inquiries that I made on the spot confirmed this view, for the inhabitants complained of no epidemic except small-pox, which appears to have been severe some years ago, but which would not probably return if the people were to be vaccinated.

"Neither I nor any of the people who accompanied me experienced the least illness in consequence of our visit. The hills are resorted to at all seasons of the year by Labbai merchants and others from Vāniambādi and Tirupatūr; and from the statements of the people on the hills, I should imagine that cases of fever are not much more frequent than on the plains, and are to be attributed to insufficient shelter and clothing, and other such causes, rather than to any peculiarity of the climate.

"The Yēlagiri Hills, indeed, are naturally, and almost in every respect, similar to the Maisūr country, from which they are separated merely by the Pālār valley, in parts rising nearly 1,500 feet higher than Bangalore, but on the average about the same level. Not being so thoroughly cleared, fever may be rather more prevalent.

"It is well known how greatly the unhealthiness of the Shevaroy hills in the Salem District has diminished since the forest has been removed, and better houses have been constructed; and if due precautions be taken, I consider it hardly doubtful that the Yēlagiri hills may become a safe and useful resort for invalids and others, and which, when a better road is made up the hill side, may be conveniently reached from Madras in little more than twenty-four hours.[2]

"The Tahsildar of Tirupatūr informs me that from August to March, when there is abundance of water from the rain, there is no illness; but from April to July, in consequence of the want of rain and heat of the weather, the water, in which dead leaves are soaked, causes illness to those who drink

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[1] All the villages are surrounded by substantial bamboo fences, which, as the cheetas are almost exterminated and as there are no other dangerous wild beasts, is a most unnecessary waste of a valuable product.

[2] Captain Best wrote before the days of railways. The summit could now be reached from Madras in less than nine hours.

it. The Tahsildar himself, with a party who accompanied him to the Javādi hills in October 1845, suffered from fever; but the Javādi hills are 500 to 1,000 feet lower, more extensive and jungly.

"As the people of these hills and neighbourhood would certainly prefer remaining undisturbed, to the risk of trouble arising from the frequent visits of Europeans, in their reports to me they are likely rather to have exaggerated the objections to residents on their mountains. Still no reason is given against residing on them at any period after the rains commence, and before the water begins to fail in the hot weather; and it is so highly probable that this period may gradually be extended to the whole year, that the construction of a better path up the hills from Vāniambādi, and the improvements of the tanks, are worthy consideration.

"I have already observed that the supply of water may be increased. This may be done by constructing a bank across the principal ravine, by which a tank or lake may be formed, similar to, though smaller than that at Ootacamund. There are now two tanks formed by banks across this valley, but for want of good calingulahs, much water, which the banks are quite capable otherwise to retain, is allowed to escape.

"The position, soil, and elevation of the range seem well suited for the growth of wheat, fruit, and vegetables for the Madras, Arcot, and Vellore markets, and under special regulation, a supply of teak and other good timber might be obtained, not only from these, but from the Javādi hills, and even from those at Chingleput, and others at short distances from the Presidency. Now, every teak stick is cut as soon as it is big enough to carry a roof for a shed or pandal; but if the favorable spots had been planted, the Manigars of the villages made answerable, and paid a trifling sum for every tree above a foot in girth, counted once in each year, Madras would not have been so dependent upon Burmah, Ceylon, and the Godavery."

Captain Best made his ascent at a rather difficult point and descended by the horse-shoe cleft above mentioned. The latter is said by natives to be the easiest mode of ascending and to be practicable for ponies: but the writer prefers the ascent from the trunk road near Jollarpett. Here, striking off towards the hill from Vakkanampatti, a village on the east of the road, and 5 miles north from Tirupatūr, a path leading northwards and upwards may readily be identified on the side of the hill. This path follows a spur of the hill and leads northwards for about one-fourth of a mile or less, and then turns straight upwards, towards the tableland at the summit visible from Jollarpett, and goes on, over boulders and the rocky bed of a stream until within about half a mile of the top where two paths are open. The one, slightly inclining to the right, leads to a small grassy plateau where a well, surrounded by trees, will be found to the right. Above this a climb of about another half mile conducts to a perfectly level, but narrow, tableland which is fully 4,000 feet over the sea. The other path turns to the left and, after about half a mile, leads to the village of Kotūr, which is on an undulating plateau, north again of which is Atthanāvūr and north again of that is Kottaiyūr, in an angle at the north-west corner of the hill. Near Atthanāvūr is a giant tree (Arasamaram) whose trunk is a very wall, and under whose shade on the north side is one of the best camping grounds imaginable. To the west of Kottaiyūr, and somewhat lower down on the west face of the hill, is Punganūr by which Captain Best ascended from

Vāniambādi. Kotūr, Atthanāvūr, and Kottaiyūr are all excluded from a view of the plains by the high external ridge of the hills which culminates, on the centre of the northern base, in the forest-clad peak of the Dēvamalai. To reach this it is necessary to go eastward from Atthanāvūr to Mangalam, an inhospitable village, on which it is better not to count for supplies or coolies. Thence due north a rough path leads through the clearings at the foot of the Dēvamalai, and then on through the cool forest, where really giant trees tower on all sides; moss, unknown at lower altitudes, covers the boulders; bamboos diminish in number, and ferns spring up on every side. The hill is so thickly wooded that it is not easy to get a view of the plains, though the Nimmayampatt valley and Ālangāyam can be seen by any one who is adventurous enough to creep out on the north side, over a slanting rock with a dangerous declivity below. A safer view of the whole hill and the Javādis, with the Bārahmahal beyond, can be obtained from the south side. Strange to say no view is obtainable from the summit, which is too thickly wooded to admit of an extended gaze in any direction. For 10 rupees a luxurious hut might be run up on the Dēvamalai. Bamboos can be had in plenty. Rocks themselves give partial shelter, and the fallen leaves are the softest of carpets to the feet. The peak being 4,441 feet above the sea is tolerably safe from fever, though, owing to the quantity of decaying leaves about, the place is not one to be selected for long stay. Water too is not at hand. If for nothing else the Dēvamalai would be worth ascending to obtain a view of the most remarkable monolith the writer has ever seen. A gigantic mass of gneiss, whose length is about four to five times its thickness and depth, is poised, apparently on the wrong side of its centre of gravity, on two or three huge boulders at its eastern end, the western end and centre hanging suspended in the air. Under the shelter of this temple of Nature the natives have arranged sundry little images, bright with ochre and vermilion, and smeared partly with oil and ghee, whence this hill is also named the Sāmi malai. The writer was unable to measure this huge block, and it is to be hoped that Mr. Bruce Foote will go a little out of his way to inspect it. How the stone, apparently overbalanced, retains its position is a marvel. Mr. Bruce Foote, who went into raptures over the tors of the Ponār valley, would have no words left to express his admiration of this giant amongst monoliths.[1] While there can be no doubt that, as elsewhere mentioned, the hills in the Salem District were colonised at a comparatively recent date by Kānchi Vellālars, there can also be no doubt that, at a period far antecedent to this migration, viz., in the stone age, they had aboriginal inhabitants, of whom there is now no trace, unless indeed the Irulars are the descendants of the aborigines. On the Yēlagiris, in 1878, the writer made a great find of stone implements, chisels, axe-heads, hammers and wedges: other such implements may be seen in many of the sāmi houses and in front of the Pilliār koils. The natives perform a sort of puja to them, denominating

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[1] Mr. H. E. Stokes, C.S., has since measured the stone, and Mr. Cecil Scott, C.E., has calculated the dimensions, which are as follows:—Total contents 1,671 cubic yards, of which 680 cubic yards are overhanging; total weight 3,223 tons, of which 1,311 tons are suspended in mid-air.

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them "Minalkal" or lightning stones; being under the impression that they have fallen from the sky-like aerolites. On the Shevaroys also many such have been found, and Mr. Bruce Foote has in his possession a pair of very fine hatchet stones, the edges of which, even now, are in cutting condition.

From Mangalam it is only a pleasant walk to Nellāvūr, which is situated on the north-east side of the great ravine aforesaid, and nearly over the ghāt by which it is ascended. This is the most important village on the hill; its inhabitants have more to do with the low country, and the police occasionally come there: altogether it wants the primeval simplicity which characterises the other villages. Ascending the ridge east of this village a lovely view is obtained of the Javādi hills and the Ālangāyam valley. Here it is almost a straight drop into the plain opposite to Kursalāpatt: it would not be difficult to throw a stone from the summit into the plain nearly 2,000 feet below. The elevation is perhaps not quite so much above the plain, the level of which is not exactly known; but it is not perceptibly higher than Tripatūr, which is less than 1,300 feet above the sea; and the ridge must be considerably over 3,000 feet at this point. This is certainly the shortest ascent; but, from its great steepness, would be a very severe pull: still a good walker might do it under 40 minutes. From Nellāvūr there is a charming walk to Kotūr, on the opposite side of the ravine, which has to be descended and reascended on the west side. Following the course of the stream it is possible also to go straight back from the bottom to Atthanāvūr. It is impossible to exaggerate the fertility of these hills, the inhabitants of which admit that their crops yield twofold more than in the plains; their scenery is simply lovely and the climate most agreeable. The midday heat is not so great, even in April, as to hinder one from being out in the sun, and in the end of March, with closed doors, two blankets, and mosquito curtain well tucked in, it was impossible to get one's knees warm all night. Kotaiyūr lies in a valley shut in on three side by hills, and open only to the south. Following the west side of this valley up to the northern corner, a pretty path is found leading down, through forest and jungle, to the plain. Striking up on the east side of the valley, and ascending the ridge to the right, after half an hour's stiff walking an open space at the summit is reached from which a beautiful view of Vāniambādi and the valley of the Pālār can be obtained. The best point of view is from a large boulder which cannot be climbed by booted feet. For the purpose of ascent, a friendly Malaiāli, with a few strokes of his axe, extemporises a ladder from a stout bamboo, whose lateral branches are cut off, leaving a projection about 6 inches long on each side of the stem; and the latter, being held firmly below, affords a safe means to surmount the rock. For the descent the same is still more necessary. The present Deputy Tahsildar of Vāniambādi, who omitted to detect and report the Ponakād cultivation practised on these hills, was left on the summit of this rock, the ladder being removed, until he promised never to allow Ponakād to be made again. From this rock a very good view of the Nekanāmalai can be had. The latter hill, a somewhat bare ridge, running north of, and parallel to, the road from Vāniambādi to Ālangāyam, belongs partly, if not wholly, to the jaghir village of Vellakuttai, and has been much denuded of trees to supply firewood for the railway. On the western corner, facing Vāniambādi,

there is a very nice camping ground, on a flat tableland, which can be reached by turning off from the road to the left, about four miles from Vāniambādi. There are some good trees and a few huts on it, and the place is worth visiting once. Another ascent of the Yēlagiri is practicable from Motūr in the Ālangāyam valley. The healthiest part of the hill is undoubtedly the tableland so conspicuous from Jollarpett and Nāttrampalli. The well below might be easily improved, so as to afford a safe supply of drinking water. The plateau is somewhat remarkable, as it looks as if it had been artificially flattened; and for a long distance, towards the south, flat terraces succeed each other, on the very summit of the hill, which certainly appear to have been originally cultivated. Brushwood is springing up over them now, and in a few years they will relapse into forest. Following this plateau southwards, in an angle formed by the ridge which faces Tirupatūr, will be found a valley which is the richest part of the hill, but wholly neglected now. Humus and alluvium mixed form a soil, fully 20 feet or more thick, in which it would be difficult to find a stone, and admirably adapted for coffee-planting. In fact for one lucky planter there is here the makings of a fortune, as the rail is conveniently near, and the people of the hill, unlike the Kanarese coolies, could be trusted to work all the year round. A little stream runs through which might be utilised for irrigation. A deep cleft in the western ridge of the hill near this point marks the spot where the father of the present mittadar of Ponnēri tried to divert this stream into the plains. When the writer was in camp on the summit of this ridge facing Jollarpett, a very marked shock of earthquake occurred. The subterranean noise, like the rolling of heavy artillery, could be heard approaching along the plains from the south for several seconds before it reached the hill, and, as it passed under, three distinct explosions, as if heavy guns had been fired upwards under the hill, were felt and heard, the whole hill lifting perceptibly at each shock. An earthquake in the plains in the Salem District is nothing uncommon, but when its force is so tangibly expressed in the lifting of a mountain range like the Yēlagiri it commands increased respect. It was probably from some such occurrence that the myth, by which the name "Yēlagiri" is accounted for, had its birth. Hindu tradition has it that the deity of Tripatti in North Arcot was returning home by the Yēlagiris from some excursion, and, as he took his last step from the Yēlagiri to Tripatti, his foot shook the hills, on which he exclaimed ఏలగిరి (Yēlagiri), or "Why, O! Hill" (sc. Did you shake?) ఏల or యాల (Yēla or Yāla) in Telugu signifying "why." What Captain Best said of teak trees on this hill holds good to the present day, the destruction of this valuable timber all over the hill being disgraceful. From the healthy look of such stumps, often large, and sticks as were left, it was evident that the climate suited the tree, and nowhere has the neglect of forestry been more marked than all over this range.

The Javādis, unlike the Yēlagiri, really deserve the bad name which they have got for fever, which, to strangers, is often fatal. The permanent residents appear to enjoy a remarkable immunity: indeed the toty of Reddiūr might have posed as a model for a statue of a gladiator. The hills are some 40 miles long and about 10 broad, averaging some 3,000 feet in height. They commence in the north, at a point south of Vellore, and

end at the Chengamma or Singārapett Pass in the Ūttankarai Taluk: a portion of the hills belongs to South Arcot. The area is said to be 350 square miles, which is probably under the mark, but when sloping surfaces are in question it is impossible, without a regular survey, to arrive at an exact computation of area. There is no hill range in Southern India of which less is known than of the Javādis: what little has been printed regarding them may be found in Dr. Shortt's book on the Hill Ranges in Southern India. It appears to be derived from a sketch of a visit made by the Hon'ble D. Arbuthnott, then Collector of Salem, and some other gentlemen about the year 1866. Mr. Atkinson, C.S., travelled over these hills before the census of 1871, but recorded nothing about them. An officer of the Revenue Survey was there in 1878, but nothing has come of his visit. Two visits were paid to them in 1875 and 1877 by the writer, who found them to be marked by beautiful scenery, rich wooding, scanty and bad water-supply and deadly fever. The plateau near Reddiūr, which is reached from Ālangāyam, is really lovely. Endless downs, clothed with spontaneous hariali grass, with groups of feathery bamboos breaking the park-like grasslands, and here and there tanks of water. The villagers seemed tolerably well to do, even in famine time, though the mortality on the hills, chiefly from small-pox, was very heavy. One famine officer who penetrated there found a whole village deserted, with the grass growing high inside the huts. On entering the latter the skeletons of the inmates, who had died of small-pox, were found, lying unburied in the grass. Mr. Armstrong, a most energetic famine officer, visited every village in these hills and lost two of his Panjābi servants by fever. The timber found on these hills is much the same as that produced on the Yēlagiris, with the addition of satin and sandal wood, which latter seems to thrive best about 3,000 feet above the sea. Several peaks rise above this level, of which five, between Āndiappanūr and Singārapett, have been made Trigonometrical Stations, one of these being 3,840 feet high. In the slope of the hill which faces the mitta of Bommaikuppam and Mattrapalli is a stream which has the remarkable property of covering with petrifactions everything which is placed in its waters, leaves, sticks, &c. The deposit appears to be some kind of limestone with which the water is impregnated. These hills have little charm for the sportsman. The sambur have mostly disappeared, the last tiger was killed in 1872, and the bison disappeared with the famine drought. These will no doubt return from the jungles of the Kalrāyans, to which they fled for grass and water. It is not ten years since a pair of elephants strayed away from Kallukurichi, in South Arcot, and having traversed the Javādis as far as Motūr, crossed the valley and ascended the Yēlagiris, whence they returned by the same route, and did not come back again; having doubtless found their old home quieter than these populous hills. Peacocks and wild pig and the barking deer are still to be found on the Javādis. Gall-nuts, bamboos, and timber of various kinds form the forest revenue of these hills, on which it is difficult to detect illicit felling as the Ināmdār of Nāyakanūr has some forest of his own, to which all suspected timber is referred. The assessment all over both hills is one rupee an acre, whether the land is ploughed or hoed, and no darkhast is required before land is taken up. Owing to the obstinate objections of the Brahman Karnams to visit the hills, a good deal of cultivation doubtless is never

brought to book. Mr. Price, C.S., in 1874, made strenuous efforts to keep down Ponakād cultivation, as far at least as orders on paper went; but without much effect, as was manifest when the writer last visited the Yēlagiris.

The Javādis contain 138 villages with a population of 17,799 souls, and are divided into nine nāds, or divisions, as follows:—(1) Nel Vāsal Nād, (2) Pudūr Nād, (3) Pungampattu Nād, (4) Tenmalai Nād, (5) Mūlaikādu Nād, (6) Bargūr Nād, (7) Pallappa Nād, (8) Nadupattu Nād, and (9) Bhīmakulam Nād. In Nel Vāsal Nād coffee is grown on some 18¾ acres. This is the only registered coffee holding: the plant is also found in portions of patta lands in different villages; but this fractional crop is not brought to the accounts. The principal products of those hills are Kambu, Rāgi, Pani Varagu, Cholam, Thenai, Wheat, Mustard, Ulunthu, Pair, Horsegram, Mochai, Thuvarai, Muttu-kottai, Kollai nel, Bangle leaves (Kanjā Tharai, whatever that may be), Pēyellu, and Gingelly. The greater part of the hills is inhabited by Malaiālis, who style themselves Vellālars and Pachai Vellālars, the latter being distinguished from the former by the fact that their females are not allowed to tattoo themselves, or to tie their hair in the knot called "kondai." Both classes hail originally from Kānchipuram, but do not intermarry; that is, the Vellālars will not choose a wife from amongst the Pachai Vellālars and *vice versa*. In their marriage ceremonies they dispense with the services of a Brahman. Monday is the day chosen for the commencement of the ceremony, and the thāli is tied on the following Friday, the only essential being that the Monday and Friday concerned must not follow new-moon days. They are indifferent about choosing a "Lakkinam" (Muhūrtham or auspicious day) for the commencement of the marriage, or for tying the thāli. Widows are allowed to remarry. When a virgin or a widow has to be married, the selection of a husband is not left to the woman concerned, or to her parents. It is the duty of the Ūrgoundan to inquire what marriageable women there may be in the village, and then to summon the Nāttān, or head man of the caste, to the spot: the latter, on his arrival, convenes a panchāyat of the residents, and, with their assistance, selects a bridegroom. The parents of the happy couple then fix the wedding day, and the ceremony is performed accordingly. Where a virgin is married the dowry consists of Rupees 12-8-0 and 7½ kandagams of shāmai or rāgi: the dowry of a widow is only Rupees 7 and 16 vellams of grain. The marriage of a virgin is termed "Kaliānam," or "marriage proper;" that of a widow being styled "Kattugiradu" or "tying" (cf. Anglice "noose," "nuptial knot"). Adultery is regarded with different degrees of disfavor according to the social position of the co-respondents. If a married woman, virgin, or widow commits adultery with a man of another caste, or if a male Vellālan commits adultery with a woman of another caste, the penalty is expulsion from caste. Where, however, the paramour belongs to the Vellāla caste, a caste panchāyat is held, and the woman is fined Rupees 3-8-0 and the man Rupees 7. After the imposition of the fine Brahman supremacy is recognised, the Guru having the privilege of administering the "Tīrtam," or holy water, to the culprits for their purification. For the performance of this rite his fee varies from 4 annas to 12 rupees. The "Tīrtam" may either be administered by the Guru in person or may be sent by him to the Nāttān for the purpose. The fine

imposed on the offenders is payable by their relatives, however distant; and if there be no relatives then the offenders are transported from their village to a foreign country. Where the adulteress is a married woman, she is permitted to return to her husband, taking with her any issue she may have had by her paramour. Where a virgin or a widow forgets herself she is prohibited from marrying the adulterer, as in such case the prohibitory rules would virtually have no effect. In special cases a widow is permitted to marry her deceased husband's brother. Should a widow remarry, her issue by her former husband belong to his relatives, and are not transferable to the second husband. The same rule holds good in case of successive remarriages. Where there may be no relatives of the deceased husband forthcoming to take charge of the children, the duty of caring for them devolves on the Ūrgoundan, who is bound to receive and protect them. The Vellālars generally bury their dead, except in cases where a woman quick with child, or a man afflicted with leprosy, has died, the bodies in these cases being burnt. No ceremony is performed at child-birth; but the little stranger receives a name on the fifteenth day. When a girl attains puberty she is relegated for a month to a hut outside the village, where her food is brought to her during that period, and she is forbidden to leave the hut either by day or night. The origin and customs of the Yēlagiri Malaiālis are similar to those of the Javādi Vellālars, with whom they intermarry. The subjoined statement shows the villages, bēriz and population of the two hills in fasli 1284:—

Name of the Hill.	Names of Nads.	No. of Villages in each Nad.	Population of each Nad.	Bēriz of each Nad for Fasli 1284.								
				Land Assessment and Road Fund.			Tamarind Rent.			Total.		
				RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Javādi	1. Nel Vāsal Nād ..	11	2,218	1,060	10	7	40	8	0	1,101	2	7
	2. Pudūr Nād	8	1,566	683	11	2	..			683	11	2
	3. Pungampattu Nād ..	10	1,054	676	8	8	..			676	8	8
	4. Tenmalai Nād ..	10	1,574	526	1	1	35	8	0	561	9	1
	5. Malaikadu Nād ..	5	380	183	8	9	18	0	0	201	8	9
	6. Bargūr Nād	24	2,142	1,239	4	0	71	0	0	1,310	4	0
	7. Pallappa Nād	36	2,260	1,599	9	1	110	0	0	1,709	9	1
	8. Nadupattu Nād ..	17	2,950	1,131	12	2	35	0	0	1,166	12	2
	9. Bhīmakulam Nād ..	17	3,655	2,041	14	10	40	0	0	2,081	14	10
	Total ..	138	17,799	9,343	0	4	350	0	0	9,693	0	4
Yēlagiri.	1. Yēlagiri	6	1,660	1,608	14	2	49	0	0	1,657	14	2
	Grand Total for the two hills	144	19,459	10,951	14	6	399	0	0	11,350	14	6

COMMUNICATIONS. The following is a list of the communications in the taluk :—

Local and Imperial Roads.

	Distance in Miles.
Trunk Road No. I	19½
Trunk Road No. V	22
Tirupatūr to Salem *viâ* Manjavādi	7½
Do. to Mallappādi	11
Do. to Ālangāyam and Kallapārai Road	22
Do. to Singārapett	10
Jolarpett to Nāttrampalli	4
Railway Feeder to Tirupatūr	½
Do. to Vāniambādi	½
Motūr to Nāttrampalli	7½
Vāniambādi to Ālangāyam	11
Road from Trunk Road No. V to Ālangāyam Road ..	½
Do. do. do. to Singārapett Road ..	1
Road connecting the Tirupatūr town with the Manjavādi Road	¼
Road from Tirupatūr and Vāniambādi Road to the Tirupatūr Railway Station	½
Do. Singārapett Road to Mattrapalli	1
Do. Tirupatūr to Pudupett	5
Do. Ālangāyam Road to Koilūr	1
Do. Ālangāyam to Reddiūr on Javādi Hills ..	6
	130¾

This gives an allowance of 1½ miles of road for every ten square miles of area.

The following roads were constructed wholly or in part during the famine :—

	Distance in Miles.
Pudupett to Nāttrampalli	4
Mattrapalli to Vishamangalam	2
Road from Singārapett Road to Pērampatt	1
Do. Ālangāyam Road to Marimānikuppam ..	1
Do. Mallappādi Road to Periakaram	1
Chelatampalli to Agaram	½
Road from Trunk Road No. V to Ālangāyam Road through the bed of the Tirupatūr large tank	1½

The road through the bed of the Tirupatūr tank, and that from Nāttrampalli to Agrahāram ought to be kept up ; but the others are not worth the expense. Generally speaking the roads in Tirupatūr are not up to the mark of the sub-division ; but it is to be hoped that better results may follow, now that the Local Fund Boards have been made independent of the

Public Works Department. It would be invidious to select one road in this taluk as worse than another, portions of all having been bad or almost impassable for years. To go from Tirupatūr to a village at the other side of the tank a circuit of five miles round was necessary ever since the cyclone of May 1874. The Singārapett road also was blocked by the culverts being carried off. Trunk road No. V was blocked during the greater part of the famine at Kākankarai, and similarly Jollarpett was cut off from Tirupatūr by-road. The bridge between Vāniambādi and the railway station was carried away in 1875, and that between Vāniambādi and Tirupatūr also. The taluk badly needs efficient supervision in respect of its communications. The railway which passes through it has stations at Vāniambādi, Tirupatūr and Jolarpett, the latter being the junction of the Bangalore Branch Line.

CHIEF TOWNS.

Tirupatūr, the kasba of the taluk of the same name, is situated about 5 miles from Jolārpēttai on the South-West Line of the Madras Railway. The inhabitants number about 12,837, residing in 2,823 houses. The Head Assistant Collector, Tahsildar, Assistant Superintendent of Police, District Munsif, Range Officer, Forest Overseer, and other officials have their head-quarters here. The native town is rich and well built, lying all on the east of the trunk road, while the Europeans live on the west side nearer the railway station. The trade is chiefly in grains, cloths, lamp oil, and hides, for curing which latter there are some two or three large tanneries in the hands of Chettis and Labbais. The town has also a large Brahman population. It is the centre of a network of roads leading to Madras, Dharmapuri, Salem, Krishnagiri, Vāniambādi, Ālangāyam, Singārapēttai and Ūttankarai. The Tirupatūr tank is one of the largest in the district, receiving the drainage of 75 square miles. The London Mission have a branch here and a small chapel. The French Mission Apostolique is also represented by a Missionary, who resides at Koilūr, about 2 miles away. The town, which is kept clean by a sanitary establishment maintained by voluntary contributions, is very healthy and the water-supply is good. The pretty tope in which most of the public offices are situated contains about 13 acres, and is resorted to in the mornings and evenings as a pleasant lounge. The Local Fund Board have recently built a substantial hospital for the treatment of the inhabitants. An Anglo-Vernacular or Taluk School is maintained, in which an excellent middle-class education is given, and any visitor who tries to puzzle the sharp-witted boys in Arithmetic is likely to retire baffled and ashamed of himself. The town has always been a favorite station, being chosen by Colonel Read, the first Collector, as his head-quarters, and Munro's opinion of its surroundings has already been given. The town has been much improved of late years. The original camping tope was started by Mr. Woodroofe; the park in which the public offices stand was amalgamated, from four separate ill-kept compounds, by the writer, who procured the funds for the bandy-stand, one of the best in the district. The tope adjoining the latter is called after Mr. Atkinson, C.S., who started it in 1872. The Chetti-kulam was cleaned out during the famine at the expense of the Chettis, who subscribed to get a steam engine from Madras to pump it out: it had not been emptied since "Atchya Varusham," 1866, the year of the previous famine. The Local Fund Board have contributed a good drawing well, which rarely holds water, and Government a substantial and comfort-

able Sub-Jail. The Tahsildar and District Munsif however have been left out in the cold, and their offices are disgraceful.

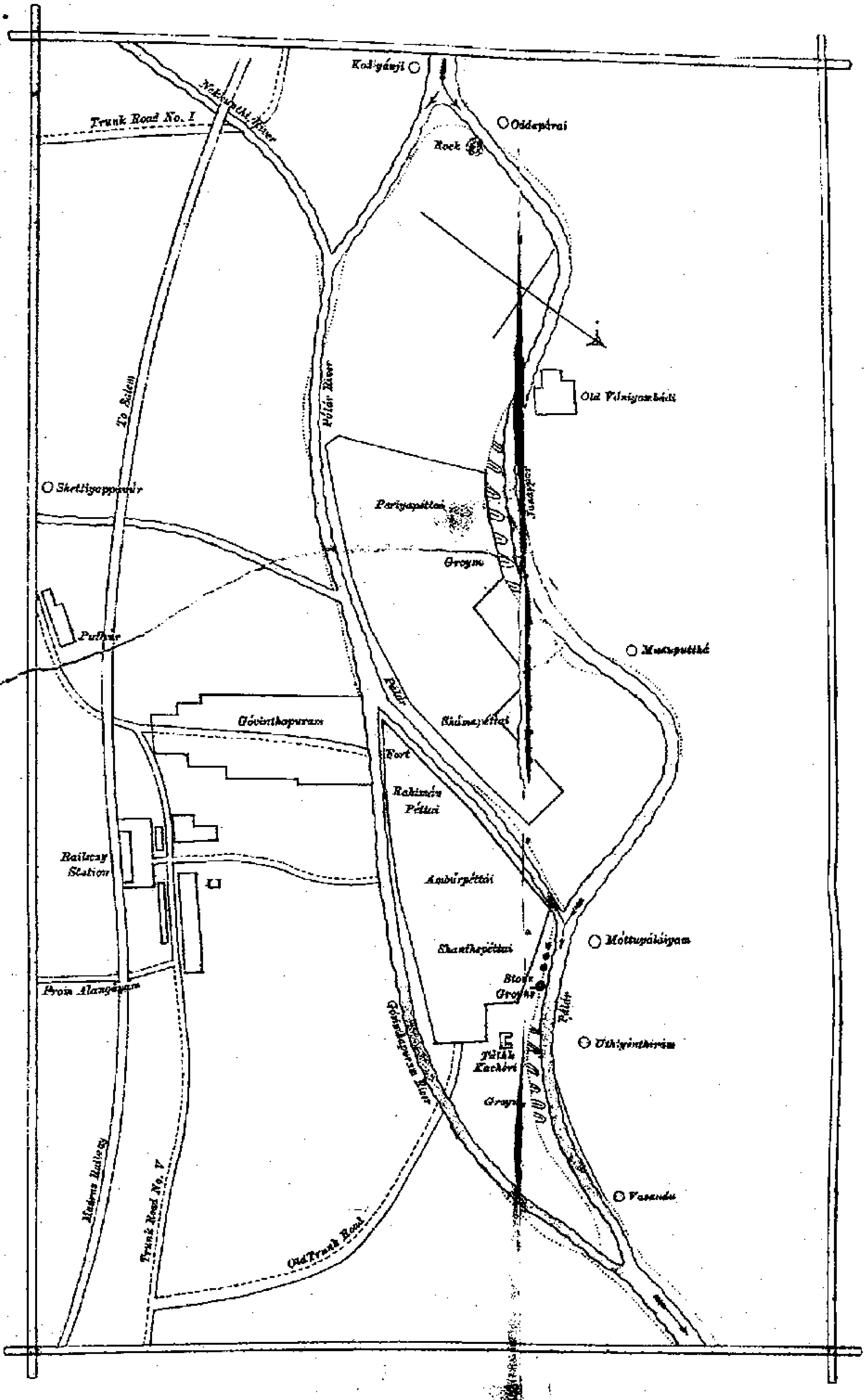
Fifteen miles to the north of Tirupatūr and on the bank of the Pālār, is Vāniambādi, the second town in importance in the district. The population of Vāniambādi proper is indeed only 3,123, but, under the common name, are included a cluster of villages and pettas whose population aggregates 20,468 souls. These villages are Govindapuram, Khāderpēttai, Ambūrpēttai, Rahimānpēttai, Chennampēttai, Periyapēttai and Tirumānjōlai. To the west of the town the Pālār divides into two branches, one, reinforced by the Nekundi river, retaining the original name, and the other being known as the Janapār. Further east the Pālār again bifurcates, one branch returning to the Janapār, and another, known as the Govindapuram river, running past the kacheri and joining the Janapār outside the town. In two islands thus formed the main portion of the town is situated. The accompanying map, which is fairly correct, gives a good idea of the position of the town and shews also the groynes thrown out to save the south bank from further erosion by the stream. The damage done in the floods of 1874 and 1875 was considerable: the stream then came down in great force, swollen by the bursting of a large tank in Maisūr, and washed away large portions of Periyapēttai, Rahimānpettai and Chennampēttai. The inhabitants mostly fled for refuge to Govindapuram, while the banks, some twenty feet high, fell in huge masses into the stream, which engulfed houses, mosques, &c., in a moment, no trace being left to denote where they stood. The groynes have never been thoroughly tested yet, and it may be feared that even greater damage will ensue when the next flood comes. The cause of the disaster was principally the encroachment on the valuable river Purambok by riparian owners, who planted cocoanut topes and fenced in the river bed, thereby giving the water a set to the opposite bank. Some steps were taken to remedy this, the principal offender giving much trouble in the Law Courts, and some approach to a proper alignment has been made, but not enough. The town is almost entirely Masalman and is a great centre of trade, the Labbais and Masalmans having branch establishments or partners in Bombay, Poona, Madras, Sholapūr and other distant places. The trade is chiefly in grain, cloths, hides and oil. For the curing of the hides there are some fifteen large tanneries, the supply of bark—Avāram-pattai—required for the purpose being largely supplemented from Harūr. The town is healthy and the water-supply good. The Deputy Tahsildar and Sub-Magistrate has his office here, one of Mr. Chisholm's pretty Swiss-cottage looking structures, in a handsome tope next the river. The town generally is mean and dusty. A conservancy establishment, maintained from local subscriptions, keeps the streets and lanes tolerably clean. The name is supposed to signify the city of oilmongers (Vāniars). This however would not satisfy native tradition, which ascribes a more marvellous origin to the name. According to this the name was given from the following circumstance which is embodied in the Purānam of Adikēswaraswāmi in the village of Jāri Devastānam. The myth is that Brahma and Saraswati had a dispute as to their relative share in the creation, and that Brahma cursed his wife, condemning her to remain dumb. (Tantæne animis cælestibus iræ?) While the lady was obliged to keep quiet, Brahma commenced to perform a Yāgam; on which Iswaran (Siva), appearing, said that

SKETCH SURVEY

of

Pálár, Janapár & Govinthapurám Rivers.

Scale about 2½ Inches to the Mile



...ed) R. B. NORFOR,
...ting District Engineer.

Lithographed at the Survey Office Madras
February 18..

the Yāgam should not be performed without Saraswati, and set out to bring her. When he found her he released her from her penance, on which she commenced speaking. The place at which this occurred was then named Vāni-pādi, hence Vāniambādi, Vāni being an *alias* of Saraswati. The other chief towns and villages in the taluk are Ādiūr (population 1,599), Agrahāram (1,373), Āndiappanūr (1,897), Ālangāyam (2,435), Parāndapalli (542), Pērāmpatt (1,908), Pudupett or more properly Amanāmkoil (1,335), Nāttrampalli (1,557), Shevāttūr (1,035), Motūr (1,284), Jolarpett (1,024), and Vellakuttai (2,810). Kākānkarai, Koratti, Mādapalli and Mattrapalli are also important villages. Jolarpett, population 1,024, is a small village and railway station at the junction of the line from Madras to Beypore with the Bangalore Branch Line. It has a considerable sprinkling of European and East Indian residents, all connected with the railway. The portion of the village belonging to the Railway Company is neatly laid out with ample spaces, sanitary conveniences, &c. The rest-house for soldiers on march is near the station and in charge of a resident rest-house sergeant. A handsome chuttram for native travellers has been built by the Local Fund Board, on the standard plan, with a neat tope in front. The native portion of the village is dirty and squalid. The village itself is situated about three miles from the foot of the Yēlagiri Hills, which form a pleasing feature in the scenery. It is about five miles north of the town of Tirupatūr and nine miles south of Vāniambādi. The weekly fair held here is one of the largest in the district. The name is said to be derived from "Jālar," the Telugu for "fishermen," and would therefore signify the fishermen's village or pettah; but this is disputed, some stating that the original name was not Jolārpett but Jolārampēttai, and that the name was corrupted, after the railway station was made, into Jolārpett. One Jōgi Goundan in olden times founded the village, and after him the well named Jōgi Kinar, one-fourth of a mile north of the village, was named; but how Jolārampēttai could be evolved from Jōgi Goundan it is difficult to conceive.

The village of Koratti is mixed up in the Purānam of Kalahastēshwarasāmi at Tirupatūr. The story is that a Rishi named Jadurkhan had made a vow to pay a daily visit to Kāsi (Benares), Rāmēswaram and Kālāstri, under penalty of perishing by fire if he failed in his obligation. One day, having already visited Kāsi and Rāmēswaram, he was on his way to Kālāstri when he was intercepted by a giantess, who used to awake once in six months to prey on pilgrims and then go to sleep again. The Rishi however reduced her to ashes; but the interruption caused him to be too late in going to Kalastri, as the sun was setting when he reached Tirupatūr. The pious Rishi then made preparations for self-cremation, when Kalahastēshwaran, appearing, offered him a boon. The Rishi prayed that the God should remain for ever at Tirupatūr to protect pious devotees like himself: this boon was granted, and the adjoining village was named Koratti after the giantess. The myth is silent as to the fate of the Rishi, who probably cremated himself, and went to Swarga. A copper shāsanam commemorates the grant of a village named Rājāmangalam, south-east of Tirupatūr, by Achuta Rāyan in Salivahana 1455 (A.D. 1533). This Achuta Rāyan was one of the kings of Vijayanagar, brother and successor of the famous Krishna Rāyar. His reign lasted from 1530 to 1542 A.D.; so the shāsanam

was granted in the commencement of his rule, at which time the whole of this tract was subject to Vijayanagar. Krishna Rāyar, by about A.D. 1512, had restored the authority which his predecessors had temporarily lost here, and had added the whole of the Dravidian provinces to his dominions. Nothing occurred to interfere with the Vijayanagar rule in these parts for a full century after that date. The grant preserves the genealogy of certain Tuluva kings, and records that Tirupatūr was a subdivision of the district of Meyyal, in the kingdom of Mulvai. It also gives grounds for the inference that Andainādu was the ancient name or synonym of the Javādi malai.

FAIRS AND FESTIVALS.

The chief annual festivals are the Mohurram, which is a moveable feast, celebrated on a large scale at Tirupatūr and Vāniambādi; the Ponniamman festival celebrated at Vāniambādi in August; the car feasts at Koratti in March, and at Madavālam in May; and the Pongal which is celebrated in January in every village. The chief weekly markets are held as follows :—Sunday at Kottūr in the Pachūrfirka and at Pārāndapalli; Monday at Tirupatūr, Madavālam and Nāttrampalli; Tuesday at Mattrapalli; Wednesday at Jolārpett, Pachūr, Motūr and Koratti; Thursday at Pudupett and Ālangāyam; Friday at *Kākankarai*, and Saturday at Vāniambādi. The taluk is better off in the matter of weekly fairs than any other taluk in the district. The villagers take a keen interest in the fairs at their respective villages and any attempt to change the accustomed day is vigorously protested against. Cloths, brass vessels and sundry articles change hands at all fairs. At Mattrapalli and Pudupett, and also at Kākankarai and Vāniambādi, cattle are sold.

EXPORTS AND IMPORTS.

There is no record of imports and exports, and since the abolition of the Motarpha none such is possible. Paddy is exported to Calicut, rice to Āvanāsi and Bangalore, and wheat to Madras. The Yēlagiri or Vāniambādi wheat is noted for fineness, having been pronounced to be the best of all kinds competing before a committee held for the purpose. It is only a pity that more of it is not grown. Nut (Areca-nut) is said to be imported, as also yarn, from Siramugi and Berar;[1] but this is doubtful. Pepper comes from Pālghāt and salt from Madras. Messrs. Arbuthnot and Company have, or had, a salt agent at Tirupatūr. Ghee, lamp oil, dholl and jaggery are also exported in different directions, and tamarind fruit goes to Pondicherry and Madras. Āvārampattai (bark for dyeing), hides and ghee are imported from the adjoining taluk of Ūttankarai.

EDUCATION.

The following return shows the provision for education in the taluk in the year 1879 :—

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[1] Query Beypore?

Name of Village.	Description of School.	No. of Masters.	Cost per Mensem. (RS. A. P.)	No. of Pupils.	Languages and Standard of teaching.
Tirupatur	Government Middle School.	5	174 11 5	118	English and Tamil, 4th Upper Class subjects.
Do.	London Mission Girls' School, Salary System.	2	30 5 6	35	English, Tamil and Telugu, 1st Class subjects.
Vaniambadi ...	London Mission School, Salary System.	3	74 5 0	75	English, Tamil and Hindustani, Taluk School 3rd Class subjects.
Tirupatur	Local Fund School, Combined System.	4	44 7 5	115	Tamil and Telugu, 4th Standard subjects.
Do.	Mahomedan do. ...	3	20 9 0	55	Hindustani, 3rd do. do.
Vaniambadi ...	Do. do. ...	2	22 4 7	48	Tamil and Hindustani, do. do. do.
Mattrapalli ...	Local Fund Schools, Combined System.	1	0 0 0	10	Tamil, do. do. do.
Pudupett		1	5 7 4	16	Tamil and Telugu, do. do. do.
Nattam		1	5 7 4	18	Tamil, do. do. do.
Koratti		1	3 6 9	5	Do. do. do. do.
Motur		1	7 3 4	27	Do. do. do. do.
Alangayam ...		2	18 10 2	88	Do. do. do. do.
Nattrampalli ...		1	9 10 8	30	Do. do. do. do.
Tirupatur Kykla Street.	Result Schools, Result System.	1	5 2 2	21	Do. 2nd do. do.
Tirupatur Labbai Street.		1	6 11 9	36	Do. do. do. do.
Tirupatur Veranda School.		2	18 13 9	69	Do. do. do. do.
Kakankarai ...		1	8 3 6	18	Do. 3rd do. do.
Chinnachokanampatt.		1	6 1 8	14	Do. do. do. do.
Vaniambadi ...		1	4 4 8	20	Do. 2nd do. do.
Madavalam ...		1	10 14 11	42	English & Tamil. 4th do. do.

Unaided pial schools 5, number of pupils 31.

POLICE.

There is but one Police Inspector for the whole taluk. There are Police stations at the following places:—Tirupatūr, Motūr, Ālangāyam, Mattrapalli, Kandali, Nāttrampalli, Jolārpett and Vāniambādi. The following is a statement of grave crimes for the years 1874-1875:—

Nature of Offence.	1874. Reported.	1874. Detected.	1874. Persons arrested.	1874. Convicted.	1874. Property lost.	1874. Recovered.	1875. Reported.	1875. Detected.	1875. Persons arrested.	1875. Convicted.	1875. Property lost.	1875. Recovered.
					RS.	RS.					RS.	RS.
Dacoity	1	..	..	..	5	..	..	..	..	..	..	..
House-breaking ..	85	14	25	20	1,854	177	31	12	16	14	1,218	232
Theft	138	76	150	121	1,850	695	155	82	160	113	2,252	1,199
Murder	3	2	3	2	..	..	4	3	6	3	..	..
Arson, Mischief, &c.[1]	1	..	3	..	..	..	2	1	2	1	70	..
Robbery	5	..	..	..	198	3	2	2	3	3	4	..

The Superintendent writes as follows of the eight stations; "the most important is Vāniambādi, where an Inspector or the Assistant Superintendent should always be present during the last three days of the Mohurram,

[1] The cases of Arson having been ledgered with Serious Mischief and other Cognate Offences, cannot be given separately.

as also at Tirupatūr. In 1878 the Railway employés at Jollarpett and the villagers had a great fight during the Mohurram. The station has a bad reputation for theft, and during the famine a regular gang was organised to plunder the grain waggons. There are a few Koravars at Nāttrampalli, and Koravars pass through it on their way to Coopum. The Malaiālis in the hills of this division occasionally report a dacoity, which is always found upon investigation to be a marriage dispute in which two parties claim the right to marry a girl or something of the kind. Large quantities of stolen timber are sent down to Vāniambādi from Ālangāyam, there made into bandies and sent to Haidarabad."

CAMPING-GROUNDS.

There are many good camping-grounds in the taluk. That at Tirupatūr is perhaps the worst, tents being generally pitched there under the tamarind tope to the north of the Chettikulam. The tamarind is especially to be avoided, but there is no tree whose droppings are not more or less injurious to tents. In the Head Assistant Collector's kacheri compound there is good ground for pitching tents; but the shade is deficient, and in the rains the water stands all over the place. If tamarind shade is not objected to there is a particularly good spot for one tent in front of the hedge of the Mission compound, on the east side. Another tope south of the town on the right-hand side of the road to Dharmapuri is sometimes used. At Vāniambādi there is a made camping-ground in the kacheri compound, where the shade is magnificent, but there is not enough circulation of air. The ryots' shed in the same compound, if lined with kanāts, makes a very good halting-place. The new tope facing the railway station, on the east side of the line, promises, when the trees are grown, to be one of the best in the district. At present the best camping-ground is south of the town, on the side of the trunk road, just beyond the broken bridge which crosses the Nekkundi river, near the village of Thuraiēri. At Ālangāyam tents are generally pitched in the road under the avenue trees: there is a loop line just here, so the tents do not interfere with traffic. The camping-ground at Motūr is to the south-east of the village under good shade, with a cocoanut tope close by in which it is pleasant to walk even at midday. Owing to the proximity of the Yēlagiris the sun is obscured here shortly after 4 P.M.; and, even in the hottest months, this camping-ground is agreeable. The nights there are always cool. It is necessary to be careful about the water, as there is a burying ground on the other side of the river which passes the camping-ground. Neither Mattrapalli nor Pērāmpatt can at present be recommended for camping in, as the river is apt to isolate the tents at the former place, and the tope is not yet sufficiently grown to give shade at the latter. In ten years the tope at Pērāmpatt will be superb. Neither at Kākankarai nor at Kandali is there a good camping ground; but at Nannēri, on the way to the former, there is good shade. Any one halting there will find a subject of interest in examining the excavations for wells, which are full of shells to an extent rarely seen at a distance from the sea coast. The camping-grounds on the Yēlagiris have already been described.

BUNGALOWS.

There is not a single public bungalow in the taluk. That at Nāttrampalli was sold, after the railway was made, to Rāmasāmi Goundan, the big ryot of the village, for about 1,200 rupees. He and his brother Chinnasāmi were on bad terms, and out of

rivalry bid against each other. To commemorate his victory Ramasāmi had himself buried in the compound. His descendants have no use for the bungalow where District Officers are allowed to halt: one room in it is occupied by the Local Fund School. The Orr's Choultry at Vāniambādi was fitted up as a bungalow, and can be occupied on payment of a small fee; but it is too close to the road to be agreeable. Another of these choultries at Kadavanai, half way on the road to Ūttankarai, was falling into ruins when last seen.

RELIGIOUS ENDOWMENTS.

The following is a list of the religious endowments in the taluk:—

Name of Village.	Name of Deity.	Amount. RS. A. P.
Tirupatūr ..	Varadarāja Swāmi	210 10 11
	Lachmi Nārāyana Swāmi	21 0 0
	Dharvāja Ānjanēya Swāmi	48 10 11
	Brāhmēsvara Swāmi	114 10 0
	Pēttai Kumāra Swāmi	36 2 2
	Pēttai Ānjanēya Swāmi	35 0 5
Ambūrpett	Ponniammāl Jathirai	13 15 9
Vaniambādi ..	Alaga Perumāl Swāmi	336 0 1
	Lakshmi Nārāyana Swāmi	
	Athithēsvara Swāmi	142 13 0
Poriakaram	Pragunādēsvara Swāmi	71 7 8
Parāndapalli	Kālahasthēsvara Swāmi	162 2 10
Nattam	Javara Harēsvara Swāmi	71 7 8
Sankarapuram	Lakshmi Nārāyana Swāmi	70 0 2
Koratti	Venkatarāmana Swāmi, Kala Hasthēsvara Swāmi	362 0 11
	Total ..	1,696 2 6

TOPES.

There are Jungle Conservancy topes at the following villages:—Tirupatūr (5), Vāniambādi (3), Jolārpēttai (2), Odaiyāmattūr, Pērāmpatt, Irunāmpatt, Ālangāyam and Nimmayampatt (1 each).

GLOSSARY.

GLOSSARY.

In the majority of cases the meanings of the following words have been taken from "Wilson's Glossary of Indian Terms;" when possible without running the risk of the identity of the word being mistaken, and when ascertainable, the correct spelling has been given. Reference has been made to the glossary at the end of the 1866 (Dalyell's) edition of the Board's Standing Orders, but this glossary has evidently been compiled from Wilson. Some notes by Captain Graham, one of the first Assistant Collectors of the Bārahmahal, have also been utilised, and a few references have been taken from Shakspear's Hindustani Dictionary. The glossary has been prepared with reference to Chapter V, Vol. I only. In some cases the old spelling has been given to enable further research to be made if the meanings assigned should appear questionable.

Adamānam signifies the putting a person in possession of a thing; so when the Tasildar gives a ryot possession of a field for which he has applied, he is said to 'make adamānam.' This applies to the mere sanctioning of the application; actual physically putting in possession is not necessarily implied.

Adikalam, probably from *adi*, *adikka* 'to beat,' + *kalam* 'a thrashing-floor,' was the name given to a perquisite enjoyed by one of the village servants at harvest time. Munro defines it to be the 'grain mixed with the sand or earth when the grain is trodden out,' and spells it 'adicullum.'

Adikwallah was the name given to some kind of farm servant. There is no certain clue to its meaning or to the relation between the name of the servant and the duties which he performed. Captain Graham says that this servant was employed by the renter in the same capacity as the Pannayakāran, and that he was also to take care that none but the māmūl or authorised deductions were made from the produce, and that the Sarkār share was not embezzled. He gives *Oodhar* as a synonym for the name, and it is possible that the Adikwallah was the same as the *Uddāri*, a servant still found in some of the villages of this district. Wilson gives *Ādhak* = a measure of capacity, and adds that in Maisūr it was a grain measure = 7 lb. Avoirdupois, or a measure of capacity, containing about 750 cubic inches; also called a *Markāl*. If this be the word meant then the *Ādhakvālā* was the person who superintended the measurement of the grain and distributed the shares.

Āfkūd, a term used to designate cultivation without proper sanction, *e.g.*, *Āfkūd sāgubadi* is cultivation made without previous tender of Darakhāst; concealed cultivation. The more correct form is said to be *Āpkhud*, the *āp* implying that the cultivation is made *by the person himself* independently of any one else; *i.e.*, without *Darakhāst*. For cultivation concealed with fraudulent intent the word in district currency is *chepāvani*.

Agrahāram, a Brāhman village or settlement. According to Wilson the word is derived from *agra* = first + *hāra* = what receives. The idea involved, if this derivation be correct, would probably be that of Brāhman ascendancy.

Ain, *Iyen*, or *Ayan* is a Mahratta corruption of Âin عين which properly means 'property actually existing—specific sum or value,' &c. According to Wilson the Mahrattas used it to denote 'either the original or standard assessment of the revenue, or the lands bearing such assessment.' He shrinks from grappling with the meanings attached to it in Southern India, which are legion; *e.g.*, it may mean Government lands under cultivation, or generally may be used loosely as an adjective for Government in such phrases as 'the Ayan lands = the amāni lands = the lands rented from Government as opposed to the Mitta lands.' Ain also is used for 'land revenue,' *e.g.*, when it is ordered that such a sum be credited to Ayan, this means that it should be credited to Land Revenue, &c. Like many foreign revenue terms it is in vogue amongst the official classes, who often have a very vague idea of what they mean to express by it.

Ām or *Amb* is, in Hindustani, a mango tree.

Amānat, corruptly *anāmat*, = 'deposit, charge, anything held in trust, money deposited in Court;' from Ar. *aman*, 'safety, security, protection.'

Amāni as used in Revenue language departs from its signification of a thing held in trust or on deposit. The word is generally used to describe the ryotwāri lands as distinguished from the Zamindāri lands, the former being commonly

spoken of as 'Amâni lands.' Another meaning involves the idea of a thing being managed immediately and personally by the Government officer: thus when an arrack farm falls into arrears it is taken under Government management, or, as the phrase goes, is taken under or managed in *Amâni*. A jafted Zamîndâri is similarly said to be in *Amâni*. By process of time the word has come to be loosely used as a synonym for Sarkâr in such phrases as the Amani lands = the Government lands. In Pudukôta the word is used to denote lands from which the Government share is received in kind.

Âmildâr *is a term no longer in use in the* district, though common enough across the border in Maisûr. It corresponds to the word Tasildar, properly Tahsildâr, used in Madras to designate the head revenue officer of a tâluk. It is doubtful if this is the correct form. Wilson gives *Ââmil* or *Âmil* as by itself indicating a 'collector of revenue,' the termination *dâr* being superfluous; the Arabic is عامل which is quite distinct from عمل or *Âmal*, which means 'business.' Âmildâr according to him is erroneously used as synonymous with *Âmil*, the proper word being Âmaldar, one who transacts business, collects revenue, administers justice, &c.

Amîn, from Ar. *aman* 'to trust,' = 'a confidential agent, a trustee, a commissioner.' The word is used in reference to officers of various rank; *e.g.*, the Principal Sadr-Amîn is a judge invested with high powers, while the revenue *amîn* is perhaps the manager for Government of an estate under attachment, a seller of distrained property, or even a process-server.

Anâdi Banzar, land which has been waste from time immemorial. *Banzar* = waste land and is the form in common use in the south; the correct form is *Banjar* or *Bânjar*.

Anaikat, a bund or dam, generally of masonry, to retain or divert water for irrigational purposes.

Aramanb Swâstyams, written *Armany Swastiams* in the original, is compounded of *Aramane*, which in Kanarese means 'a royal palace—Government,' and *Swâstyam*, the primary meaning of which is 'the condition of being well in all respects,' and the secondary meaning denotes 'wealth or property, and especially mirasi or hereditary land and privileges enjoyed by Brâhmans.' V.S.R. conjectures that the two words together mean '*Swastyams*, or lands belonging to Brâhmans, which have reverted to Government.' I have, however, high authority for stating that the words denote 'palace properties,' in the sense of estates kept by the old Governments in their own hands and management, so as to be sure of a good supply of grain for their troops. Similarly the Havêli lands were retained by the Mahometans in the Northern Circars. [Wilson writes Hawîli or Havali.] The *Kandâchâravajâ* seems to have been something of the same nature.

Arenashti, by Read written *Aranusty*, is said to be derived from *Are* (same root as râja?), which in Kanarese means 'government,' and *nashti* or *nashtam* = 'loss,' and the contribution levied under this name was supposed to be for the purpose of making good certain losses incurred by Government. The tax is said to have been analogous to the existing license tax.

Ari-mêra, in the original *Arry maira*, is the name given to certain perquisites enjoyed by some of the village servants. According to Captain Graham it was the name given to all deductions which were made from grains in the *ear* and *stalk* in contradistinction to the *Mêra*, which in a limited sense referred to deductions distributed by measure after the grain had been thrashed. The word *Ari* denotes 'a sheaf, a heap of unthrashed grain, &c.,' and would appear to be the word intended, but V. S. R. conjectures that *Adi* is the correct form, in the sense of 'first,' because the *Adi-mêra* was distributed first and the *Mêra* afterwards. I cannot agree with him, looking at the rest of the form, and it would seem to be a straining of the original, for *Ari* answers very well to the explanation given by Captain Graham.

Arzi, 'a petition, address, memorial.'

Âyakat has many meanings. The whole land belonging to a village is its Âyakat, and the 'wet land' is the nanja Âyakat. The Âyakat of a tank is the wet land irrigable by that tank, but the word is sometimes improperly used to designate the waterspread of the tank.

Ayan. See Ain.

Ayilwar is not found in Wilson, and is said not to be found in any of the Persian or Hindustani dictionaries available for reference. It is also written Iyelwar and Ailwar and Ailwâr. It is said to be a word of modern origin, in colloquial use amongst Masalmâns to express 'on this side' or 'of late,' in contradistinction to پیلور meaning 'the other side' or 'of old.' Iyilwar or Ayilwar means 'subsequent' or 'recent,' and as used in the phrase *Ayilwar nanja* means wet land recently (or at any time since the Faisal) converted into such from dry land: the phrase *punja taram nanja* is similarly used in opposition to *Faisal nanja*. It has been suggested that the word *Eyrewarry* (q.v.) is some form of Ayilwar, being used apparently of Parakudis who have *recently* taken up lands in a village other than that in which they live. *Vide infra sub voc.*

Bâghâyat is garden land, generally wet land, from Persian *Bâgh*, a garden.

Bâjirâ or *Bajra* is another name for the grain called *Kambu* or *Panicum spicatum*.

Bālāghāt, the tract above (*bālā*) the ghāts: generally used for the Hosūr Tāluk.

Balla or *bullah* is a Kanarese word for a measure (according to Wilson) of 2 seers = 48 double handfuls. It varies in capacity. The word is probably the same as the Tamil *Vellam* or Vallam.

Bāltarugu is a tax on cattle: instead of being at so much per head, it is calculated at so much per tail; *Bāl* in Kanarese, like *Vāl* in Tamil, signifies a tail. *Tarugu* is a brokerage or fee; the word is commonly written *Bāltarugai* which appears to be wrong. There is a verb *teru* 'to pay taxes,' and Wilson gives *terigo*, which is said to be correct, but *Tarugu* is the spelling in the dictionary.

Banzar = waste land; properly *banjar* or *bānjar*, but the form *banzar* is stereotyped in the south.

Banzar zamīn = waste land. In the original this was written *hunjur zemeen*, but this was evidently a clerical error.

Bārahmahal, the twelve palaces, signifies 'the tract ruled from the 12 palaces' and is now synonymous with the tāluks of Tirupatūr, Krishnagiri, Dharmapuri and Uttankarai; *vide* page 83, Vol. I, Note. The plural is here formed according to the analogy of the Hindu dialects in which the singular form is used indifferently for the plural; this is legitimate, as the first part of the compound is Hindustani. *Mahal* however is Arabic by origin, and in Arabic makes its plural *mahāl*.

Barhai (*baṛhā*, ī ?), written *burray* by Graham, is a carpenter; there is a Kanarese word *badagi* for the same thing, and it is not clear from which language he was transliterating. Forbes writes *baṛha*, ī (and Shakespear either *baṛhā*, ī or *badhā*, ī ?).

Batāi, بٹائی, according to Wilson, signifies the 'division (بٹ = 'to divide') of the crop between the landlord, or the Government in that capacity, and the cultivator.' He also gives some analogous meanings. The word was used in contradistinction to *Kandāyam* or payments in kind, q. v. *infra*. The word *Batāi* is now extinct in this district, where it has been supplanted by *wāram*, but survives across the frontier in Maisūr.

Battavarthi Inām is a species of favourable tenure or Inam. The word battavarthi, properly spelt Battavaratti, signifies 'property held in severalty, in contrast to that which is held in joint shares.' (Wilson's Glossary of Indian Terms: London, 1855.) The derivation of the word is said to be from *Bhatta* = a learned Brāhman, and *Vridhdhi* = livelihood or increase; but it is more probable that the second part of the compound is '*vritti*' = 'state or condition,' from *vrit* 'to be, to live,' whence *vartana*, *vartaka*, &c.

Bēriz, more properly *barīj*, is the total sum or aggregate of an account; the total amount of a revenue assessment, in which sense it corresponds with jama, and lastly the total assessment of a district. The bēriz of a village is the sum charged, or the demand, against that village for Land Revenue.

Bīdu = 'waste or fallow land,' a Telugu word by Read written *Bheer*, which is probably a transliteration of a Hindustani form of the same word terminating in ڑ which (as in *garh* by Tamulians rendered *gada*), has not its exact representative in the Dravidian alphabet.

Bījāvari. This word was written *biginry* and *bijiveri* by Munro. It occurs in a note on the *mēras* payable on division of the crop in the following sentence: 'Binda of two candis Bījāvari of paddy,' which, when amplified, means 'the distribution of *sheaves* (binda) usual in the case of land of such an extent that two candis or kandagams of grain would be required for seed-corn to sow it with.' The word *Bij* or *Bhij* بیج (with which the Tamil *bījam* = 'testicles' is probably connected) means 'seed.' These are no doubt all identical with the Sk. *vīja* = seed. *Bījāvari* or *Bījwari* meant in Maisūr, and in the adjoining district of Salem when under Maisūr rule, 'the extent of land computed according to the quantity of seed required to be sown in it.' A secondary meaning was 'the allowance for such corn.'

Bindā = a sheaf (Mahratta).

Brāhmādāyam is any grant or perquisite appropriated to Brāhmans.

Buller, a synonym for *Mochai* (Tel.) and *Avarai* (Tam.), the names of a bean crop largely grown in the district.

Candi or *Kandi* = a kandagam, a measure of varying capacity; properly *khandī*. It is also a land measure, but is not used in that sense in this district.

Chai. See Chey.

Chauki, 'a police or customs station.'

Chaukidār, 'a watchman, a police or customs peon.'

Chautāyi (or Chauthāi), *Pulvari*. See Pulvari.

Chey, a land measure = 1·302 acres, or 120 kulis. See Chapter V, Vol. I, p. 246.

Chīkat Puludi are wet lands which have been ploughed but not sown: the word is commonly written *chikud*. Wilson gives *chīkat* which he defines to be clayey soil.

Chillarai Dharma Kharch, literally 'petty expenditure for charitable purposes;' some deduction appears to have been made from the crop on this account.

Chillarai Kudis, written *shilliar cudees* by Read, signifies 'petty ryots,' ryots who have small holdings.

Chit, a note or letter; a scrap of paper containing a memorandum. The word is lengthened in Tamil, being pronounced *chīttū*.

Cooh, a grain measure, said to be same as *kudo* in Hindustani and *kolagam* in Kanarese. The latter, according to Wilson, = one-twentieth of a kandagam or 3 bushels,

which seems to be right. The table is apparently: 1 *balla* = 2 seers; 16 *ballas* = 1 coor; 20 *coors* = 1 kandagam. One suggestion is *kuḷi* (குழி), but this seems doubtful. *Kuli* is a land measure, but not, so far as is known, a grain measure. Wilson ignores both kudo, kuḷi and coor; but gives *kūri*, conjectured to be Hindustani, and stated to be a grain measure in Midnapūr. It is said, however, that a 'coor' is the amount of seed sufficient for sowing one *kuḷi*.

DAFTAR, 'a record, register, account, &c.' The office in which the public records are kept. The word now is used for a bundle of records, or the cloth in which they are tied: this, being made of common dangaree, *daftar* is by novices mistaken for *duster*. The word daftar was formerly used in the sense in which portfolio is now used, *e.g.*, when a man took charge of a certain office he was said to 'take the daftar.'

DANDA-KATTU, or *Dundkut* in Munro's original, was the name of a 'perquisite enjoyed by the sifter or winnower of the grain, the perquisite of the *Jītakāran*;' from Munro's note it appears to have consisted of such grain as was carried away by the wind along with the chaff, but according to Captain Graham it was a specified proportion of the crop. According to Wilson the word signifies 'a wisp of straw bound round the bottom of a heap of grain, the area within which the corn is thrashed.'

DARAKHĀST is primarily an application of any kind, and is generally applied to applications for land for purposes of cultivation: it also means a bid at an auction.

DARAKHĀSTDĀR is the person who makes the Darakhast.

DARBĀR, 'a court, a royal court, an audience or levee.' *Darbār* sometimes stands for *darbār-kharch*, = '(1) political and diplomatical expenditure, court charges; (2) charge for presents and gratuities made to princes and public functionaries; (3) bribes; (4) in many places, under the old [and new] régime, an addition made to the assessment by the Government officers or the Zamindars, on the plea of providing for gratuities exacted by their superiors or the State on their payment of the revenue.' It is in this latter sense that the word is used in Mr. Sullivan's report.

DĀROGHA is an officer charged with police or excise duties. The word is generally pronounced *darōga*, but is becoming obsolete, the appointment no longer being maintained.

DASABANDAM INĀM is land held on a favorable tenure for the maintenance of some irrigation tank. The derivation of the word implies that one-tenth of the income derived from the work is set apart for this purpose. The word is commonly written *Duswundum*. In the Bālaghat the corresponding term is *Kodigai*, q.v.

DASTAK, 'a passport or permit;' an order for supplies.

DAUL. See Dowle.

DĒD. See Deed.

"DEED" ANNA signifies an increase of $1\frac{1}{2}$ *anna per rupee of the original assessment*, imposed on certain lands in the Balaghat: the word *Deed* is stereotyped and scarcely admits of reform as it is derived from a Mahratta word, signifying $1\frac{1}{2}$, which defies transliteration. The Hindustani is ڈیڑھ or *Derh*.

DĒSHMUKHI, the office or duty of *Dēshmukh*, who was the chief (*mukh*) of a district (or *Dēṣam*). *Dēshmukhi* also means the fees or perquisites levied by the *Dēshmukh*. *Dēshmukhi Ināms* were the lands attached as remuneration to the office. The position seems to have deteriorated to the level of a Revenue Inspector, as *Dēshmukh* is defined as a District Revenue Officer who superintends the cultivation, reports on the state of the crops, &c. (St. O. Bd. of Rev., Dalyell's Edition.) My attention has been drawn to the fact that the Sanskrit ए (e) is always long and requires no accent. The words however which I have marked have become embedded in the Tamil, which has both the e and ē, (எ and ஏ), and I have therefore thought it better to retain the accent.

DĒSKULKARANĪ was the district accountant, whose duty it was to prepare a general account from the several statements of the village accountants. *Dēskulkaranī Inām* or *Varttana* was the percentage on collections of the revenue allowed them as remuneration.

DEVADA TIRWA. *Devada* is a corruption (probably Mahratta) of Derhwā, which seems to be almost identical with Derh and signifies one and a half. *Devada tirwa* is the name given to the assessment = one and a half times the dry assessment, charged in certain places on dry lands in which wet cultivation was made by means of wells.

DĒVĀDĀYAM was land or allowances for the support of a temple or endowment.

DĒVATĀ KHARCH, in Colonel Read's original *dawita khurch*, = the *kharch* or expense incurred in offerings to the Dēvatā, or tutelary deity of the village. Some contribution under this head appears to have been habitually levied by the chief man of the village from the ryots.

DHARMA KHARCH, expense for charitable purposes.

DHARMAKARTTĀ signifies the manager of a temple, and appropriator of the benefits derived from it.

DITTAM is an arrangement or settlement; specially applied to a sort of preliminary Jamabandi held by the Tasildar prior to the regular jamābandi held by the Collector. At the Dittam an account was taken of what the final settlement of the revenue for the year would probably be, a memorandum being taken from each ryot of the extent which he intended to cultivate.

DITTAM BANZAR is land left waste out of the *Dittam* or extent agreed upon to be the ryot's holding for the year.

DOWLE, properly *Daul* (دول), as applied to Abkāri matters means an agreement between a renter and his shopkeeper by which the latter agrees to take a certain quantity of spirits for sale each month; this quantity is the amount of their *Daul*. Dowle also means an 'estimate or valuation,' in which sense it is used by Captain MacLeod.

DURGAMS, hill forts, generally called Drūgs.

EREWARRY. See Eyrewarry.

ĒR-KĀNIKA, according to V. S. R., is a tax (*kānika*) on ploughs (*ēr* or *ēru*). One suggestion is *Kanakki*, but neither word can be identified with such books of reference as are at hand. Neither word is now current in the district. The original was written by Read *Yairkanky*; about the meaning there can be no doubt.

EYREWARRY and *Erewarry* occur in Captain MacLeod's Instructions to Surveyors: from the context it is plain that the term was used to designate some deduction made in favor of non-resident ryots, so as to put them on an equal footing with the ryots of the village in which the lands they cultivated were situated. How to get this meaning out of *Eyrewarry* is not very clear. The last part is suspiciously like *vari*, 'a tax,' and the whole word looks very like *ēr-vari*, or a tax on ploughs (*ēr-kanika*); but this would not suit the context. V. S. R. harks back to the doubtful word *Ayilwar*, which he interprets 'subsequent,' and conjectures that *Eyrewarry* was a non-resident ryot, so called because presumably the resident ryots would be the first to take up the village lands for cultivation, and the non-residents would 'come after them,' or 'subsequently.' A very ingenious suggestion is that the word is *Iruwāri* from Tamil *iru* = 'twice' + *vāri* = 'one who pays a share of the crop,' (which was originally all 'paid in kind' = *vāram* or *wāram*), *i.e.*, one who pays twice over, once in the village under notice and again in another village where he resides. The genius of the Tamil language would however require a substantive to be used in connection with this or at least a personal suffix.

FAISAL JĀSTI means any assessment or payment levied over and above the *faisal tīrwa*, and was in former years used to designate the charge now called *tīrva jāsti*, *nīr-kūli*, or extra water-rate.

FAISAL PULVARI. See under *Pulvari*.

FAISAL TĪRWA, the rate, or tirwa, fixed on land at the time of the original survey assessment. The *Faisal tīrwa* however, in this sense, must be distinguished from the *Kāyam*, or permanently and finally settled *tīrwa*, the two terms being by no means synonymous. The *faisal tīrwa* was modified, as their experience was enlarged, by Read, MacLeod, &c. to suit the circumstances of the ryots or for other causes. The *faisal tīrwa* so modified will be found in the *Kāyam tīrwa* accounts for the northern taluks and in the Durmathi (Fasli 1210) Patkat accounts for the southern taluks, and it is the *tīrva* in accordance with these accounts which is meant when the *faisal tīrva* is referred to.

FASL JĀSTI means (*a*) an extra crop or one crop more than usual; and (*b*) an extra cess formerly imposed on 'one crop' land when a second crop was raised on it in the same year.

FASLI is properly the 'crop' (*fasl*) or 'harvest year.' It now means the revenue year counting from the 1st July to the 30th June. This year formerly counted from the 12th, and, in the Salem District, from the 13th July.

GAUDA = *Goundan*, sometimes pronounced *Gour*, is the headman of a village. Some of the agricultural classes habitually append the title *Goundan* as a sort of caste nomenclature after their names, but the word applies *par excellence* to the head of the village, or the *Ūr Goundan*, as he is called.

GARCE or *Garīsai* is a grain measure = 400 Markāls = 185·2 cubic feet = 18 quarters English.

GHAR-TARUGU or *terige* = 'house-tax,' by Read written *gurtairgee*, but the meaning given is probably correct.

GHĀT as here used means either a pass through the mountains or the mountains themselves.

GRĀMA KHARCH = 'the private expenses of a village, the charges borne by it independently of the payments on account of revenue.' (Wilson.) Some contribution under this name appears to be usual among the villagers for the performance of their festivals and other purposes which concern the community.

GRĀMA SAMUDĀYAM is the property, whether land, topes, &c., belonging to and enjoyed by the whole village in common.

GULI. See Kuli.

GUMĀSTA is the designation of a native accountant in the revenue department, but all clerks are called gumāstas. The word properly denotes an 'agent or deputy' and is used in this strict sense as denoting substitutes for village officers who are minors or otherwise incapacitated from attending to their duties.

GUNTA is a land measure either square or of length: a square gunta is 121 square yards or one-fortieth of an acre. As a measure of length the gunta is a rod or chain which when squared forms the square gunta, and 40 guntas make an acre. The gunta however varies, *e.g.*, according to the Paimaish accounts of the Balaghat taluks a gunta = 144 square yards; see also Chap. V, Vol. I, pp. 245-6. As a matter of fact the square of a long measure of any length is a gunta or kuli, the former name being used in Telugu and Mahratta, and the latter in Tamil. According to the primary signification both words are said to mean a pit, presumably a square

pit. Small tanks are also called guntas. The word kuli appears in the somewhat puzzling shape of 'cooshzy' in Mr. Kelso's circular, the ழ as usual baffling transliteration.

Guttagai, a lease or agreement of any kind.

Guttagai-dār or *-kār*, 'the holder of a lease or agreement, a lessee.'

Hajām, 'a barber,' one of the village servants.

Hāri Rāsi, by Graham written *Arry rashy*, was the name of a perquisite given to the sweeper, consisting, according to Captain Graham, of 'the grain remaining at the bottom of the *umbar* or heap, which was mixed up with the dirt.' V. S. R. writes *Ādi-rāsi*, probably on the same conjecture by which he substituted *Adi-mēra* for *Ari-mēra*. Although the word *ari* does occur in the same table in the sense of sheaf, it is not probable that it was part of the expression here written *Hāri-rāsi*. No doubt some confusion occurred in writing somewhat similar words, and an ignorant gumasta may have thought that *arry* was the correct form to be used in all, but this appears not to be the case. *Rāsi* was the general appellation given to the *mēra* in dry grain (*vide* Munro's note), and a reference to the table will show that the *Hāri-rāsi* was paid to the toti only. Now according to Wilson *Hāri* denotes 'a sweeper or village watchman,' and is therefore equivalent to toti. The change of *Hāri* into *Arry* will be intelligible to any one who has never gone beyond the sound of Bow-bells. V. S. R.'s suggestion of *adi* seems strained and unnecessary.

Hōbali, a small portion of a district.

Hukūmnāma is a written order according to Wilson, but in the sense in which it is commonly used it means standing rules for the details of Land Revenue assessment, and generally any collection of rules laid down for revenue administration.

Hullukāval or *Hullugāvalu* is a tax laid on grass lands. *Hullu* is the Kanarese for the Tamil *Pullu* or *Pillu* signifying grass. *Gāvalu* implies the watching or guarding; cf. Tamil *Kāval*.

Huzūr here means the head revenue office of a district or division.

Idum Paiyar, a head of account under which were entered lands on which 'crops' (*paiyar*) should hereafter be planted (*idum*), *i.e.*, lands the cultivation of which was made later in the season than ordinary.

Inām is strictly a gift, but here applies to a gift of land either rent free or on favorable tenure, and secondly it signifies the thing so given.

Ināmdār is the holder of an Inam.

Iraippu, baling water for irrigating land.

Istiār, properly *Ishtihār*, is a proclamation or notification of any description.

Iyelwār. See Ayilwar.

Iyen. See Ain.

Izārā = a lease.

Izārā village = a rented village.

Jābitā or *Zābitā*, a list.

Japt, *Jaftī*, the local forms of *Zabt*, *Zabtī*, = 'distraint, attachment, sequestration.'

Jāghīr, properly *Jāgīr*, is an assignment to an individual of a portion of territory, either rent free or on a favorable tenure. It is said to be strictly only a life or temporary grant, resumable at the pleasure of the sovereign. The *Jāghīr* is now known only as a reward for past services, but formerly it was not only a reward for proved services but also a sort of retaining fee for services, generally of a military kind, to be rendered in future. In that case the tenure may be looked on as of a feudal nature.

Jamā is firstly an amount, aggregate or total in general; but in revenue parlance signifies the total demand for assessment, or the Bēriz of a village or district.

Jamābandi, properly *Jamābandī*, is the settlement of the amount of revenue due from a village, division or district, and is specially used to signify the annual settlement with the cultivators or the *ryotwāri* settlement.

Jāri as here used refers to lands or villages permanently settled, *e.g.*, Mitta villages, &c. The word is also applied to Agraharams, &c., not resumed. Its primary meaning according to Wilson is 'flowing,' from which it comes to mean 'current, going on, issued;' and it seems therefore to imply that the village to which it refers has been finally settled, and is not liable to resumption or modification of its tenure; but the different shades of meaning are endless, and, as at present used, the word seems to be redundant, or a relic of some past tradition which has been forgotten. I am however informed on good authority that *jāri* means 'subsisting.' It would seem to be used in contradistinction to *amāni*: *e.g.*, an *amāni mitta* is a mitta which by purchase at a sale for arrears or otherwise has come into Government management; a *jāri mitta* is one still held under the permanent settlement.

Jāri Mittā is a permanently settled estate. This at least is the ordinary acceptation of the word, but according to the above it means a *subsisting* mitta (q.v.)

Jawāri, properly *Jawār*, = 'cholum, *Holcus sorghum*.'

Jilly goorra was a perquisite enjoyed by certain of the village servants at harvest time. Captain Graham (see *infra*) says that the phrase was applied to the mode of serving out the *dry* grain in the *ear* from the *goorra* or earthen pot, which differs in size according to the quantity to be distributed. *Jilly* may be connected with a Telugu word meaning 'to scatter.' It has been suggested that the words mean that the man's perquisite is *what is scattered from the pot*, *i.e.*, all that falls outside a certain circle, as he pours out the contents of the pot of grain. I have not succeeded in satisfactorily identifying the word *goorra*. Enquiries have been made in Maisūr, where the Batāi system still

obtains, but the *jilly-goorra* is ignored by the natives across the frontier, though the other merās mentioned by Captain Graham are familiar to them. Such meras, though not perhaps under the same names, are still paid in many, if not most of the villages of the Salem District, despite the re-organisation of the village establishment and the Village Service Cess. The village officers have had their shares at the measuring of the crop from time immemorial, and will probably continue to receive them, for the villagers are in many ways dependent on the good-will and offices of the village servants. It is doubtful if this was recognised when the village service was re-organised. See *infra*, Captain Graham's notes.

Jītakāran. See Jitamkār.

Jītamkār, cf. *Jītam* or *Jita* = 'wages,' spelt *Jeetumkars* by Read and *Zidgur* or *Zidgar* by Munro, means 'a paid servant, one who works for wages.'

Jodigai is a favorable or easy rent, or a quit-rent: the amount payable by Inam villages other than *Sarva*, or wholly, *Inām*. In strict Revenue parlance *jodigai* is distinct from quit-rent, the latter being the sum charged on enfranchised Inams under the orders of the Inam Commissioner, whereas *jodigai* means the difference between the real value of the Inam granted and the full assessment of the land held as Inam.

Jowāri. See Jawari.

Kacheri or *Cutcherry* signifies a public office, generally applied to a revenue office. The proper spelling appears to be *Kachahrī*.

Kodru, or *Kodo*, written *Cadra* by MacLeod, is the grain known in Tamil as *varagu* = *Paspalum frumentaceum*.

Kādu = 'land, a field, land generally;' it is supposed by some to be a term especially applicable to a dry field, but there does not seem to be sufficient authority for this limitation. For a dry field there is the special term *kollai*, and for a wet field *karani*, but kadu does not necessarily mean the former only. It also means 'jungle.'

Kālāvadi, by Read written *Calavudi*, means 'the ploughing season.'

Kallu = toddy, defined as the fermented sap of different kinds of palm trees.

Kandagam. See Candi.

Kandāyam. According to Wilson this originally means 'tax, duty, land-tax, ground rent, fixed portion of tax payable at a certain time.' In the sense in which Captain Graham, who spells it *Cundaim*, uses it, it is understood to mean 'rent paid in money' as distinguished from *Batāi* or 'rent paid in kind.' According to Winslow, K. means a period of four months in almanacs; a period of three months for payment of taxes, and generally any period for receiving or gathering produce. In the Balaghat, and possibly in other taluks, there is a tenure called *Kandācharam*, (not noticed under that word by Wilson,) according to which the ryot who cultivates pays to the person in whose name the land is registered the Kandayam or money assessment of the land, and enjoys the whole of the produce himself. Evidently such a tenure could only exist between friends. The more ordinary word for this tenure is *Pūrā* or 'full' *Kandācharam*, and when the cultivator gives half the produce to the land-owner the tenure is called *Arai* or 'half' *Kandācharam*.

Kandi. See Candi.

Kangāni, according to V. S. R., is 'one who watches at the time of harvest;' according to Captain Graham 'he is the grain measurer, and in some places his place is supplied by the toty.' The *Kangāni* is a watchman or peon, but the name is not so common now, and probably the functions have merged in those of the *Toti* or *Talaiāri*. Watchman would seem to be the original meaning, the word being derived from *kan* 'the eye,' and is therefore with propriety used in Tamil for the Bishop, ἐπίσκοπος or overseer.

Kanakku-Pillais, vulgarly Conicopolies, are the village accountants, from *kanakku* 'an account,' + *Pillai*, a personal termination.

Karai. The word *karai* is used in different meanings, but always to describe some territorial unit formed for administrative purposes. Thus for the purposes of the Kāveri channels the riparian villages are divided into karais for the supply of labor. In the Bālāghat taluks the word karai denotes a Karnam's and Munsif's charge. Prior to the revision in Fasli 1287 there was but one Karnam and one Munsif for each karai, which generally consisted of more than one village: occasionally as many as fifteen. Now however there may be several Munsifs in one Karnam's karai, as, when possible, each separate village has been allowed a Munsif. According to Wilson the word *karai* denotes "a portion of land, especially a share in a Mirāsi or hereditary coparcenary village, originally, in general, a determinate and entire share." Winslow gives 'bank of a river or tank, border, extremity, edge, boundary, limit,' and the real meaning of the word seems to be something which has been defined or marked off. The system of *karais* and the working under the Kāvēri channels is as follows: The *karais* are of two kinds, *chinna karais* consisting of 6 cheys each, and *peria karais* consisting of 12 cheys each. For the maintenance of the *Korambus* (q.v.) the following arrangements are in force: Supposing a *peria karai* to consist of two *chinna karais* A and B, then A has to supply a *Korambāl* (q.v.) for 15 days, and at the end of this he is relieved by another *Korambāl* sent for a second turn of 15 days' service by B, and so by turns. Thus each *peria karai* is always repre-

sented at the *Korambu* by one *Korambāl*, who is known as the *Nitya Korambāl*, because he is *continually* employed on the *Korambu*. When the number of *Nitya Korambāls* is insufficient, each *peria karai* has to contribute another *Korambāl*, and as by this contribution the number of men supplied by each *peria karai* is *doubled* the *Korambāl* so sent is called *Rettipāl*. (q.v.) On occasions of emergency two more men are sent by each peria karai (one from each chinna karai), by which the number of men contributed becomes 4 (*nālu*) for each *peria karai*; these two extra men are therefore known as the *nālu rettipāls*. *Māfi karais* are so called because they are exempt, or *Muāfi*, from contributing labor for the Korambus; the reason for the exemption being that the *Māfi karais* are saddled with the expense of the superintending establishment employed on the channels. My attention has been drawn to the fact that *peria* should be *periya*. It is too late to alter this as the body of the book has been struck off. I have however written *Māniam*, *Talaiāri*, *Malaiāli*, &c., because the *y* would be redundant in English, being practically inherent in *i* when preceding another vowel in a different syllable.

KARAIKĀRS, in original *carrakars*, officers in charge of a karai: same as *Karaidār*, but with a Tamil instead of a Hindustani termination.

KARAIDAR, the officer in charge of a karai. The name is generally synonymous with Manigar.

KĀRAKĀRS. This reading has been suggested for the original *Carrakars*, which I have rendered *Karaikars*, in paragraph 6 of Colonel Read's Proclamation, dated 15th Nov. 1796. *Kārakār* (Kariyakar?) = 'a principal.' This is a very reasonable suggestion, and is possibly correct. Wilson gives a Malayalam word *Karākār* = 'the principal inhabitants of a village or neighbourhood.' Whichever word is chosen, the meaning is plain from the context.

KĀRKUN, an inferior revenue officer in charge of a taraf, or division of a taluk, generally corresponding to what is now called a Revenue Inspector. The term may also mean a clerk, writer or registrar; but it is not now in use in Revenue phraseology.

KARNAM signifies the village accountant: commonly written *Curnum*.

KASBA, the chief village or town of an administrative unit of territory, *e.g.*, the Tasildār's head-quarters are the *Kasba* of the taluk. The village in which the Police station is situated is the *Kasba* of that station range, &c.

KASBA TUKKADI, 'the division which includes the Kasba town.'

KAUL (Cowle) signifies an agreement whereby land is held either permanently on a reduced rent, or on a reduced rent subject to annual increment, until either the full rent of the land is reached, or such rent, less than that, as may be declared to be the highest rent leviable under the *Kaul*. It is in this sense that the word is here generally employed.

KAUL KIST is the *Kist* or instalment payable according to the terms of a *Kaul*.

KAULNĀMĀ as here used signifies the codified rules by which the grant of lands on *Kaul* was regulated. This differs very much from the meaning assigned to the term by Wilson.

KAULNĀMĀ PATKAT, the land, held on *kaul* tenure, entered in a ryot's *pattā*.

KAUL SHIST is the land tax or assessment payable under a *Kaul*. It is generally supposed that *Kist* and *Shist* are identical, but this is not the case. The *Shist* is the whole assessment payable; the *Kist* is an instalment of the same.

KAUL TIRVA, a term principally in vogue in mittas; means the net reduced assessment for which lands are let.

KĀVALI in Telugu means a 'watch' or 'guard:' A tax on ploughs was levied in the Barahmahal and went by the name of *Kāvali*. It was originally imposed owing to the turbulence of the inhabitants, and the proceeds were doubtless employed in augmenting the Police force, whence the name.

KĀYAM = 'permanent;' by Munro written *Caimi*.

KĀYAM PŌNĀ KAUL, a Kaul according to the terms of which three-quarters of the original assessment should be *permanently* (Kāyam) payable. Pōna is said to be Mahrathi or Hindustani for three-fourths.

KĀYDĀNIAM, the Tamil form of the Telugu Kāyadhanyamu, means 'pulse, all sorts of seeds contained in pods or legumes,' *kāy* = 'pod;' + *dāniam* = 'grain.'

KAULPATTI, a document embodying a statement of the terms of a ryot's *Kaul*: written *Coulipatty* by Graham.

KERWOGALS. This word has baffled all researches. The natives deny any knowledge of it, and the dictionaries are silent. It occurs in a context which shows that *tookumpan kerwogals* were members of the subordinate revenue establishment, whose business it was to survey villages and estimate their capabilities for yielding revenue. The words may be *tukkadi kārkūns* or 'revenue inspectors of the division,' but this is a mere conjecture. One conjecture has certainly hit the mark in suggesting for *Tookumpan* 'two kumpani' (cf. John Company = Sarkār): the same gentleman suggests *Kāryakārs* (= settlement officers or officials) for Kerwogals, the whole meaning 'two Government settlement officers.' Another hypothesis is that *Kerwogals* = *karai-vagaiāls* or 'men who enquired into the distribution of karais,' but it is doubtful if *vagai* would carry this sense, and it would not fit so well into the context. Wilson gives *Tukm* = 'seed,' and *Kāruvāidaul* = 'a demand on each ryot's produce

according to the produce;' also *tukm-rezi* = 'an account of the seed sown kept by the village accountant;' also *tukum* = 'an advance of seed,' and *tūki* = 'a guess or conjecture,' and any of these words may contain the key to this enigma, but the fact remains that the words cannot be identified, and such cases constitute a certain plea in favor of correct transliteration.

KHARCH, expense of any kind, 'a cess levied on the cultivators to provide for expenses.'

KIST is an instalment.

KISTBANDI is the settlement of the instalments, by which the revenue is payable, both as to time and amount, or the written rules according to which the dates on which the *Kists* become due, and their proportions to the whole demand, are fixed.

KODIGAI. See Kodigē.

KODIGAIDĀR = the person who enjoys a *Kodigai*.

KODIGĒ MĀNIAM is an assignment of land rent free for the construction or maintenance of a tank. The spelling seems to be uncertain. The natives pronounce it as printed above. There is a Tamil word *Kotagam* = 'a pond,' and the Kōdi = 'calingula' (used also in Tamil) seems to be an indigenous Kanarese word, as *Kodigē*, however spelt, undoubtedly is. The word, which is also written *Kodigai*, does not seem to convey any idea of the exact proportion which such assignment bears to the whole Āyakat of the irrigation work, as in the case of the word *dasabandam*. It is in use in the Bālaghāt taluk only. According to Wilson both *Dasabandam* and *Kodaga* (as he spells it) mean the same thing, viz., "land held at a reduced rent," or "lands which had been rent-free, but which have been subjected to a light or quit-rent." Apparently the proportion of the Āyakat allowed free to the Inamdar for the upkeep of the tank was one-fourth, but the proportion varies in practice. With reference to these grants Mr. John Orr, Collector of the district from 1829 to 1838, wrote to the Board of Revenue as follows:—

"I have the honor to acknowledge the receipt of your Secretary's letter of the 6th ultimo, transmitting for my opinion some rules which you propose to introduce for placing Dasabandam grants on a more efficient footing, and also some rules for the bestowing of such grants.

"Dasabandam Inams for the purpose of keeping sources of irrigation in repair are, in this district, confined to the four Bārahmahal and two upper taluks; they are principally granted for the keeping up of tanks; but there are also a few for anaikats and channels; they are generally to the extent of a fourth of the wet land under the tank or other source; there are also a few, however, for a fifth, sixth, and eighth of that extent; these appear to have been formerly granted, not for the formation of new, but for the repair of old sources of irrigation, and are in this district neither numerous nor of large amount, being altogether within 700 rupees.* For works constructed within the last ten or twelve years it has been usual, instead of land, to give to the Dasabandamdār a money payment of a fourth of the revenue under the tank, and which for several reasons I am of opinion is preferable to a grant of land. When the original grantees are alive, or their heirs remain in good circumstances, the conditions of the grants are generally fulfilled and the tanks are kept in efficient repair; where the families, however, of grantees are reduced to indigence, the tanks, as may be supposed, are neglected, and this is especially the case with the few small Ināms below a fourth (of the Āyakat), which are stated to be inadequate to the purpose of keeping them (the irrigation works concerned) in repair."

[* This is very doubtful. The amount is probably much higher.—H. LeF.]

KŌLKĀRAN (from *kōl*, 'a stick') is a 'stick-bearer,' a police or revenue peon. The name is not now in use in this district, but the duties are performed by the village toti, who, as a badge of office, carries a hardened bambu, blackened by age and fire, and shod with iron; from the end hang one or more little heart-shaped pieces of iron.

KONDIVŌTTIS are a class of persons employed on the Kāvēri channels, whose duty is defined to be that of keeping stray cattle off the channel and river-banks and the fields. *Kondi* (கொண்டி) means 'stray cattle,' and *votti* or *ōtti* (ஓட்டி) is one who drives. According to Winslow *Kondi* (same root as *kollai* 'murder') signifies 'Pillage.' He gives *Kondi-mādu* = a stray or thievish bullock, and *Kondi-mēya* 'to graze as such.' *Kondi* is by no means a common word, and the name at first strongly suggests *Kondivetti* or one whose business it is to open (*vettu*) the ring-bunds (*Kondi* or *Kombanai*); but it is believed that the meaning first given is the correct one.

KORAMBU, a dam running out from the bank of a river, sloping diagonally upstream, to turn the river water into a channel for irrigation.

KUDI, 'an inhabitant, a ryot.' The agricultural classes of the more respectable kind call themselves 'kudiānavan' or 'one who is a kudi,' and seem to attach some caste rank to the name.

KUDIMARĀMAT is the customary contribution of labor for petty repairs to irrigation work which the ryots are bound to give by immemorial custom. The word is always pronounced *Marāmat* in Tamil, but is properly *maramat* or *Marammat*.

KULI, a term denoting a square measure which is not constant but varies in extent in different places. See under *Guntai*.

Kumbhār, the village potter.

Kunbīs, by Read written Coombees, is 'the name of the chief agricultural caste in Central, Western and Southern India.' According to Wilson 'the Kunbis claim to represent the pure Sudras of the Hindu system,' and Colonel Read appears to have been correct in using it as a synonym for Sudras.

Kuri Tarugu or *terige*, also written *taruge* and *tarugai*, is a tax on sheep (*kuri*). See *Bāltarugu supra*.

Kūttālis (cf. kūdā, kūttu) = partners in business, cultivation, or any other joint pursuit. Read writes *Kutauloos*.

Kuttai Kodigaidārs = 'the Kodigaidārs in charge of small tanks or *kuttais*.' This seems the most reasonable rendering in accordance with the context. Possibly for *kuttai* might be read *katta* in the sense of 'to build,' but this is doubtful. The word in the original is *kuttucodegadars*, for which one conjecture is kattu-guttakaidars = 'farmers of revenue, but here apparently dasbandamdars.' This seems strained and unnecessary. About the word *kodigai* there is no doubt, the only question being how *kuttu* of the original should be rendered.

Lakh = 100,000, generally Rs. 100,000.

Lākhirāj = 'rent free land, land exempted for some particular reason from paying any part of the produce to the State.' An Arabic word from لا 'not' + خراج 'tribute.'

Lohār, the village blacksmith.

Madi-kadir, a perquisite belonging to the women engaged in reaping the crops; the word being compounded of *madi* 'the lap or waist cloth,' + *kadir* = 'an ear of corn,' and the whole means 'the ears of corn which the women stowed in their waistcloths while reaping, and which they were allowed to keep in addition to their money wages.' Munro wrote the word *Muddi-cudder*.

Māfi Karais (strictly *Muâāfi*). See under *Karai*.

Mahāzarnāmā, properly *Muhāzirnāmah*, is a document relating to a certain matter signed by the parties therein concerned, 'a joint memorial.'

Makta, cutting or cutting off; a contract or agreement for work, and here specially a rent, rate, a fixed rate or rent. Said to be derived from Kaṭâ (Ar.) = 'cut off, separated,' cf. Wilson, p. 17, *sub voc. akta*; also see *mittā infra*.

Māmūl, customary or custom.

Malaiāli, an inhabitant of the hills. *Malai* = a hill or mountain.

Manaivatta. This word is doubtful. The original is *Manawitta*. V. S. R. conjectures *manai* in Kanarese = 'a house,' + *vatta* 'a tax'; hence 'a tax imposed on the number of houses at a certain rate for defraying the expenses of village officials, &c., on account of public or private business.' Wilson gives *Manovarti* = 'a pension, land granted for the subsistence of a pensioner,' and as the word under reference occurs in a sentence along with *rasūm*, *vartana*, and other *mēras*, it is possible that *manovarti* may be the correct form. Another conjecture is *manoti* = 'brokerage.' The question is an open one.

Mānavāri, land the cultivation of which depends solely on rain, not being irrigated artificially. *Manavāri Nel* is the name of a species of paddy supposed to be grown without irrigation. There appears to be another word written Mānavari; the identification is difficult. Wilson gives a word Mānamāri, said to be Tamil, and to signify a reservoir of water fed by the rain only, but such natives as have been asked about it deny that any such word exists.

Mānāvari, according to V. S. R., is a dialectic form of Mānavāri, but it is difficult to speak with certainty about it, as the odds are that of any three natives each will pronounce the word differently and differ as to its signification.

Māniam = a rent-free grant of land for the performance of public services. The village officers had their *māniams*, so too had the temples, &c.

Manigār or *Maniakāran* is the village officer immediately charged with the collection of the village revenue.

Markāl or *Marakkāl* is a grain measure = 8 Madras measures or *padis* and = 800 cubic inches. 400 *Markāls* = one *garce* or *garisai*.

Math, 'a religious foundation, a small temple, a college for Brahman students, &c.'

Mauze, corrupt for *Mauzâ*, 'a village—understanding by that term one or more clusters of habitations, and all the lands belonging to their proprietary inhabitants —a parcel or parcels of lands having a separate name in the revenue records, and of known limits.'

Mēlwāram. See *Wāram*.

Mēra or *Mērai*, as here used, denotes the 'grain fees payable by immemorial custom to the hereditary village officers on the division of the crop.'

Mirās, as here used, means 'fees to village servants, perquisites, &c.' It seems to be the parent of *mēra*. This however is disputed, *mēra* being claimed both by Tamil and Telugu, *e.g.*, in Tamil *mēra* = 'a manner or mode' (? cf. mādiri ?) and also 'grain fees.' In Telugu = 'a limit or boundary, (cf. polimēra), an instalment, grain fees.' The primary idea is 'a dividing off.' In other senses as 'Mirāsi right,' &c., the meanings of Mirās are so numerous that reference should be made to a dictionary or some of the voluminous treatises which profess to explain what *mirās* means. Wilson derives it from *waras* (Ar.) 'to inherit,' (cf. وارث, commonly *vārsdār*, 'an heir'); according to Ellis, the great authority on Mirāsi right, this word, originally signifying inheritance, is, in Southern India, employed as a general term to signify a variety of rights, differing in nature and degree, but all more or less connected

with the proprietary possession or usufruct of the soil or of its produce. Thus it includes (1) the right to the hereditary possession of land; (2) the mānyams and mērais of village officers and servants; (3) the right to the Sarkār share of the produce of land held by special grant as Inam; and in fine, any office, privilege or emolument descending hereditarily.

Missāl is a corrupt but stereotyped form of *Misl*, signifying likeness or similitude. When land is taken up for cultivation which has not been assessed at the settlement, an assessment equal in amount to that fixed on adjoining assessed land of similar quality is imposed. This is called the *Missāl* or *Misl tīrwai* (tirwai = rate or assessment). So in classifying land it is assigned the *Missāl taram* or class after the same fashion. *Missāl* is sometimes used in sense of "average."

Missāl taram. See Missal.

Missāl tīrva. See Missal.

Mittā, the name given in Salem to estates created under the permanent settlement, elsewhere called Zamīndāris. This word is given by Wilson as pure Tamil, and he spells it மிட்டா. It is written in various ways as *Mootah, Muttah, Mutta, Mittah,* &c. I doubt its Tamil origin and should not be surprised to find that it is identical with *Makta*, (q.v. *supra*, s.v.) *Maktā* (مقطع) = 'a fixed rent,' and *Maktekārī* or *Maktedār* (Mahr.) = 'a contractor, a farmer, one holding land *at a fixed rent*.' I should note that the natives often write *Mittedār*, which approximates to the Mahratta form. Considering that the whole Presidency was Mahratta-ridden at the commencement of this century, this conjecture does not appear unreasonable.

Mittādār is the holder or proprietor of a Mitta.

Mittādāri signifies that which belongs to a Mittadar.

Moog. See Mung.

Moopan. See Mūppan.

Motarpha, taxes levied on the manufacturing or trading community, *e.g.*, loom-tax, &c.

Moyin Zābitā = list of establishment or persons employed. *Moyin* is a Tamil corruption of the Arabic معين 'muā-in,' = established or fixed. In the *Muā-in Zābitā* were entered the names of the office servants and the salaries to which they were severally entitled.

Muchilkā or *Muchilikā* is the counterpart of a lease executed by the tenant to the landlord. It also means an agreement, often a one-sided one. The word is properly *Muchalka* or *Muchalkā*.

Mudippukāran is a word which, written as *Moodar Poogar* in Mr. Gleig's report on the Shevaroy Hills, has caused much heart-burning. In this mongrel shape every one disowned it and no one could conjecture, even with the context before them, what it was supposed to mean. It has at last been ascertained that, in its proper garb as முடிப்புக்காரன் or Mudippu-kāran it designates, in Malaiāli nomenclature, the man next in rank to the Pattakār, to whom he stands in the same relation as a Dewān to his Rājā. His chief business was to advise the Pattakār, assess the people, collect and keep the money, and finally to deliver it to the Sarkār. As he used to tie up the money in bags and keep charge of the latter, he was styled the Mudippu-kāran, or person who makes or holds the *Mudippu*, = 'knot' or 'tying.'

Mudra-mannu, by Graham written *Moodroo Moonoo*, was the 'seal-earth' or earth (mannu) with which the seal (*mudrā*) affixed to the grain-heap was made. The earth was made into a paste and put on the heap wet, and stamped with some mark. Some small quantity of grain would stick to the seal and this was the perquisite of the toti by whom the seal was affixed. Doubtless there was more than one way of sealing the heap as Captain Graham says that streaks of ashes were drawn diagonally across the heap to prevent embezzlement, and the grain which was mixed up with these ashes fell to the toti's share.

Mujarā-bāb is compounded of *Mujarā* = 'authorized allowances or fees' and 'deductions from the public revenue for religious or charitable purposes,' + *bāb* = 'an item' or 'head of account.' *Mujarā* is probably here used in the second sense above given. In the original the word was spelt *Moojarabauh*, for which 'measurement charge—*jarīb*' was suggested, but on what ground is not known. The emendation in the text seems to be correct.

Munāsib signifies discretionary.

Munāsib Kaul is a Kaul granted at discretion, *i.e.*, not necessarily according to fixed rule, but at such rates as may seem reasonable or expedient.

Munāsib Nanja Tīrwa is the assessment of irrigated lands fixed at discretion as above explained.

Mung or *Mūg* was spelt *Moog* in old accounts, and is the Hindustani equivalent of *Phaseolus Mungo* or green-gram.

Munsif, the Village Magistrate: when also *manigār*, which is not invariably the case, he is the head of the village.

Mūppan is the general name of an agricultural caste, and by Wilson is defined as "an elder, a senior, the headman of a class or business, one who presides over ploughmen and shepherds, &c." The word literally means 'an elder,' from *mū-kkiradu* 'to grow old,' and *mūppu* 'seniority.' As here used however it specially designates the person whose business it is to collect and take coolies to the *Korambus* (q.v.) under the Manigār's orders. See also under *Karai*.

Nād, a tract of country, more generally applied to the divisions of the hill tracts, which are almost invariably divided into so many *Nāds*, each of which contains several villages.

Nadainīr is running water (*nir*); *i.e.*, water which goes to the fields by force of gravity, and does not require to be raised by artificial appliances such as baling, &c.

Nagari Nilam is unassessed cultivable land, so called in contradistinction to the *Patkat Nilam*, or land in private pattas, because it belonged to the *nagari* or Government. As written by Read *nuggadynellum* the word creates confusion, as *Nagadi*, being derived from the Arabic *Nakd* = money, would, if anything, signify land on which a money-value or assessment had been put, which is exactly what the *Nagari nilam* was not: *nagari* is said to mean 'a palace,' and so the land belonging to Government might be fitly called the *nagari land.*

Nālu Rettippāls. Certain labour is contributed for the Kāveri channels. In emergency double the number of labourers were required and these persons were called Rettippals (cf. *rettipu* = double, derived from rendu = two). In time of great emergency four times the original number of labourers were called out and these were called the *Nālu Rettippāls* (nālu = 4). See also under *Karai.*

Nandavanam is land held rent free for the purpose of growing flowers for the use of a temple.

Nanja or *Nanjai* is the name by which the irrigated lands are known; they are called the good (*nal*) cultivation (*shai*), in contradistinction to the *Punja* or dry lands (*pul*, inferior + *shai*, cultivation).

Nanja Bāghāyat signified the cultivation of garden crop on *Nanja* land.

Nārel, the cocoanut tree: the fibre is probably named *Nār* from this word.

Nātawar or *Nāttavar* means the headman of a *nādu* or division of a country or hill tract.

Nāttankāl lands were lands used as seed-beds for growing young paddy to be afterwards transplanted.

Nazarānā, 'presents to superiors, bribes, an extortionate tax, a forced contribution on all the people of a village or district.'

Nilanashti, written *nolanusty* by Read, looks like 'loss by or on land,' from *nilam* 'land,' + *nashtam* 'loss.' V. S. R. conjectures that 'when there was a falling off in revenue by any of the lands in occupation in the previous year having been left uncultivated, or thrown up, the loss was made good by contributions from the remaining ryots.' This is quite in keeping with the spirit of the time and with Read's own rules, but, as with *manaivatta* and *arenashti*, it is impossible to do more than conjecture. The word in this sense however resembles *nilāmkhāsta*, which was 'the balance of revenue short realized by the public sale of lands; the deficit on the sale.' This meaning would fit in very well with the context, and as Read and his assistants were much addicted to the use of outlandish terms, it is no objection to this word that it is of Hindustani and Persian origin.

Nīrānis are persons employed under the Kāveri channels, whose business it is to plant the sticks or posts in the water-current for the purpose of erecting a *Korambu*.

Nija Korambāls. See under *Nitya Korambāls.*

Nīrganti, a village servant whose business it is to see that the water for irrigation is not wasted and that no unfair partiality is shown in the distribution of it. In the Bālaghat there are certain officers called *Nīr-murugis*, (*nīr* = water + *murugi* = diving), who, when the tanks are full and the sluices are out of order, dive down into the sluice and remove the obstruction, &c., a somewhat perilous occupation. Their endowments for the performance of these duties, known as *Nīr-murugi Ināms*, are still enjoyed notwithstanding the revision of the village establishments in which these servants were apparently overlooked.

Nīr-Katti, the Tamil equivalent of Nīrganti.

Nitya Korambāls are the Korambals *always* employed on the *Korambus.* They are so named from the word *nitya* signifying "ever, always." The name is also written *Nija Korambāls*, and the strained derivation is from *nij* "own, peculiar," the supposition being that these Korambals were so named because they were *peculiarly* attached to the Korambus; but it is not necessary to go to Sanskrit or Hindustani for such a hybrid; the fact probably is that *nitya*, being pronounced *nitcha* or *nija* was written *nija*, and, the latter spelling being accepted as correct, a far-fetched derivation was sought to explain it. It should be noted, however, that *nitya* is itself a Sanskrit word.

Oodeth, black-gram (in Tamil *Ulundu*).

Padivi is a transfer. When a ryot resigns his land in favor of another ryot, the document embodying the transaction is called *Padivi shōdi*; cf. *infra Shōdi. Padivi* is said to be strictly *padia-vai* or "cause (imper.) to be entered or registered." This however is doubtful; for *padivu*, 'registry,' is a recognised word. It applies to the document presented by a party in view to his name being substituted in the registry book for the name of another person who has given *shōdi.*

Padugai, land in the bed or on the banks of a river. The name is specially applied to the Kāveri *padugais*, the preservation of which is of the utmost importance for the protection of the banks of the river and riparian interests.

Pagōda, a coin generally equal to about three and a half rupees.

Paimaish or *Paimāish* means measurement. By the *Paimaish* is understood, in Salem, the survey made by Colonel Read in 1793 to 1796, and in the Bālāghat the survey made by Mr. Kelso.

Paimāishdārs, the persons who make the *Paimāish.*

Pāimāli, according to Wilson, means land or crops trodden or trampled, also compen-

sation for damage done to standing crops by the passage of troops. This seems to be the original meaning according to the sense of the Persian Paimal, but the sense given by Shakespear, according to which the word denotes "lands submerged under water," is nearer to that in which it is now used, the word being commonly found in Jamabandi reports to signify remission for crops destroyed by excess of water. It may be doubted if many who use the word know what it means. Its counterfeit in the shape of *Paymalai* or *Peymalai* has probably been suggested by the Tamil words *Peyya-Marai* or *rainfall*.

PĀLAIAKĀR is the designation given to the petty chieftains of former days who held large tracts by a sort of feudal tenure under the different sovereigns. Those who now survive are, in every thing but name, in the same position as holders under the Permanent Settlement.

PĀLAIAPAT, the tract held by a *Pālaiakār*.

PALAGĀNS, like the Muppans, are employed in collecting and taking coolies to the Korambus under the Manigār's orders.

PĀNBUDĪT, also written *Pānī Puduthi* or *Budithi*, is so spelt by Wilson, and said to be a Mahratta word signifying (crops) 'destroyed by excessive rain,' in which sense it approximates to the word *Pāimāli* as used in Jamabandi reports.

PANCHĀYAT is a native court of arbitration, generally composed of five (Sansk. *pancha*) members.

PANCHĀNGI, the village astrologer. See *infra* Captain Graham's notes—*Punchaungy*.

PĀNI PUDITI. See Pānbudit.

PANJAVARS, so pronounced, but perhaps *panchaivars* (cf. *panchakālam* = 'famine time') were the beggars of the village. Captain Graham writes *punjavars*. The word is probably connected with *pichchai*, = begging, cf. Sanskrit *bhikshu*. This has been disputed, the words பஞ்சை, 'indigence,' and பஞ்சம், 'famine,' being by some held to be purely Dravidian. The Tamil *pichchai-kāran* or 'beggar-man,' undoubtedly adheres to the Sanskrit *bhikshu*, but the presence of the ஞ (*n*) does not appear to me to be conclusive against the above hypothesis. The 'n' is a convenient lever to help in pronouncing the word, and, if the conjecture about Pinchilkuntar be correct, there is a precedent for this *quasi*-nunation. (Cf. Vol. I, p. 180.) The difficulty involved in the supposed connection between *pichchai* and *pancham* is no greater than that suggested by *major* and *magnus*.

PANNAYAKĀRAN, (*pannai*?) a village servant, a sort of watcher and overseer employed by the farmer. Captain Graham writes *punnigar*.

PARĀRI, a ryot who has emigrated or otherwise disappeared from his village is said to be *Parāri*. If he is dead he is called *pouthi*. This spelling has become stereotyped, as the words have been adopted into the everyday revenue phraseology; according to Wilson the words are properly *fauti—farārī*, and of Arabic origin, *fauti* coming from فوت 'death,' and *farāri*, more correctly *firāri*, from فرار 'flight.'

PARAVA PULVARI LANDS. See *Pulvari*.

PARAKUDI, a non-resident ryot; a ryot who cultivates land in a village other than that in which he resides, as opposed to the *Ulkudi* or resident ryot. Read writes *Oolcuries* and *Pooluouries*. See note on *Ulkudi*, *infra*.

PĀSIVARI, written *Paiswarry* by Read, is conjectured by V. S. R. to be = *Pāsi-tīrvai*, or a tax (*vari* or *tīrvai*) on fish caught in *ponds* (pāsi). Cf. Wilson, 405; see also under *Pullawurth*. [Can the word have been *Paisā-vari*, or a sort of poll-tax of one-quarter anna per head? This would be quite in accordance with the genius of the time, and nearer to Read's original. I have written *Pāsivari* as the suggestion of a very able native official, but I think it a conjecture of doubtful accuracy.]

PATĒL. See Potail.

PATKAT is a ryot's leasehold land.

PATKATDĀR is one who owns leasehold land.

PATKAT NILAM is land occupied on leasehold tenure.

PATKAT PULVARI. See *Pulvari*.

PATTĀ, a deed of lease given by the Collector, or in the case of permanently settled lands by the Mittadar, to the ryot specifying the particulars of his holding, the rent payable for it, the kists according to which the rent should be paid, the road fund, village cess payable, and other particulars such as restrictions as to mining rights, &c. It may be mentioned that while, by unwritten custom, Government levy *corvées* (terme de féodalisme: journée de travail gratuit que les vassaux devoient à leur seigneur,) from the ryots under the name of *kudi-marāmat*, the Mittadars often exact the same under written engagements, formally included in the pattas. This is in some estates called *aramaish—paramaish*, (apparently a Persian word, not to be found in Wilson,) and in others *Aminji*. This word, by Wilson also written *Amanji* = 'compulsory service without payment,' and is not peculiar to this district: if I remember rightly there is a tank called *Aminji-kulam* in Chingleput. In these words, as in *Nazarana*, *Subedar*, *Nāzim*, *Nizām*, *Nawāb*, *Jāghīr*, &c., are traces of an organised feudal system well worth investigation.

PATTĀDĀR, a leaseholder.

PATTAKĀR, the holder of authority, government or dignity. In the sense here used the *Pattakār* is the person who succeeds to the *pattam* or dignity attached to the office of head of a division amongst the Malaiāli tribes.

PATTIS, hamlets or small villages. This forms a common suffix to village names, *e.g.*, Bairanaikampatti: towards the west

palli or *palle*, and *halli* in the Kanarese tracts supersede *patti*.

PĀYINGHĀT, the country below the ghats. This seems to be the same as Talaghât, but some Masalmans seem to draw the distinction that the Pâyinghât is nearer to the foot of the ghats than the Talaghat. Some say that the correct phrase involves the use of the Persian genitive case as *Pāyīn-i-ghāt*. The word is commonly written *Payenghāt*, and Wilks writes *Payeen*, which gives what is apparently the correct sound. The word is sometimes applied to the Bârahmahal, and if so, there would seem to be some distinction between Pâyinghat and Talaghât, but it is more probable that the correct acceptation is to regard all that is not Bâlâghât as Pâyinghât and Talaghat without distinction.

PAYMALAI. See Paimali.

PENNĀL ARI, by Graham written *Poonal Arry*, was the 'sheaf' or *ari* distributed to the 'women' or *pennāl* who were engaged in reaping; one of the perquisites of the reapers.

PĒSHKASH = tax or tribute; literally "what is first drawn." Here used to designate the rent payable by the owners of permanently settled estates to Government.

PETHWARI, spelt *peetwary* by Read, occurs in connection with *Ghartarugai*, and means a tax (*vari*) on the *Peth*, the bazaar, or portion of the town in which the shops are assembled. *Peth* is the Mahratta form of the Tamil *pēttai*, = the suburb or town as distinct from the *kōttai* or 'fort.' The word is of Sanskrit origin, and the Mahrattas probably got it first.

PIKOTA, a contrivance for raising water for irrigation. The word is conjectured by Wilson to be of Portuguese origin.

PODI or *Pothi* (பொதி) is a grain measure containing 192 *padis*, or (Madras?) measures.

PŌDUKĀL, strange to say, is not to be found in Wilson. It is generally understood to mean "land which has been assessed but is not in occupancy." It is supposed to be compounded of போடு *podu* = 'throw up or leave down,' and *kāl* = land, *i.e.*, land left waste. The term is used loosely, and occasionally applies to waste land which is not cultivable or assessed. As long as terms, whose strict meaning is not generally known, are generally used, they will be used loosely.

POTAIL, the headman of a village. According to Wilson the correct form is *Pātīl*. *Patel*, a familiar version, is said to be corrupt. The Hindustani is *Patēl*.

POUTHI = dead. Properly *fauti*.

PŌNĀ KAUL, a Kaul granted on the understanding that three-fourths of the original assessment shall be paid. *Poun* or *Poundā* in Hindustani signifies three-fourths, and *Pōnā* seems to be the Mahrathi equivalent.

PUDI. See Podi.

PULLAWURTH. This word occurs in the original in the following context: "those of every village must occasionally meet to assess themselves, and not leave it to their chetties, potails, or others to regulate their Shrogoota Pullawurth Paiswarry and other articles commonly farmed out will be given in rent to the highest bidders, &c." It is evident that there must be a full stop after *Shrogoota*. This word may be *Shraya* or *Srayaguttagai*, for which see below. It does not quite harmonise with the context, and 'share' with a full stop after it has been offered as a tentative emendation. *Pāsivari* or *Paiswarry* has been explained above, and it remains to consider *Pullawurth*. V. S. R. conjectures, or rather affirms, that *Pullawurth* is *Phalavriksha* or 'fruit-trees,' and that the term is intended to denote a tax on fruit-trees. If so some word ending in *vari* would probably have been employed. *Phalavartana* is another conjecture. Wilson has *Pallarvari*, said to be a tax levied on Pallars in some of the Tamil districts; it seems a more reasonable emendation than the Sanskrit *phalavriksha*. This is the more probable as in para. 206 of Colonel Read's report he distinctly alludes to 'taxes on the Pallars' (*vide* Chap. V, Vol. I, p. 265).

PULVARI or *Pulluvari* or *Pilvari* or *Pilluvari*, is a tax (*vari*) on *pullu* (grass or grazing). There were several kinds of *Pulvari*—

(*a.*) *Chauthāī Pulvari*, or "one-fourth grazing tax," was the term by which a concession formerly in force was known. The ryot holding grass-lands was allowed a remission of so much of the rent of such lands as was equivalent to one-fourth of the assessment of the lands entered for cultivation in the ryot's patkat. It would appear however that *chautāī* and *trijāī pulvari* might also mean that the tax levied for grazing was equal to one-fourth or one-third the full assessment of the land when used for cultivation, and this meaning is less strained than the other.

(*b.*) *Faisal Pulvari* is the grazing assessment fixed on the land: probably the full grazing assessment which was subject to reductions as in *Chauthāī p.*, &c.

(*c.*) *Parava Pulvari*. The word *Parava* is said to mean 'extended,' and *Parava Pulvari* was used in contradistinction to *Faisal* and *Trijāī Pulvari*, the persons who paid the latter taxes being supposed to graze cattle on *limited* extents of land, whereas those who paid *Parava Pulvari* could graze their cattle on large tracts. V. S. R. adds that *Parava Pulvari* was also known as *Patkat Pulvari*, "because it

was not payable by persons holding no patkat," the meaning of which is not clear.

(*d.*) *Patkat Pulvari.* Same as *Parava Pulvari.*

(*e.*) *Rāya Pulvari.* *Rāya* is said to be a corruption of *Rās*, which signifies 'a head of cattle,' and the grazing tax levied under the name of *Rāya Pulvari* was so called because it was levied on the number of heads of cattle grazed. This is doubtful. The area over which *Rāya Pulvari* was levied corresponds very closely with that ruled by the famous Getti Mudali of Kāvēripuram, and as Rāya was a common title assumed by temporary rulers, it is possible that the *Rāya Pulvari* was a poll tax paid to the Rāyar or ruler of the tract for the time being.

(*f.*) *Shāvi Pulvari.* This was apparently a remission when the grazing lands were *shāvi* or barren, as in a season of drought.

(*g.*) *Trijāī Pulvari* was a phrase applied to a form of grazing tax, according to which so much of the assessment of the land held for grazing purposes as was equivalent to one-third of the assessment of the ryot's patkat lands was remitted. The word *Trijāi* should more accurately be *tijāi* or *tihā,i*; but the *r* of the Sanskrit shows a closer approximation to the original root. See *Chautāī Pulvari* above.

Punja, land suited for cultivation with unirrigated crops; cf. *supra* under Nanja.

Punja Bāghāyat Tīrwa, the assessment charged on garden cultivation when made in Punja lands.

Punja mēl Nanja. When wet crops are cultivated on fields which were classed as 'dry' such cultivation is called by this name. See Ayilwar.

Punja taram tīrwa, the assessment fixed on Punja lands; apparently the same as the following.

Punja tīrwa, the assessment fixed on dry lands.

Purambōk, land which should not be given for cultivation, such as village sites, roads, foot-paths, water-courses, river-banks, &c. Wilson derives the word from *puram* 'excluded,' 'put aside,' and *poku* a place. Ellis says that '*Perumbōku* includes the nattam, on which the village stands; the Paracheri inhabited by the Paraiyārs and Chakkiliyārs; pagodas and all other buildings; rivers, tanks, large and small water-courses, and all other waters; roads and cemeteries.'

Rage or *Raje* seems to be a Kanarese variation for Raja. *Rage Kantirāya fanam* was probably a coin or fanam coined by Kanti Reva, one of the kings or rāyas of Maisūr.

Raiyat. See Ryot.

Rāsi, as used by Graham, was a synonym for *mēra* when the fees or mēra were distributed from the dry grains. *Rāsi*, according to Wilson, means a heap, specially of grain; the *Ubhayarāsi* was a heap of grain comprising both (cf. Sanskrit *Ubhaya*, 'both') the Government and the cultivator's share. It has already been conjectured that *Mēra* is a corruption of *Mirās* or *Mirasi*, and possibly *Rāsi* is a truncated form of the same word.

Rasūm, the Arabic plural of *rasm*, which means 'custom, usage, law.' *Rasūms* are here used in the sense of fees, perquisites, customary payments and gratuities, &c. According to Munro *Swatantrams, Vartanas, Mirās* or *Mēras* and *Rasūms* mean the same thing. In practice, however, *rasūm* in the old days seems to have had a more extended meaning, and approximated to *sāyar* or transit duties. It seems to have been customary amongst the Mahometan rulers to reward their servants by the grant of *rasūms* of this nature, *e.g.*, such as the right to collect 3 pies on every basket of paddy entering a certain market, &c. Such *rasūms* were recognized and commuted into money-payments by the British Government, and these are actually now payable in this district. Some commuted *rasūms* of this nature were granted by the Nawāb of Cuddapah in this district.

Rāya Pulvari. See under *Pulvari*.

Rāzināmā, in the sense in which it is here used, signifies a deed of relinquishment executed by the cultivator when he wishes to give up land in his patta or enjoyment.

Rettippāls, a class of labourers employed on the Kāvēri channel. See above under *Nālu Rettippāls*. See also under *Karai*.

Rivāz (properly *Rivaj* or *Rawaj*), an Arabic word signifying custom or customary.

Ryot (properly *Rāiyat*), a cultivator.

Ryotwāri, appertaining to a ryot; here used to denote especially matters connected with the ryotwar as distinguished from the permanent settlement; the former being made direct with the individual ryots, whence the name.

Sādirwārid = 'contingent expenses, incidental village expenses, charge formerly levied on the ryots for supplying the public kacheri with ink, paper, oil and the like,' compounded of two Arabic words, *Sādir*, what goes, and *Wārid*, what comes. Its first meaning according to Wilson is a 'traveller or guest.'

Sāgubadī, 'cultivation.'

Sagubadi dittam, statement of lands settled to be cultivated in the course of the year if the season permits; settlement of, or order for, cultivation. See *Dittam supra*.

Samudāyam, 'the village common; anything enjoyed in common by the villagers, such as trees, fisheries, grazing land, firewood, jungles and the like.'

Sanad, a grant, diploma, charter or patent: a document conveying to an individual the government rights to revenue from

land. Any kind of document delegating authority is a *sanad*.

SARKĀR (incorrectly Circar, Sirkar, &c.), the Government.

SĀYAR, properly *Sāër*, is the term applied to transit duties and a variety of imposts. The word strictly means "the whole or the remainder," and subsequently came to denote "the *remaining* or *all other*" sources of revenue accruing to Government besides, or in addition to, the land tax, such as tolls, customs, transit duties, licenses, fees, house tax, market tax, &c.

SERIMADAI, for which *Shorai-madai* is said to be an incorrect form; is said to mean "a sluice conveying surplus water," from *seri* 'surplusing,' and *madai* (commonly *madagu*) 'a sluice.' The term is applied to the head of the Kumārapālaiam channel, which is fed by the surplus water from the fields irrigated by the Rāja Vāikāl.

SĒRPULUDI is used as synonymous with 'ploughed land.' *Sēr* or *Shēr* is wet mud, and *puludi* is dry mud, loose earth.

SEYKĀL is literally 'made (sey) land (kāl);' hence land made (*i.e.*, fit for cultivation) or cultivated land generally.

SHĀMILĀT BANZAR or *Banjar*, is defined by Wilson as "lands which have never been divided, but are part and parcel of an estate held in common or in partnership by the whole proprietary body of a village:" 'portions' (waste portions, cf. *banzar*) of common land: the lands of such a village, which are not let out or severally appropriated, but which are cultivated in common and the produce of which is divided amongst the cultivators according to recorded portions." In the south it is used to describe a portion of a field left waste, for which in this district no remission is allowed. The term has now died out and *Khet tundū banzar* or *taras*, *i.e.*, 'portion of a field left waste' has succeeded it. *Shāmilāt* by itself means a "comprehensive or coparcenary concern," and from this the other meanings are derived. The word is one of many instances of the necessity of retaining Vernacular words in official correspondence as saving lengthy, and often unsatisfactory, periphrases.

SHARAT MUCHILKĀ is a document containing the stipulations or conditions by which the party executing it is to be bound in any particular matter. *Sharat* is a contract, agreement, stipulated rule or regulation.

SHĀVI, withered crops.

SHĀVI PULVARI. See *Pulvari*.

SHĒNDI, toddy. Wilson claims this as a Tamil word சேந்தி, but this is doubtful. The common word is *Kallu*, and *shendi* is only used in official language. The word is probably either Mahratta or Hindī. Winslow adds to the word '(Hind.)' As it is not in Forbes, the word is probably Hindī not Hindustani.

SHERISTADĀR, properly *Sarrishtadār*, the name given to one of the higher native officials. In the tāluk the *Sheristadar* ranks after the Tahsildār and has charge of the treasury work. The Huzūr Sheristadar is the head or manager of the Collector's Office.

SHIST or sist is the land tax, assessment, revenue assessed in money. *Vide supra* under *Kist*.

SHŌDI, relinquishment. The word is technically applied to a relinquishment of patta holdings, but means generally 'a letting go, remitting, abatement of a charge, &c.'

SHŌDI-RĀZINĀMĀ, a document by which a ryot resigns his holding or any part of it.

SHŌLAH is a wood, forest, or strip of forest; a woody ravine.

SHORAI-MADAI. See Serimadai.

SHROFF, properly *Sarrāf*, (cf. Ar. صرف = 'expenditure—exchange') 'a money-changer, banker, an officer employed to ascertain the value of different currencies,' &c. The *Shroff* is now employed to examine and test the coins which come into the Government treasuries. The word *sarfarā* = 'supply,' probably comes from the same root.

SHROTRIAM, lands, or a village, held at a favorable rate; properly an assignment of land or revenue to a Brāhman learned in the Vedas, but latterly applied generally to similar assignments to native servants of Government as a reward for past services.

SHRAYA-GUTTAGAIKĀRS, written *Sray-gootakars* by Read, would appear strictly to mean 'those who hold land on a progressive rent for a term of years.' Read however seems to have used it simply to imply persons who hold their land for a term of years, as opposed to the *Varusha-guttagaidārs* who hold only for one year. *Sraya* or *Shraya*, according to Wilson, = 'depreciated land, land let at a rate below its original value, to which it is expected gradually to rise again.' *Guttagai* is a lease, contract or agreement of any kind; *dār* (H.) or *kār* (T.) is a personal termination. The word *Shrogoota* (cf. *supra* under *Pullawurth*) was, if anything, probably intended for *Shraya-guttagai*.

SHUDĀMAD = 'custom.' literally 'being and coming,' from the Persian شدن + آمدن = 'to be' and 'to come.'

SIBANDĪ, irregular soldiery; imperfectly disciplined police. Any following or retinue; thus the establishment of any officer are called his *sibandī*.

SIVĀI-JAMĀ (written *sevoy*), any extra revenue; *siwai* means 'except, besides, over and above.' The word was used in a peculiar sense to designate a posthumous child, or one born in the absence of the father. Cf. Wilks *Sevoy Madhoo Row*.

SOON, 'an offset,' a term used in surveying. The original is said to be a Kanarese word *Jūnu*.

SUDRAS, one of the four original castes: the agricultural classes are spoken of by Read as *Kunbis* or *Sudras*.

SUKHAVĀSI, literally 'one who lives at his ease.' The *Sukhavāsis* here referred to were certain landholders to whom mistaken concessions were made, in the form of reduced assessments, on the ground that they could not personally engage in agricultural operations, *e.g.*, Brāhmans, Masalmans, &c. Read writes *Soogawassies.*

SWARNĀDĀYAM (cf. Sanskrit *Swarnam* = 'gold') = 'rent or revenue receivable in *money*, not in kind.'

SWĀSTYAM (written *Sivastiam*), *vide supra* under *Aramane Swāstyams.*

SWATANTRAM, often written *sutantram* or *sotantram*, means one's own (swa) or independent property; a right to property or to fees, privileges or perquisites, which is the sense in which it is here applied as indicating the fees, generally grain fees, payable to the different village servants.

TAFRĪKS were some kind of extra contribution which the village officers used, *suo motu*, to impose on the villagers. Wilson explains *tafrīk* as 'an allotment or apportionment of the contribution or assessment levied on a village.' It is said to have been applied also to an extra assessment or tax imposed on cultivators holding an undue proportion of rent-free lands, in addition to those assessed and under cultivation.

TĀKĪD, an order, generally a written order, from a superior to an inferior.

TAKĀVI, an advance made by Government to ryots for seed grain, digging wells or other agricultural purposes.

TALAGHĀT, the low country or country below the ghats.

TALAIĀRI, one of the lower classes of village servants.

TĀLUK, as here used means a division of a district, a Tahsīldār's charge.

TĀLUKWĀR means taluk by taluk. Similarly *Māsawār* means month by month and *rōzwār* day by day.

TANDALKĀR or *Tandalgār* is the person who makes the *tandal*, *i.e.*, serves the demand for and makes the revenue collections.

TARAM means sort, kind, or class: especially applied to the classification of soils. As the latter were assessed with regard to their classification the word is sometimes loosely and improperly used for the assessment itself.

TARAM-KAMMI, the term by which the reductions in the assessment made by Mr. Brett are known. The word properly means rather a reduction of the *tarams*, or classes into which the land was divided, than a reduction of the money value placed on lands in those tarams, but the meaning is practically the same.

TARAM TIRWA, is the *tīrwa* or assessment assigned to a particular class of land.

TAHSĪLDĀR or *Tasildar* is the native officer who collects the revenue of a taluk. *Tahsīl* means collection, and especially the collection of land revenue.

TAVAKŪF is not given by Wilson; it is explained to mean 'in abeyance:' thus an item of account is said to be carried to the *Tavakūf* head when it is under 'suspense head.' An arrear *Tavakūf* is not thereby entered as 'irrecoverable,' but, pending further enquiries, no measures such as distraint are resorted to for its recovery.

TAUR, *sic* in original; the word has not been identified. According to Colonel Read it was a land measure = 2 kulis.

TEEAZGARS. This word has not been identified. From the context it is clear that *teeazgar* was synonymous with *Sukhavāsi* (q.v.). There is probably some affinity with *Tyaj* 'to relinquish,' and Wilson gives *Tyāga* = 'relinquishing, parting with money.' The *teeazgars* were the recipients of bounty, and this bounty would be the reduction of assessment granted to them. On this supposition the word would properly be *Tyāgārs* or *Tyāzgārs.* See above under *Eyrewarry.*

TRISHWĒKAM is probably a Mahratta word said to be compounded of *ēka* 'one,' + *trishu* 'in three,' and the *Trishwēkam Agrahārams* were villages assigned to Brāhmans, who were permitted to retain one-third of the land revenue collections of the villages for their support.

TIRWA, or *tīrwai*, or *tirwa*, is the assessment of the land.

TĪRWAI-JĀSTĪ is an extra rate, generally a charge for water when taken to land which has been classed as *punja* or unirrigated.

TOOKUMPAN. See Kerwogals.

TOTAKĀRS means properly 'gardeners, persons who make garden cultivation;' but, as used in paragraph 17 of Colonel Read's Proclamation of 15th Nov. 1796, it would seem that *Totakārs* were persons who, probably making 'garden cultivation,' as it is called, were allowed favorable rates of assessment. It should be remembered that this kind of *gardening* had nothing to do with flowers, but means the cultivation of vegetables, cocoanut and areca trees, plantains, betel-vines, &c.

TŌTTAKĀL or *tōtakāl* is garden land.

TŌTI is one of the menial village servants. His duties are chiefly police, but he also assists in collection of revenue; his duties as a policeman are performed under the Munsif and as a revenue servant under the Manigar.

TRIJĀĪ PULVARI lands. See under *Pulvari.*

TUKKADĪ, 'a division or district.' Read writes *Tookry*, which may be nearer the original, for, though Wilson gives *Tukkadi* as a Tamil word, he lower down gives *Tukri* = 'a piece or fragment,' and it seems to be in accordance with the genius of the Tamil language to turn the H. 'r' into a 'd.' Cf. 'toddy,' corrupted from *tāri.*

TULUCHĪT, a small slip of paper on which any memorandum is written; here especially it applies to memoranda given to ryots who wished to take up land to cultivation. This served as a protection and voucher for them until the formal patta could be issued.

Ūligai, written *Woodega* and *Woodigai* by Read, seems originally to mean service. The *Uligai-māniam* was the *māniam* or rent-free land allowed for the performance of public services of different kinds.

Ulkandāyams, written *Valacondagums* by MacLeod, are conjectured by V. S. R. to be 'lands, the assessment of which is not paid to Government, but to some other person;' hence Ināms, the proprietors of which (called Inamdārs) have a right to assessment only. V. S. R. evidently understands *ul* (within, inside) to express that there was a middleman between the ryot and the Sarkār. *Kandāyam* means 'a money rent,' and probably the meaning is that the rent passes through the hands of a second party before it reaches Government. The Trishwōkam Agrahāramdārs occupied a position somewhat analogous to this. The whole however is merely conjecture, and V. S. R. observes that '*Ulkandāyam* is not used in this sense now.' He might go farther and say that it is not used at all, or at least 'hardly ever.'

Ulkudi, a resident ryot. One who lives 'within' (*ul*) the village, as opposed to *Parakudi* q.v. According to Ellis "*Ulkudis* are cultivators inhabiting the village, who by long residence have established a right to reside in it, and to cultivate a certain portion of its lands, rendering the superiorities to the Mirāsidārs; and *Parakudis* are foreign cultivators, who have established no such right, but are liable to be removed at the end of the year for which they have engaged." The word, which has these peculiar meanings especially in Chingleput (the Jāghir,) and Tinnevelly, has no such special meaning in Salem, where all are free to come and go from village to village; with this one exception that, in case of Darakhāsts for lands, the application of a resident ryot is preferred to that of an outsider; but if no resident ryot wants the land in question it can be given to the first applicant: nor again can a landholder, however short his tenure of land in a village, be compelled to leave it, and he is entitled to his share in the nattam. I have seen no evidence to show that, even before the advent of British rule, such exclusiveness was practised; on the contrary we have seen elsewhere (Vol. I, Chap. III, p. 89) Jagadeva Rayar holding out inducements to foreigners to come and settle. In Read's time this was actually carried so far, that, to induce immigration, he offered to oust the old Patēls in favor of new comers. (Chap. V, Vol. I, p. 222.) In so sparsely populated a tract it can be understood that the privileges of an Ulkudi would be lightly esteemed: in the populous sea-coast districts its value would be greater.

Vakīl, an authorised agent, generally a law agent, properly written *Wakīl.*

Varusha-guttagaidār, one who holds a lease for a *year* (varusham), as distinguished from *Shraya-guttagaidar*, q.v.

Vartagan or *Varttagan* = 'a merchant.' It is always pronounced with a 'g,' but should perhaps be more properly written with a 'k.' The Tamil language represents both letters by the same symbol.

Vartanas were 'fees, perquisites, especially of grains, paid to the public servants of a village or town for their support.' It is possible that the word may have had a more extended meaning and have been equivalent to an Inam or Jaghir. There is a village called Vartanapalli which was probably originally given in return for some service, rendered to the ruling power, of more importance than would come within the sphere of a village officer's duties.

Vettiān, one of the lower village servants. The word is supposed to be more respectable as an appellation than *Toti*, but this is a distinction without a difference.

Vettu-kādu land may either be வெற்றுக் காடு, meaning "land left waste," or வெட்டுக்காடு = வெட்டுகிறகாடு in the sense of "jungle land on which the villagers indent for their fuel supply." It might possibly be வெட்டுக்காடு in the sense of வெட்டப்பட்டகாடு, or "land cleared of jungle" and then brought under cultivation.

Vidally, a kind of grass used for thatching. The Tamil is விழல் or Viẓal. This form of 'r' does not admit of transliteration. It partakes somewhat of the nature of 'r' and 'l' and 'd' and 's' and 'z', without being actually the same as any of them. Thus கீழ் (kīẓ) = down or under, is pronounced kīre, kīlē, *kīzshē.* Mr. Kelso wrote 'cooshzy' for குழி. The word இழு (Iẓu) "to pull" would be quite unintelligible to most natives unless pronounced *issi!*

Wāram or *Vāram* is the produce of a field or a share of it; thus *udai-vāram* = the whole produce; *mēl-vāram*, the upper or Government or Government assignee's share; and *kudi-vāram*, the share of the cultivator. When the landlord and the ryot divide the produce the land is said to be held on Wāram.

Yaumiā, (corruptly *Yeomia*), 'a daily allowance to pensioners' of any kind. *Yaumiādār* is 'the recipient of a daily pension.' The words are derived from the Ar. Yaum يوم 'a day.' Yaumiā-dārs are not however paid daily now, but monthly, quarterly, or half-yearly. In fact, in some cases the allowance is so small that the Yaumiā-dārs allow it to accumulate for a year or more so that it may be worth the trouble of drawing it.

Yourymaum. V. S. R. conjectures *jāri māniam.* Another conjecture is *Zor inām* or 'compulsory presents,' which is plausible. Colonel Read in a note explained that the word meant 'benefioies' (benefices?); possibly *ūr* (village) *māniam* is the correct rendering.

Zābita. See *Jābita.*

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Zamīndār or Zemindar is literally a land-holder. *Zamīn* is land. The word is especially applied to owners of estates under the permanent settlement. The equivalent in this district is Mittadar. There is an erroneous idea prevalent that the term Zamīndār is more respectable than Mittadar, but there is no such distinction; in the strict sense of the word the poorest ryot who owns a scrap of land is a Zamīn-dār, and both Zamīndars and Mittadars are nothing more than middlemen, owing whatever of respectability their wealth gives to them to the blunder of Government in giving the collection of the revenue to them instead of collecting it through its own servants; a blunder which in this district alone has already cost between thirty and forty millions of rupees at a moderate calculation. The above refers however to *Zamīndār* (land-holder) only with reference to the strict derivation of the word; for I learn from high authority that Government did intend to draw a distinction, and that the title *Zamīndār* was reserved for the owners of ancient estates whom we found in possession on taking over the country; while *e.g.*, in Ganjam and Vizagapatam the regulation-born 'landholders' of our creation are called 'Proprietors.' To the *old* Zamīndārs we did not *give* the right of collecting the revenue; but merely confirmed the state of things which we found existing, any disturbance of which would have meant civil war.

Zamīndārī or *Zemindari* is here used to designate lands held under the permanent settlement.

Zillah, properly Zilâ ضلع 'a side, part, division or district.' The word is used with reference to judicial rather than revenue administration. The Judge's charge is the Zillah, the Collector's is the District.

Zulum or *Zulm* is oppression, extortion or tyranny: in a milder sense it represents that sort of "Hobson's choice" which is euphemistically designated "moral pressure."

The following are some notes written by Captain Graham with reference to some of the terms employed by him in his monograph on the village méras payable in his division. They are printed without any alteration in the spelling.

Explanation of the Terms or Heads of the foregoing Table.

1*st.*—Chillra Dhuram Khurch, &c., or small charities appropriated from the crops for the use of the *Dowals* or pagodas, and for other purposes.

2*nd.*—Dundcut is the term given to the share of the sifter or winnower of the grain, whatever flies off along with the chaff being his perquisite.

3*rd.*—Arry Rashy is the grain remaining at the bottom of the *umbar* or heap, mixed with dirt, and falls to the share of the *Toty*.

4*th.*—Pillaury or Gunneish is a perquisite arising to the cultivator of the ground from the performance of a religious ceremony previous to the measurement of the heap. [Pillaury or Pillaiāri is an adjectival form denoting the perquisite arising from or belonging to Pillai-ar (the 'male child'), the Tamil synonym for Ganesa or Ganapati, the 'belly-god' and god of learning.]

5*th.*—Moodroo Munnoo, another perquisite of the *Toty*, is the quantity which mixes with the streaks of ashes he draws diagonally across the heap to prevent embezzlement.

6*th.*—Arry-Maira is the name given to all deductions which are made from grain in the *ear* and *stalk* in contradistinction to the *Maira* taken here in a limited sense, and denoting what is disposed of by *measure* after the corn is threshed.

7*th.*—Arry is the distribution made in the *murry* or paddy-field from the *rass* or rick before it is conveyed to the *kullah* or stock.

8*th.*—Jilly-Goorra is applied to the mode of serving out the *dry* grain by the *ear* from the *goorra* or earthen pot, which differs in size according to the quantity to be distributed.

Detail of Persons who receive the Deductions, with their particular Functions as they regard the Farmers.

Virdaraje and Hunnumunt Dowalls are perquisites appropriated from the crops as offerings to these gods.

Gram Dewatta is another perquisite for the use of the tutelary god of the village. This is an annual ceremony, unless interrupted by war or any other cause. Upon this occasion all the inhabitants, of every tribe and description, resort to the *Goorry*, or temple of the god, each bringing an offering according to his ability. The *Toty* or public crier gives notice of the approaching festival eight days before the time appointed, nor must travellers leave the village till the ceremony has been performed. Famine, pestilence and

every public calamity are attributed to the wrath of swamey, offended, either at the neglect of the established rites, or the sins of his votaries; the most devout among these are seen deprecating the anger of the offended deity by exhibiting various degrees of penance and corporal laceration. The ceremony of the *Shirry* or suspension by means of an iron hook introduced between the skin and flesh of the loins is sometimes performed on this occasion. The volunteer for undergoing this severe penance is first brought to the river or tank, in which he is plunged, he then proceeds accompanied by the *Pujarry* or priest, and the *Bajantry* or village music, to the *Goorry* or temple, where he prostrates himself before the god, is perfumed with sandal, decorated with flowers, receives a benediction from the priest; goes three times round the *Goorry* with the same attendants, and afterwards performs a similar circuit round the *Sirry* or *Shirry*, from one of the extreme ends of which, the other being depressed to the ground, he is to perform a penance by which the wrath of the god is supposed to be fully appeased, public and private sins forgiven, and the calamity with which they were visited done away. On account of the great dearth in these districts last year, and the interruption to the performance of the religious rites during the war, it became necessary to invoke the *Gram Dewatta* and to perform the expiatory ceremonies, not only with strictness, but an unusual degree of severity; six persons, among whom was a boy of ten years old, mounted the *Sirry*, and descending displayed their bleeding lacerated loins to the pity and admiration of thousands of spectators.

Punchaungy is the astronomer and astrologer of the village; he informs the farmer of the day and hour most favorable for commencing his ploughing and for performing the ceremonies in honor of his deceased relations, the day and hour most propitious for the celebration of his marriage, at which he always attends. He consults his calendar and gives notice of the approach of the principal Gentoo feasts. He calculates and foretels eclipses, dearths, plenty, the approach of rain, &c. The benediction of the Punchangy is required by the farmer on commencing and finishing his dwelling. At the first he makes an offering of a cocoanut with some betel, and burns incense to the household god *Gunneish*. At the last Gunneish is invoked for a blessing on the inhabitants, and he fastens with his own hands over the threshold a consecrated string of mango leaves.

The Gour's province is to invite and assemble the rayets for the population of a village and cultivation of the lands dependent on it, to settle disputes, bring back and give encouragement to such of the inhabitants as from oppression, caprice, or other cause have deserted the village. If he be not himself a *Goottadar* or renter, it is his duty to make the person who acts in that capacity acquainted with the circumstances of each inferior farmer—that he be not assessed beyond his ability, that the cowle he receives be not infringed. The Gour should be acquainted with all the usages of his village, whether they regard its internal police or the mode of renting out its lands; supposed to have an intimate knowledge of the *Shudamed* or ancient customs; he should be able, when applied to either by the rayets or the servants of the Sirkar, to give a satisfactory exposition of every difficult or disputed point. Such ought to be the conduct and such the qualities of the *Gour;* but daily experience evinces the general depravity of his nature and the strong bias he has to tyrannize over instead of protecting the members of the community to which he belongs: how often has he been known to sacrifice the rights and hush the complaints of the rayets in order to ingratiate himself with and acquire a share in the spoils of a rapacious servant of Government.

The Caranum is the registrar or accountant of a village, and in consideration of his trouble in keeping the accounts of the produce, he enjoys several perquisites. That which is called the *Caranum's Solga* is obtained in the following manner: when he attends at the *kullah* or heap, an indefinite quantity of grain is brought in the Solga or jar and placed near him; when the *Toty* or Cungauny has measured one cundy, of which he always gives notice by raising his voice, the Caranum takes up a handful from the jar and places it on a smooth spot near him; this he continues till the whole is measured, when the number of handfuls (denoting the number of cundies) falls to his share.

The Toty considered in the capacity in which he is of use to the farmer, traces the disputed boundaries of a district, a farm or a field. An appeal is seldom made from his decision, but in some cases, when he is suspected of partiality, he is obliged to carry upon his head a new earthen pot filled with water or milk in which are immerged a few margosa leaves; if disinterested, he walks over the limits with a firm and deliberate step; if inclined to favor either party, he frequently stumbles, when losing his presence of mind he falls, breaks the pot, is disgraced, and ever after held infamous. While the crop is on the ground it is his duty to protect it from the depredations of birds and beasts; to assist the *Neergoonty* in distributing the water through the fields, watching on the banks of tanks when they are in danger of being forced by the superabundance of the water; in short he gives his assistance during the whole agricultural process, from putting the plough in the ground till the crop is gathered in. Harvest

home, he resumes his municipal functions in the village; these being detailed in the Superintendent's Second Revenue Report, their insertion here is deemed unnecessary.

The Neer Goonty's province is to take care of the reservoirs, frequently to inspect the *toom* or outlet from the tank to the *murries* or fields, to see that it be not choked with sand or dirt, to prevent every unnecessary and unusual (gair mamool) expense of the water, which it is his duty to distribute to each field impartially in quantities proportioned to the extent of the *murry* and stage of the crop. His station is always in the fields.

The Lohaur or Kurmalwaroo is the blacksmith of a village, who, enjoying certain perquisites from the produce, is obliged to keep the iron work of the ploughs in constant repair, the iron being supplied by the farmers; he also fabricates and keeps in repair all the implements required in husbandry, such as mumooties, pickaxes, hatchets, reaping hooks, &c. This is his proper occupation, but at other times, particularly when the fields lie fallow, he takes other work in hand, always, however, giving the preference to the wants of the rayets.

The Buray, Wuddlawarroo or carpenter is, like the Lohaur, an extremely useful member of the municipality: the wooden as well as the iron work of the ploughs requiring frequent repairs, the farmer has the benefit of his skill and assistance. When there *is only one of each to a* village, they should never, except in cases of necessity when public works are carrying on, be removed, especially in the ploughing season, and then the Collector, who is attentive to the progress of cultivation, will take care to supply their places with others from the cusbas or large villages where they are more numerous. The *Burray* frequently in his leisure hours assists the poorer class gratis with door frames and other wooden materials for their houses: the rayets never commence a new building without having his opinion as to its site and the proper place for making the entrance.

The Hajam, Mungulwaroor or barber shaves the rayet, cuts his nails, trims his eyebrows and mustachios, picks his ears, &c. He is also a musician and handles the *dol* or tabor and the Naksirrum or pipe with as much dexterity as he does the Woster, Mungulkutty or razor, and Goorgol or nail-cutter, thus contributing in a double capacity to the comfort and luxury of the farmer.

Dhoby or Chakulwarroo. "Cleanliness is the parent of health" being a maxim generally allowed and frequently inculcated or rather enjoyed in the Gentoo Code, it became necessary to constitute the *Dhoby* or washerman a member of the municipal corporation of *twelve*. Besides being obliged to wash and dry the farmer's cloths, he occasionally spreads a cloth in the *Choury* or place for the accommodation of the travellers when any great man passes, for his convenience, and usually carries links at the religious processions. In the event of a person being murdered in a village, his clothes are generally the perquisite [*of the* Dhoby], *if not obtained* by the relations of the deceased.

The Koombar is the potter of a village, and generally furnishes each house or family *once* with a set of earthenware gratis. The servants of the Sirkar, civil and military, when travelling on *duty* are supplied by *the Koombar* with pots, *as* they are by the Toty with straw and firewood. When they depart, the pots, unless they have been used by persons of an inferior caste, are taken back. The Koombar pays no Gurtarigue or house-tax, nor any rent for the piece of ground which furnishes him with his clay.

The Cungauny is the grain measurer; in some places his place is supplied by the Toty.

The Punnigar or Caulgar is the watcher and overseer under the farmer; he also assists in cutting, ricking and removing the crops from the fields to the stock. The farmers employ one or more Punnigars according to their circumstances or the extent of their farms.

The rayet or cultivator, previous to the measuring of the Umbar or heap, places on the top a pyramid of cow-dung crowned with a few stalks of green grass as an offering to Gunneish: the ceremony is termed *Pillaury*, which is sometimes also applied *to* the rayet who performs it. As the heap diminishes the offering sinks gradually to the bottom, when the quantity of grain adhering to the base and adjoining to it being left from religious motives, is appropriated by the Pillaury as his perquisite.

The Adik Wallah or Oodhor is employed by the *Renter* in the same capacity as the *Punnigar* is by the *farmer;* he is also to take care that none but the *mamool* or authorized deductions are made from the produce, and that the Sirkar's share is not embezzled.

The Poonals are the women of the villages who are employed in transplanting, cutting, gathering, sifting, winnowing the crops. Their perquisite is denominated Poonal stry.

The Punjawars are the poor people of the village who, assembling round the *Kullah*, generally experience the farmer's bounty.

APPENDIX.

APPENDIX.

Contributed by the Rev. T. Foulkes, *Chaplain of Saint John's, Bangalore.*

Reference has been made in the chapter on the Early History of Salem [1] to some ancient inscriptions which formed a portion of the materials collected for this Manual. They were sent to me by Mr. LeFanu for examination, with the view to their being utilized for this work. They are seven in number: and I have here arranged them in their probable chronological order, ranging from about the fifth to the seventeenth century of our era:—

1. A grant of the Pallava king, Nandi Varmā.
2. Do. Pallava king, Pallava Malla.
3. Do. Choḷa king, Vīra Choḷa.
4. Do. Bāṇa king, Hasti Malla.
5. Do. Bāṇa king, Vikramāditya.
6. Do. Mysore king, Krishṇa Raja.
7. A deed of sale of land in Yātapura, in the same Krishṇa Raja's reign.

The three earliest of them have been published in the *Indian Antiquary*: and the photographs of them which were taken for that journal have been reproduced for this Manual, with the permission of the proprietor of the *Antiquary*, at the Office of the Revenue Survey, Madras.

I.—GRANT OF THE PALLAVA KING NANDI VARMĀ.[2]

Description.—A land-grant on three thin plates of copper, 8¾ in. long, 2⅝ in. wide, and about $\frac{1}{16}$ inch thick. They are united by a seal-ring 3 in. in diameter, and made of ⅜ in. copper-rod. The seal is 3 in. in diameter; and has a standing bull in relief, surrounded by an obliterated inscription. The inscription of the grant occupies the inner side of the two outer plates, and both sides of the middle plate. It is written in bold well-formed letters of the Pallava character, as it may now fairly claim to be called: it is in the Sanskṛit language; and all but the concluding verses is in prose form. The first plate has an endorsement in five lines, of more recent date, in archaic Tamil characters, and in the Tamil language in prose form. The ring has been cut, apparently some time ago: and it is therefore probable that an impression of the plates has already been taken or attempted.

It is a grant of four pieces of waste or forest-land attached to the village of Kāṇchi-vāyil, to Kuḷa Śarmā, a Brāhmaṇ resident of that village, by Nandi Varmā, king of the Pallavas, in the first year of his reign.

The endorsement records the mutual decision of the villagers of Kāṇchi-vāyil (which had by this time come to be called Ikanmaraimangalam) and Udayachandramangalam, formally assembled in council, to unite together to form a single village-unity. It is dated in the twenty-sixth year of the reign of the Choḷa king Koppara Keśari Varmā.

Transliteration.

I. [1] Svasti. Jita [taṁ] bhagavatā rājṇa. Śrī vijaya Kāṇchipurat parama brahmaṇyasya sva bāhu va [ba] la-

[2] rjjanorjjita vidhi vihita sarvva mariyā [ryā] daśya [sya] Rājṇa [ḥ] Śri [Śrī] Skanda Varmmaṇa [ḥ] prapautra [ḥ] abhyarchchi-

[3] ta śakti sidhi[ddhi] sampannasya pratāpo[a]vanata rājamaṇḍalasya vaśu[su] dhātalaikavi[vī]ra-

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[1] See vol. i, pp. 2, 3, 4.

[2] Reprinted from the *Indian Antiquary*, viii, p. 167, ff. (June 1879).

[4] sya Mahārāja Śrī Singha[ṁha] Varmmaṇa[ḥ] pautra[ḥ] deva dvija guru virdha[vṛiddho]pa chāyinovirdha[vṛiddha] ve[vi]-

[5] neyasya sau[su] go hiraṇya bhūmyādhi[di] pradhanai[dānaiḥ] pravir[vṛi]ddha dharmma sanchayasya prajā

IIa. [6] pālana dakshasya satyātmano Mahārāja Śri[Śrī] Skanda Varmmaṇa[ḥ] putro bhagavata[vad] bakti[bhakti] sampā

[7] dita sarvva kalyāṇa praja[jā] saṃrañjana paripālano nyayo[nyāyo]pagata śa[sa]tatasatṛibra[travra]ta-

[8] dikshita naika samara sāhasāvamardda lavda[labdha] vijeyā[jaya] prakāsa[śa]na kaliyuga do-

[9] sha[shā]vasak[sakta] dharmattha[mmoddha]raṇa nitya sannadho[ddho] bhagavaka[vatkṛi]pānudhya[yā]to Vappa[Bappa] Bhatta[ṭṭā]rago[ka] pada bha-

[10] kta parama bhāgavato Bhāradvāja sagotra Pallavana[vānāṃ] Dharmma[ma] hārāja[ḥ] Śri[Śrī] Nandi Varmmaṇa[rmā]

IIb. [11] Adeyāra rashṭira[ṭra] Kaṇchivāl[vāyil] grāma araṇya kshotra chatushṭayaṇcha pūrvopabhukta mariyā-

[12] deyā[maryādayā] Kaṇchivāyil vas[vās]tavyāya brahmāṇa[brāhmaṇāya] Kosi[Kauśi]ka sagotra[trā]ya Daitriya[Taittirīya] charaṇa[ṇā]ya sūtrata[ḥ]

[13] Pravachanāya Kuḷa Charm[Śarm]maṇe brahmade[ya] mariyā[maryā]dayā sarvva parihāropata[petaṁ] devabhe[bho]-

[14] gahalavarjjamasmad āyu[āyur] vala[bala] vejeyaaisvariyābhavirdhae [vijayaishvaryābhivṛiddhaye] dattavā[n]. Tad avagamya sa-

[15] rvva parihāra Kaṇchivāyilgrāmavā[mā]raṇya kshotra chatushṭayaṇcha parihārai[ḥ] pariha[ha]rata Yo-

III. [16] sma svā[chchha]sana matikramesa[tsa]pāpa sharīrammaruhat[śarīramarhat]-yapichatra Brahma gitāsaloka [gītash shloka] bhavanti.

[17] Bhūmidānamparaṁdanaṁ Nabhūtaṁnabhatishyatiseva[bhavishyati Tasyaiva] haraṇātsa[tpā]pan Nabhūtaṁnabhavishyati.

[18] Śva[Sva]-dattaṁ[ttaṁ] paradattaṃ[ttāṁ] va[vā] [Yo] hareti[ta] vasundara-sata[dharām Gavāmśata] sahasrasya Hantu[ḥ] piva[ba]tikilviśam[bishaṁ]-i-

[19] ti Pravardhamāna veje[vija]ya rājya pratasatsare[thama saṁvatsare] Va[i]śak[h]a mase shukukshe[śuklapaksho] paṇchamya[ṁ] datta[ttā] paṭṭika.

Tamil endorsement.

[1] Matiṅkoṇṭa Koppara Keśari Varmmarku yāṇṭirupattārāvatu.

[2] Kaṇchivāyil ākiya Ikanmaraimaṇkalattu sa-

[3] bhaiyōṛum[ruṁ] [1] Udaiyachantiramaṇkalattu sabhai-

[4] yōṛum[ruṁ] ivviraṇṭūrōṛuṁ kūṭi onruyinmaiyil

[5] itan merpaṭṭatu Ōrūrāy vāṛvōmānōm.

Some of the errata of the plates are mere clerical errors of the artizan engraver; but some of them show that the composer was most familiar with the Dravidian Prakṛit form of some of his Sanskṛit words. Those forms, which are thus shadowed here, are interesting in so far as they indicate to us that the genius of Tamiḻ orthography was, at the date of this endorsement, thus far at least, the same as it is now: for instance, (1) its intolerance of compound consonants, as shown by the forms 'mariyāda' for 'maryāda,' twice over, 'aruhatya' for 'arhatya,' 'salokā' for 'ślokā,' 'virdh' for 'vṛiddh,' four times, 'aisvariya' for 'aiśvarya;' (2) its confused use of the three Sanskṛit sibilants, since the Tamiḻ alphabet has but one form to represent them, viz., the palatal surd 'ch;' which 'ch,' again, the plate substitutes for 'ś' in the word 'charmma' for 'śarmma;' (3) in the substitution of current Tamiḻ consonants for some Sanskṛit consonants which the Tamiḻ alphabet does not contain, as shown in the words 'Vappa' for 'Bappa,' 'lavda' for 'labdha,' 'vala' for 'bala,' 'pivati' for 'pibati,' 'kilvisha' for 'kilbisha;' (4) and similarly perhaps with the vowels, as shown by the substitution of the vowel 'o' for 'au,' which is not in the Tamiḻ alphabet, in the word 'Kosika' for 'Kauśika;' (5) its employment of 'Siṅgha' for 'Siṁha.'

[1] Perhaps I ought to correct 'Udaiya' to 'Udaya:' but I leave it so, since this corruption may have been the usual way of spelling the name of the village in Tamil.

There is an instance in line 3 of this grant, of the mode of correcting errors, which is perhaps worth noting. For the words *vasudhátalaikavīrasya*, the plate had originally *vaśudhālaivikarasya*. To correct these mistakes, a small *ta* has been written at the right foot of the *dhā*, a small *ka* under the *vi*, and a short stroke, as a mark of erasure, has been drawn above the *ka* of *vika;* but the short *vi* remains uncorrected.

In the Tamiḻ endorsement, the word 'sabhai' (Modern Tamiḻ 'chapai,' Sanskrit 'sabhā,') occurs twice, and is both times spelt with an 's' and a 'bh;' Sanskrit consonants which have no place in the Tamiḻ alphabet. The word 'Keśari' is also spelt with the palatal 'ś' of the Grantha alphabet. This is worth noting, inasmuch as it shows, in common with other instances occurring elsewhere in other grants of this period, that letters of the Grantha alphabet were sometimes introduced into Tamiḻ writing to spell Sanskrit words, when the Tamiḻ alphabet has no equivalent letters.

Translation.

Health.—The worshipful king is pre-eminent. From the rich and victorious Kānchipura, Śrī Nandi Varmā, the Dharma-mahārāja of the Pallavas, who are of the ancestral family of Bhāradvāja; who, by his piety towards God, has secured every kind of prosperity for himself and of happiness for his subjects; who is always ready to perform his vows to offer sacrifices, righteously undertaken; who is radiant with victory obtained by the daring punishment of his enemies in many battles; who is always ready to uphold righteousness marred by the corruptions of the Kaliyuga; who constantly meditates on the mercy of God; who is a disciple of Bappa Bhaṭṭāraka, and an eminently religious man;—the son of the Mahārāja Śrī Skanda Varmā, who reverenced the gods, the brahmaṇs, the religious superiors, and aged men; who was willing to be directed by his elders; whose abundant righteousness was increased by his gifts of good kine, gold, land, and other gifts; who was skilled in the protection of his subjects, and was himself very truth;—the grandson of the Mahārāja Śrī Siṃha Varmā, who obtained success by his celebrated might; before whose majesty the assembly of kings bowed down; the unrivalled hero of this earth;—the great grandson of the Rāja Śrī Skanda Varmā, the great patron of the Brahmaṇs; by whom all the divinely appointed rules of right conduct were collected and confirmed by the might of his own arm;—have given four pieces of forest land in the village of Kānchi-vāyil, in the district of Adeyar, to be enjoyed in the same manner as heretofore, to Kuḷa Śarmā, a Brahmaṇ residing in Kānchi-vāyil, belonging to the ancestral family of Kauśika, to the Taittirīya division of the Veda, and to the Pravachana school, together with all immunities, except the temple plough-land, in accordance with the usual custom of gifts made to the Brāhmaṇs, for the prolongation of our lifetime, and the increase of our power, glory, and riches. Knowing this, yield ye up the four pieces of forest land in the tax-free village of Kānchi-vāyil, together with the tax-immunities. He who shall disregard our royal grant is fit for a sin-born body. Moreover, there are verses to that effect uttered by Brahma: The gift of land is the best of gifts: there has neither been any greater in times past, nor shall there be hereafter. Neither has there ever been a greater sin than the resumption of that gift, nor shall there be hereafter. Whoever shall resume land, whether given by himself or by others, partakes of the sin of the slayer of a hundred thousand cows.

This grant was delivered on the fifth day of the bright half of the month of Vaiśākha, in the first year of our advancing victorious reign.

Tamil endorsement.

In the twenty-sixth year of the reign of the worshipful Koppara Keśari Varmā, the village councillors of the two villages of Ikanmarai-mangalam, which is Kānchi-vāyil, and Udayachandra-mangalam having assembled together, this agreement was unanimously made,—We have become one village and will so live and prosper.

It is to Sir Walter Elliot, as is now well known, that we owe the rescue of the kings of the Pallavas from the oblivion into which they had fallen, and the consequent possibility of the recovery of some knowledge of an important portion of the early history of the

Dakhan. And it is gradually becoming increasingly evident that these kings were at the head of an extensive and highly prosperous state, or of a confederation of kingdoms, from at least the commencement of the Christian era downwards.

Sir Walter's invaluable collection of ancient inscriptions, now being published by Mr. Fleet in this Journal, includes four grants of this dynasty (see Dr. Eggeling's letter in vol. iii of this Journal, p. 152): and there is apparently a fifth, namely, the "rude and indistinct" second grant of Nandi Varma referred to by Mr. Fleet in *Indian Antiquary*, v. p. 175, which is probably the "almost entirely illegible" second grant in the Vengi character which Dr. Burnell had already mentioned in his *South Indian Palæography*, p. 14.

One of these documents, Professor Eggeling's fourth, was published with a *fac-simile* [1] and notes, as far back as 1840, by Sir Walter Elliot in the *Madras Journal of Literature and Science*, xi. p. 302: but at that time it had been but imperfectly deciphered. It was subsequently republished in 1874, with a *fac-simile* of a printed impression of the plates, by Dr. Burnell (see pp. 14, 86, and plates xx, xxi, *S. I. Palæog.*):[2] and it also forms No. XVIII of Mr. Fleet's Series of Inscriptions in vol. v, p. 175 of this Journal.

This grant has always been regarded as one of the Pallava dynasty, and there are circumstances which warrant this classification. Still it may be well to note that the name "Pallava" does not occur in the grant itself, nor is it once mentioned by Sir W. Elliot, Dr. Burnell, or Mr. Fleet, in their descriptions of it. It is also to be observed that Nandi Varmâ, the grantor, is described in it as belonging to the gotra of Śalankâyana: whereas the kings of the Pallavas, in the other inscriptions, are described as of the gotra of Bharadvâja. There is another feature in this grant which so far distinguishes it from the other Pallava grants, though it resembles them in its general composition;—it gives the descent of the grantor only from his father, and simply describes the father as a Mahârâja: whereas the other grants trace the pedigree of the donor up to his great grandfather, and describe the Pallava family from which he was descended. This greater simplicity of form may be nothing more than an indication of its earlier age: and in that case the more primitive general appearance of the inscription, and the greater rudeness of the character, point in the same direction. Meanwhile the Nandi Varmâ of this grant was the son of Chaṇḍa Varmâ, and is therefore a different person from the Nandi Varmâ of the present grant, who was the son of Skanda Varmâ; unless it should hereafter prove that Chaṇḍa Varmâ and this Skanda Varmâ are the same person. For the present also, the unpublished second inscription of Nandi Varmâ, Professor Eggeling's 5th, must be left at its side.

The 3rd Pallava inscription of the Elliot collection in Professor Eggeling's list contains the names of Devendra Varman and his father Râjendra Varman, names not elsewhere appearing as yet amongst the kings of the Pallavas. This grant has not yet been published.

Besides these, there remain the 1st and 2nd grants of Dr. Eggeling's list; the 1st of which has been published by Mr. Fleet as No. XII of his Series in *Indian Antiquary*, v. p. 50, and the 2nd as No. XV in vol. v, p. 154. With these the present grant of Nandi Varma must now be associated: for, although his name does not appear in the Elliot grants, the general character of this grant is precisely similar to them, and the language also is almost identically the same; so closely identical are they in the pedigree as to suggest at first sight that the succession of princes in our present grant is the same as in Mr. Fleet's No. XII.

There are, however, two apparent difficulties in the way of the complete identification; the first of which is, that it requires both Nandi Varmâ and his grandfather Siṁha Varma to have been known by two different names; for Siṁha Varmâ I of the Elliot grants had Vîra Varmâ for his grandfather. The father and the great-grandfather of the donor have the same names in both of these grants. This difficulty is, in reality, not a great one; for it was a common enough circumstance for old Indian kings to bear different names: and there is less than the ordinary amount of difficulty in this particular instance, since this name of "Vîra," "the champion," may well have been a mere title, of which there are examples in other old dynasties also; and more particularly so as regards this

[1] The *fac-simile* is in my copy of the Madras Journal.
[2] Pp. 16 and 135, and plate xxiv of the second edition.

present prince, since this title of "Vira" is found in the description of Simha Varma, in the words *vasudhātalaika Vīrasya*, which same words occur also in the description of Vira Varma in Mr. Fleet's No. XII, and the equivalent words, *prithivītalaika Vīrasya*, in his No. XV. To this may be added the circumstance that the common practice, even at the present day, is to give the grandfather's name to the grandson; a practice founded upon Sūtra authority: and since our present grantor's grandfather bore the name of Simha Varma, it is almost certain that he himself bore it also. At any rate this difficulty, thus modified, seems to me to be much less than to account in any other way for the almost verbally identical description of the succession of four several kings in these two inscriptions. These descriptions are as follows:—

I. The great-grandfather;—

1. In the present grant;—
   - i. paramabrahmaṇyasya;
   - ii. sva bāhubalorjenārjjitavidhivihita sarvamaryādasya;
   - iii. Rājnaḥ; Śrī Skanda Varmaṇaḥ:
2. In Mr. Fleet's No. XII;—
   - i. paramabrahmaṇyasya;
   - ii. svabāhubalārjitorjitakshatrataponidheḥ vihitasarvamaryādasya;
   - iii. sthitisthitasya;
   - iv. amitātmano;
   - v. Mahārājasya; Śrī Skanda Varmaṇaḥ:

II. The grandfather;—

1. In the present grant;—
   - i. abhyarchitashaktisiddhisampannasya;
   - ii. pratāpāvanatarājamaṇḍalasya;
   - iii. vasudhātalaikavīrasya;
   - iv. Mahārāja; Śrī Simha Varmaṇaḥ:
2. In Mr. Fleet's No. XII;—
   - i. archchitaśaktisiddhisampannasya;
   - ii. pratātopanatarājamaṇḍalasya;
   - iii. Mahārājasya;
   - iv. vasudhātalaikavīrasya; Śrī Vīra Varmaṇaḥ:

III. The father;—

1. In the present grant;—
   - i. devadvijaguruvṛiddhopachāyinovriddha vineyasya;
   - ii. sugohiraṇyādipradānaiḥ pravṛiddhadharmasaṇchayasya;
   - iii. prajāpālanadakṣhasya;
   - iv. satyātmano;
   - v. Mahārāja; Śrī Skanda Varmaṇaḥ:
2. In Mr. Fleet's No. XII;—
   - i. devadvijaguruvṛiddhopachāyinovivṛiddhavinayasya;
   - ii. anekagohiraṇyabhūmyādipradānaiḥ pravṛiddhadharmasaṇchayasya;
   - iii. prajāpālanadakṣhasya;
   - iv. lokapālānāmpaṇchamasya;
   - v. lokapālasya;
   - vi. satyātmano;
   - vii. Mahātmano;
   - viii. Mahārājasya; Śrī Skanda Varmaṇaḥ:

IV. The grantor;—

1. In the present grant;—
   - i. bhagavadbhaktisamraṇjanaparipālanonyāyopagatasatatasatravrata-dīkṣhita;
   - ii. naikasamarasāhasāvamarddalabdhavijayaprakāśana;
   - iii. kaliyugadoṣhāvasanna dharmoddharaṇanityasannaddho;
   - iv. bhagavatpādānuddhyāto;
   - v. Bappa Bhaṭṭārakapādabhakta;
   - vi. paramabhāgavato;
   - vii. Bhāradvājasagotra;
   - viii. Pallavānām Dharmamahārāja; Śrī Nandi Varmā:

2. In Mr. Fleet's No. XII ;—

i. bhagavadbhaktisadbhāvasaṃbhāvitasarvakalyāṇasya ;
ii. prajāsaṃrañjanaparipālanodyogasatatasatravratadīkshitasya ;
iii. anekasamarasāhasāvamardalabdhavijayayaśaḥprakāśasya ;
iv. kaliyugadoṣhāvasannadharmoddharaṇanityasannaddhasya ;
v. rājarṣhiguṇasarvasandohavijigiṣhordharmavijigīṣhor ;
vi. bhagavatpādānuddhyātasya ;
vii. Bappa Bhaṭṭārakamahārājapādabhaktasya ;
viii. paramabhāgavatasya ;
ix. Bhāradvājasagotrasya ;
x. svavikramākrāntānyanṛipaśrīnilayān amyathāvadāhṛitāśvamedhānāṃ Pallavānāṃ Dharmayuvamahārājasya ; Śrī Vishṇu-gopa Varmaṇo.

The second difficulty is more formidable : for, whereas Nandi Varma, the donor of the present grant, is described as the reigning monarch (*Pallavānām Dharma-mahārāja*), the donor of Mr. Fleet's No. XII is only the heir apparent of his king (*Pāllavānām Dharmayuvamahārāja*) ; and, as he is still so described in his son's grant, Mr. Fleet's No. XV, it would appear that he never came to the throne, having probably died during the life-time of the reigning king. On the whole, perhaps the discussion of this difficulty had better be laid aside until the pedigree and alternative names of those princes are better ascertained.

With regard to the probable age of this inscription, I need only say here that Mr. Fleet has assigned his No. XII to the fifth century A.D. (*Indian Antiquary*, v. p. 50), upon palæographical grounds : and the present grant must follow it. Dr. Burnell also, upon the same grounds, has assigned the earlier Nandi Varma inscription to the fourth century A.D. (*S. Ind. Palæog.*, p. 15).

I have not succeeded in finding the precise position of the village of Kāṇchivāyil, 'the gate of Conjeveram,' or Kanchidvara, as its equivalent Sanskrit name is given in another new grant in my possession : but its neighbourhood is fixed by a more recent inscription, in which it is named amongst the boundaries of the village of Udayachandramangalam, mentioned in the endorsement upon the present grant. From the description there given, it is clear that Kāṇchivāyil lay, either wholly or in principal part, on the right bank of the Palār in the upper, or upper-middle, part of its course, somewhere above Vellore. In later times, as is seen from the endorsement, it was called Ikanmaraimangalam, 'the jackal's den ;' but this name also has now disappeared.

This circumstance, combined with the fact that the present grant was issued at Conjeveram (Kāṇchipurāt), affords direct evidence that in the reign of Nandi Varma, and therefore in the fourth or fifth century A.D., as we are at present advised, this portion of the basin of the Palār, and we naturally conclude the whole of it, was included in the dominions of the kings of the Pallavas. The recovery of this fact is an important acquisition in our searches for the history of this grand old kingdom of the South.

It confirms, and I think stamps with certainty, the argument of my paper in *Ind. Ant.*, vol. vii, p. 1, maintaining the identity of Fa Hian's 'kingdom of the Dakṣhiṇa,' with the dominions of the Pallavas of Conjeveram ; and I may add here, to the grounds set forth in that paper, that Fa Hian's distance of 200 yojanas is the precise distance of Conjeveram from the Ganges as set down in a verse of the Kanchipura Māhātmya. (See Captain Carr's *Seven Pagodas*, p. 220.)

The Tamil endorsement upon the grant is dated in the twenty-sixth year of the reign of Koppara Keśari Varmā. With this endorsement may now be coupled the inscription near the Varāhasvāmi temple at the Seven Pagodas, first made known by Mr. F. W. Ellis in 1816 in his paper on *Mirāsi Right* (p. 291 of 1862 Edition), and given in full in 1844 by Sir Walter Elliot in the *Madras Journal of Literature and Science*, vol. xiii (II), p. 36. The opening words of Sir Walter's revised translation run thus :—" In the ninth aṇḍu of Kopparakesari-varmā, also called Udaiyar Sri-Rājendra Devar ' . . . Mr. Ellis (p. 292) identified this prince with Rajendra Choḷa, the patron of the Tamil poet Kamban, and placed him, in accordance with a verse of that poet's *Rāmāyaṇam* in SS. 808 or A.D. 886. Sir Walter Elliot (p. 39) similarly identifies Koppara Kesari with Rajendra Choḷa ; but (p. 40) he places his accession in SS 986, or A.D. 1064.

The re-adjustment of the dates of the Choḷa kings, which are at present in an exceedingly confused condition, cannot here be entered into : but, in connexion with the history of

the Choḷa conquest of the Toṇḍamaṇḍalam (the basin of the Pâlâr and its neighbourhood), from the Pallavas, we learn from the Varâhasvami inscription, that the lower basin of the Pâlâr, including Mahamallapuram, or the Seven Pagodas, was in the possession of Koppara Kesari Varma in the ninth year of his reign; and from the endorsement upon the present grant, that its middle and upper basin formed part of his dominions in the twenty-sixth year of his reign.

II.—GRANT OF NANDIVARMÂ-PALLAVAMALLA.[1]

Description.—This is an inscription on five thin plates of copper, 9¾ inches long, 3¼ inches wide, and $\frac{1}{16}$ to $\frac{1}{16}$ inch thick. The plates are numbered with old Grantha or antique Tamil numerals on the margin of the second side of each plate. They are united by a seal-ring about four inches in diameter, made of ½ inch copper-rod. The seal is 2¼ inches in diameter, and has an almost entirely obliterated recumbent bull, facing to the proper right. The inscription on the seal is completely effaced by rust.

The inscription is written on the inner side of the first plate, and on both sides of the four following plates. The language is Sanskṛit: and,—with the exception of the three opening verses, three laudatory verses descriptive of the grantor in the genealogical portion, and two verses at the end,—it is in prose form. The original inscription is followed by an almost *verbatim* copy of the Tamiḻ endorsement upon the grant of Nandivarma published in *Indian Antiquary*, viii. page 167 ff.

The character used in the original inscription is antique Grantha. This is a fact worth noting; forasmuch as it shows that the Grantha character, whatever its birth-place may have been, was used by the Pallava rulers of the basin of the Pâlâr previous to its conquest by the Choḷa princes of Tañjâvûr. If the date of this grant is the 9th century A.D., as I now think, we have here a specimen of a completely developed Grantha alphabet in existence, and used by the Pallavas at that time.

This Tamiḻ character used in the endorsement is the same as in the previous copy of this endorsement, referred to above.

The Tamiḻ addition to the original grant commences close to the final marks at the end of the grant, and on the same line, namely, the sixth line of the outer side of the last plate: and it occupies three whole lines besides, and part of a fourth line. The size of the Tamiḻ letters is the same as the preceding Grantha letters on this plate: and those letters which are common to both alphabets are exactly alike in form. This general resemblance is close enough to suggest, not merely that the engraver of the Tamiḻ purposely copied the Grantha letters, but that the same hand may have engraved both the grant and the endorsement.

If this was the case, it would follow that the distance of time between the date of the grant, which at present there are no means of ascertaining—and the date of the endorsement which is approximately known, cannot be further apart than the two extremes of the adult life of a single generation. It would thus give us a rough clue to the date of the grant; which would then belong to the last days of the Pallavá rule in the basin of the Pâlâr, a little while before its conquest by the Choḷas. However this may be, the general resemblance of the two parts of the inscription on this last page of the plates is so great, that at a first glance few persons would notice any difference between them.

This document is a grant by Nandivarma-Pallavamalla of two villages called Kumaramaṅgalam and Vennattûrakkoṭṭa, situated on the river Pâlâr, which were now united to form a single Brâhmaṇ settlement, to which the new name of Udayachandramaṅgalam was given, to one hundred and eight Brâhmaṇs, to commemorate the victories of his general Udayachandra over the armies of his enemies. It is dated in the twenty-first year of his reign, without any reference to an era.

The Tamiḻ addition to the grant records, as already mentioned in the description of its counterpart in *Ind. Antiq.*, viii. p. 168, the mutual agreement of the village-communities of the above-named Udayachandramaṅgalam and of the adjoining village of

[1] Reprinted from the *Indian Antiquary*, viii, p. 273, ff. (October 1879).

Ikanmaraimaṅgalam, which had also the name of Kāñchivāyil, to unite together to form a single village-community. It is dated the 26th year of the reign of the Choḷa king Koppara-Keśarivarma, but without any indication of an era.

Transliteration.

Plate I.

[1] Śrī Svasti Sumerugi[ri]mūrddhani pravarayogabaddhāsana-
[2] ṁ jaga[t]trayavibhūtayo raviśaśāṁkanetradvayamumāsa hitamādarā-
[3] dudayachandralatshmi[kshmī]pradaṁ Sadāśivamahannamāmi śirasa jaṭādha
[4] riṇaṁ Śrīmānanekaraṇabhuvi[bhūmi]ṣhu Pallavāya rājyapradaḥ para-
[5] hita[ḥ]parachakradaṇḍī Pāchāṅkulasya tilakaḥ prathitaḥ pra[pri]thivyāṁ sthe
[6] yātsa Vilvalapurādhipatiśchirāya bhūpālavanditapadadvayapallavānāṁ
[7] [san]ma[ṇ]juharavinamanka[tka]rapallavānāṁ samyaggaṇochchayanirastavipalla-
[8] vānāṁ aṁsaśchirañjagati tiṣhṭhatu Pallavānāṁ AvyaktātBra[dBra]hmājāya-
[9] ta Brahmaṇ Oṁgirā Aṁgiraso Bṛihaspatiḥ Bra[Bṛi]haspate[ś] Śaṁyuḥ Śaṁ-
[10] yor Bharadvājaḥ Bharadvājād Droṇaḥ Droṇādaparimitateja[jo]dhāmā
[11] Aśvatthāmā Tato nirākṛitākulavipallavaḥ Pallavaḥ Evamanu-

Plate II; side 1.

[12] kramena santatiparamparayā hi varddhamāno Pallavakulo bhaktyārādhi-
[13] taVishṇuḥ Siṁhavishṇuḥ Siṁhavishṇurapi Mahendrasadṛiśavikramo
[14] Mahendravarmmā Tasmāt Agastya iva vimathita Vātāpiḥ Pariya[Bhū]maṇima-
[15] ṁgalaŚūramāraprabhṛitishu jetā bahuśo Vallabharājasya Narasiṁ-
[16] havarmmā Tasya putraḥ punareva Mahendravarmmā Tataḥ Peruvaḷanalkuyyuddhe vi-
[17] jitaḥ[ta]Vallabhabalaḥ Parameśvaravarmmā Tasmātparamamāheśvaraḥ paramabrahma-
[18] ṇyo Narasiṃhavarmmā Tasya Parameśva[ra] ivādhikadarśanaḥ paramadharmmikaḥ
[19] Parameśvaravarmmā Tasya Parameśvaravarmmaṇaḥ putro Bharata iva sarvvadama-
[20] no Merurivāchalaḥ Divasakara iva svakaraireva riputamasanniro-
[21] dhabhedakaḥ śaśadhara iva sakalakalāpariṇataḥ nya[k]kṛitaNṛigaNaḷaNishadha-Na-
[22] hushaNābhāgaBhagīrathāyamanaparanarapatigaṇḍasthalavigaḷitama-
[23] dajala[la]dhārādurddinakalmashīkṛitavāmetarabāhuda

Plate II; side 2.

[24] ṇḍaḥ digarantavijṛimbhamāṇakumudavanavipulakīrttiḥ praṇatāvanipatima-
[25] kuṭamālikālīḍhacharaṇāravindaḥ Kusumachāpa iva vapushi Vatsarā-
[26] ja iva kuñjareshu Nakula iva turaṅgameshu Arjjuna iva kārmmukeshu Droṇa i-
[27] va dhanurvvede kāvyanāṭakākhyāyikāsu pravīṇaḥ bindumatishu chatu-
[28] rtthapraṇairttarakṣharachyutakamātrachyutakādishu nipuṇaḥ nayanidhirddharmma-
[29] bhājanaḥ kalaṁkarahitaḥ kalibalamarddanaḥ kalpakavrataḥ Kṛitānto ripūṇam Ana-
[30] ṅgo vadhūnām alaṁghyo balānāmanūno guṇānām Śaraṇyaḥ prājānāṁ
[31] satāṁ kalpavṛikṣhaḥ kṛitī Nandivarmmā patiḥ Pallavanaṁ[vanāṁ] Tīkṣhṇairbāṇairyyo na-
[32] ranātha[ḥ] karisainyaṁ Bhindannājau rājati rājā raṇaśūraḥ Mandaṁ bhindandhvan-
[33] tasamūhaṁ karajālair Udyannadrau paṁkajabandhusSaviteva Jaitra-
[34] ndhanuḥkaravibhūshaṇamaṁgarāgasSenāmukheshu ripuvāraṇadānavāri Ā-
[35] kalpamātra parametadudāraki[kī]rtteryYasya prabhorbhavati palla-

Plate III; side 1.

[36] vaketanasya Narapatiradhipatiravanernnayabharaḥ Pallavamallo-Na-
[37] ndivarmmā tasya putro babhūva Tasminmahīṁ śāsati Narapatau tasyaiva Na-

[38] ndivarmmaṇo[ṇa]ekaviṁśatisaṁkhyāmapūrayati saṁvatsare kramukanā-
[39] ḷikerasahakāratālahintālatamālanāgapunnāgaraktāśokakura-
[40] vakamādhavīkarṇṇikāraprabhṛititarubhavanopaśobhitatīrāyāḥ mada-
[41] vighūrṇṇitamānasama[mā]nini[nī]kuchamukhoddha[ddhū]takuṁkumagandha[dhā]-
ya Vegavatyā
[42] nadyāḥ patirjjaladāgamajalamerarasa[maireya]rasāsitajaladopamapa-
[43] ravāraṇakulapuṣhkaravivarāntaraparinirggatasalilotva[tkva]ṇakaṇikā-
[44] chitavipaṇī[ṇi]pathasya sakalabhuvanatalalalāmabhūtasya Vilvalā-
[45] bhidhanasya nagarasyādhipatiḥ Pallavakulaḥ paramparāgate Pūchā-
[46] ṅkulo prasūto Dramiḷanāpatibhiruparuddham Pallavamalanna[MallamA]nupure
dṛishṭvā tada-
[47] kṣhamayā kuvalayadaladyutinā niśitena kṛipāṇena Pallavamallaśatrubṛinda-

Plate III; side 2.

[48] sya kṛitānta iva vijṛimbhamāṇaśChitramāyaPallavarājamukhānnihatya sakala-
[49] meva rājya[ṁ] prayacha[chchha]n Nimba[vana]ChūtavanaŚaṁkaragrāma Vanalūra
NelveliŚūdravaru-
[50] ntyāraprabhṛitiṣhu-raṇabhuvi[bhūmi]ṣhu Pallavāya bahuśaḥ parabalaṁ vijetā
[51] prā[pra]kṛitajanadurvvigāhye bhairanena[ve][1] Nelvelisaṁgrame Śaṁkha[ka]rasena-
[nā]pa
[52] ṭisama[va]rūthadantidantayugaḷasaṁghaṭṭanakṣharitamadajalasamalaṁ-
[53] kṛitabāhudaṇḍaḥ Pratipaksham Udayanābhidhānaṁ Śabararājaṁ hi-
[54] tvā mayūrakalāpavirachitam darppaṇadhvajaṁ gṛihītavān U[t]tarasyā-
[55] mapi diśi Pra[Pṛi]thivīvyāghrābhidha[dha]ṁ Niṣhada[dha]patiṁ prabalāyamā
namaśvame-
[56] dhaturaṁgama[mā]nusaraṇama[sāreṇā]pata[nta]manusṛitya vijitya Viṣhṇu-rāja-
viṣhayāt Pa-
[57] llavaṁ[va]satkṛityādiśanniravadyapramukhāṁśuhāranaparimitasuva-
[58] rṇṇasañche[cha]yaṁ kuñjarānapi yo jagrāha KāḷīBhagavati[tī]pari.

Plate IV; side 1.

[59] pālitaKāḷidurggaṁ vipinayitvā Maṇṇaiku[saṁ]grāme Pāṇḍyasenāṁ
[60] vijitavān Udayachandrākhyadhīravaraḥ parachakradaṇḍiśvāmine vijñāpta-
[61] vān Tadvijṇapanayā sakalarājyapradāturasidhārāniṣhkrayārttha-
[62] mpaśchimāśrayanadīviṣhaye KumāramaṁgalaVennaṭṭūrakkoṭṭagrā-
[63] me[mau] jalayantradvayaṇcha Udayachandramaṁgalamiti nāma kṛitvā aṣhṭotta-
raśatebhyo
[64] brāhmaṇebhyo dadau Tasya purastātsīmā Stokanadīdakṣhi-
[65] ṇatassīmā Samudradatta ChaturvvedimaṁgalasyottarataśChakratīrtthā-
[66] duttaratastataḥ paśchime Koṭṭagrāmadevagṛihāduttaratastataḥ paśchi-
[67] me pūrvvavatSamudradattaChcha[Cha]turvvedimaṁgalasya paśchimottaratassīmā
[68] Duraga[rga]hradāduttarastasmātpaśchime Anadhutpalāchala[lo]dakṣhiṇapārśva-
[69] asya pratīch[y]asīmā Lohitagiristasmāduttarato gatvā Ve-
[70] ḷaśikharātparastātKṛiṣhṇaśilaśilochchayātpaśchime
[71] Rauhiṇaguhā paśchimottaratassīmā Sinduvārahra-

Plate IV; side 2.

[72] daḥ uttaratassīmā Kāñchīdvāraṇāmagrāmasya dakṣhiṇatassīmā [ta]ddakṣhi-
[73] ṇataḥ prāgudi[dī]ch[y]asīmā Kṣhīranadī Evañchatussīmāntarānadikulyājalabho-
[74] gyāṁstasarvvaparihāramanyānadharmmakṛityān vināśya bhūmindattavān Kauṇ-
ḍinya-

[1] Here the plate has the following redundant words, with marks of obliteration before and after them, and also between the letters na and bhi:—tabāhudaṇḍaḥ pratipakshamudayanabhidānaṁ Shabararājaṁ hi-. They occur in their right place in line 53 below.

[75] gotrāya Pravajanasūtrāya Rutra[dra]śarmmaṇe bhāgadvayaṁ Tatgo[dgo]trasūtrāya Gaṇadiṇḍa-
[76] śarmmaṇe Tatgo[dgo]trasūtrāya Gaṇamātaśarmmaṇe Tatgo[dgo]trasūtrāya Dāmaśarmma
[77] ṇe Tatgo[dgo]trasūtrāya Agniśarmmaṇe Tatgo[dgo]trasūtrāya Maṇṭaśarmmaṇe Tatgo[dgo]tra Āpa-
[78] stambha[ba]sūtrāya Mādhavaśarmmaṇe Tatgo[dgo]trasūtrāya Maṇṭaśarmmaṇe Tatgo[dgo]trasūtrāya Nāra-
[79] yaṇaśarmmaṇe Pūrvvava[d]Droṇaśarmmaṇe Pūrvvavat Agniśarmmaṇe Kāśyapagotrāya Ā-
[80] pastambasūtrāya Bhavamātabhaṭṭāya bhāgatrayantadvanMaṇiśarmmaṇe bhāgadvayantadvat Kāḷaśarmma-
[81] ṇe Tadva[t] Tiṇṭaśarmmaṇe TadvadVīramaṇṭāya Tadvat Kūḷāya Bhāradvājagotra Āpastambha[ba]sūtra Ru-
[82] drakumārāya TadvatSundāya TadvanNārāyaṇāya Tadvat Tāṛiśarmmaṇe Tadvachche[Cha]ndraśarmmaṇe Tatgo[dgo]-
[83] traPravachanasūtrāya Sūlamaṇṭāya Tadvat Kaṭāya Tadvad Dāṇa Rudrāya Jatugaṇagotra Pravaja-
[84] nasūtrāya Porakṣhakeyāya Vatsagotrāya Āpastambha[ba]sūtrāya Bhuṇḍi-Goviṇda-
[85] śarmmaṇe Pūrvvavat Mādhavaśarmmaṇe Pūrvvavat Gandakādāya

Plate V; side 1.

[86] Pūrvvavat Tāṛiśarmmaṇe Pūrvva[va]n Nīlakaṇṭa[ṇṭha]śarmmaṇe Pūrvvavat Rāmaśarmmaṇe Agni-
[87] vai[ve]śyagotrea[traĀ]pastambha[ba]sūtrāya Droṇaśarmmaṇe Vadhūlagotra Āpastambha[ba]-
[88] sūtrāya Nārāyaṇāya Ātreyagotrāya Āpastampabha[ba]sūtrāya Chaṭṭipuranandi-[ne]
[89] Vishṇa[ṇu]vṛiddhagotrāya Bahuvṛi[hvṛi]cha Nimbadāsiśarmmaṇe Pūrvvavan Ni-[Nī]laka-
[90] ṇṭhāya Pūrvvavat Piṭṭaśarmmaṇe Pūrvvavan Nīlakaṇṭhāya Le[Lo]hitagotrāya Āpa-
[91] stambha[ba]sūtrāya Kārampinantiśarmmaṇe Vaśishṭhagotraya Pravachanasūtrāya Kāva-
[92] nyāramastaṭaśarmmaṇe Pūrvvavat Droṇaśarmmaṇe Gotamagotra Āpastambha[ba]-sūtrā-
[93] ya Niṁbaśarmmaṇe Pūrvvavat Agniśarmmaṇe Tatgo[dgo]tra Pravachanasūtraya Rudramaṇṭāya bhā
[94] gadvayaṁ Parāśaragotra Pravachanasūtrāya Gaṇāmātaśarmmaṇe Pūrvvavan Mādhavaśarmmaṇe
[95] Tatgo[dgo]tra Āpastambha[ba]sūtrāya Nakaśarmmaṇe HaritagotrāyĀpastambha-[ba]sūtrāya Vinā-
[96] yakaśarmmaṇe Tadva[t]Sundāya Tadvat Koṇṭāya Tadvat Tāmaśarmmaṇe Tadvat Tevaśarmmaṇe Mu-
[97] tga[dga]lagotrāy Āpastambha[ba]sūtrāya Channakāḷine Pūrvvavad Droṇāya Kaushikago-
[98] trĀpastambha[ba]sūtrāya Kumāramaṇṭāya TadvachChachumārāya Tatgo[dgo]tra Pravachanasūtraya

Plate V; side 2.

[99] Tiṇṭadroṇaśe[śa]rmmaṇe bhāgadvayaṁ TadgotrĀpastambha[ba]sūtrāya Kūḷaśarmmaṇe
[100] Kaṭukuchattipālapochana Teḍḍīyyā[ḍḍīyā]ranaprashattikartre Paramēśvarāya Uttarakākulo-
[101] tbha[dbha]vāyaikobhāgaḥ vaijya[dya]bhāgaścha Gaṁgapuravāsina[ḥ] Droṇaśreshṭhiraṇaputrasya Re-
[102] vatināmnaḥ Paramamāheśvarasya dvau bhāgau Yavachcharati khe bhānuryyāvattishṭha[ṁ]-

[103] ti parvvatāh Pūchankulañcha vaitāva[t] stheyādachandratārakam Putra[h] Śrī-Chandra-Devasya kavi

[104] tvaparameśvara[h] Praśasteḥ kavitāñchakre Sa Medhavikulotbha[dbha]vaḥ

Tamil endorsement.

Matin konta

[105] KopparaKesari[1]varmakku[2] yaṇṭu iru[3]ppataru[rā]vatu Uta[4][ya]chantiramankala-

[106] ttu sabhaiyoṛum[rum] Kāñchivayilakiya Ikanmaraimankalattu[5] sabhaiyoṛum[rum]

[107] ivviraṇṭūroṛum[rum] kūḍi[6] yonrunmaiyil[7] itan mel paṭṭatu ōrūrāy va-

[108] ṛvōmānōm[8]

Translation.

Wealth and health.—I bow my head to Sadāśiva, who wears the matted hair; who sits immoveably in silent meditation on the summit of Mount Meru for the good of the three worlds with Umā reverently by his side; who has the sun and moon for his two eyes; while the *rising moon sheds its rich glory upon him.*

May the lord of Vilvalapura live for ever,—the wealthy, who gave a kingdom to Pallava from many a battlefield, the benevolent, the punisher of foreign armies, the ornamental forehead-spot of the Pūcham race, and famous throughout the world.

May (some member) of the Pallavas flourish on the earth for ever,—whose feet, tender as young leaflets, are worshipped by kings; whose hands, tender as young leaflets, are hung with beautiful garlands; whose slightest misfortune is thrust aside by the multitude of their excellent qualities.

From the Invisible, Brahmā was born: from Bramha, Angiras: from Angiras, Brihaspati: from Brihaspati, Śamyu: from Śamyu, Bharadvāja: from Bharadvāja, Droṇa: from Droṇa, Aśvatthāmā, covered with unmeasured glory: afterwards Pallava, from whom perplexing instability was far removed.

In the course of the lineal succession of the augmenting race of Pallava, Siṁhavishṇu was born, an enthusiastic worshipper of Vishṇu: from Siṁhavishṇu came Mahendravarma, a hero equal to Mahendra: from him Narasiṁhavarmā, the equal of Agastya the crusher of Vātapi, who frequently conquered Vallabharāja at Pariya-Bhūmaṇimangala, Shūramāra, and other places: his son was another Mahendravarmā: then came Parameśvaravarmā, who conquered the army of Vallabha in the battle of Peruvuḷalku: from him, Narasiṁhavarmā, the devotee of Maheśvara, and a great patron of the Brahmaṇs: his son was Parameśvaravarmā, of beautiful appearance just like Parameśvara, and a very great donor of charities.

The son of this Parameśvaravarmā was a universal conqueror like Bharata; immoveable as Mount Meru; a rebuker and divider of the opposing darkness of his enemies with his own hands, like the sun; skilled in all the arts, as the moon is complete in all its phases; whose right hand was blackened by the cloudlike dark stain produced by the stream of rutting elephants' juice which gushed out of the temples of the kings who opposed him in battle, mighty kings the equals of Nriga, Naḷa, Nishadha, Nahusha, Nābhāga, and Bhagīratha, whom he thrust aside with contempt; of far spreading praise, like a bed of water-lilies expanding in all directions; whose lotus feet were swept by the garlands upon the diadems of the kings who bowed down before him; the equal of Kusumachāpa in beauty; the equal of Vatsarāja in the management of elephants; the equal of Nakula in the management of horses; the equal of Arjuna in the use of the bow; the equal of Droṇa in his

1 In the counterpart this word is written *Keshari.*

2 *Varmarku* in the counterpart.

3 *Yaṇṭiru* in the counterpart.

4 *Utie* in the counterpart.

5 The order in which these two villages are named here is reversed in the counterpart: the first place is given in each to the village to which each grant belongs.

6 The counterpart has the Tamil *ṭi* instead of the Grantha *ṭi* which is used here.

7 *Onruyinmaiyil* in the counterpart.

8 There are some other minor differences between the two copies, such as an interchange of the two Tamil *n* s, and the use or omission of Sandhi; and therefore I conclude that the two endorsements were not engraved by the same person.

knowledge of the art of war; well-versed in the epic poems, dramatical works, and historical compositions; . . . . ; the abode of justice; the treasure-house of charity; of spotless purity; the destroyer of the power of Kali; reliable as the wishing-tree; the Kritānta of his enemies; the Anaṅga of womankind; unsurpassed in bodily strength; perfect in all his virtues; the protector of his subjects; the wishing-tree of the good; the skilful and wise and accomplished Nandivarma lord of the Pallavas.

The king who now rules as lord of men, was the son of that warlike hero who with sharp arrows divided the hosts of elephants in battle; like the sun, the friend of the lotus, rising over the crest of the hills and gently dividing the ranks of darkness with his innumerable beams; that lord whose victorious bow was the ornament of his hand; whose body-unguent was the temple-juice of his enemies' elephants occupying the front rank of their battle array; whose fearless valour formed his characteristic praise here upon earth for ever; the war-standard of the Pallavas;—Nandivarma, lord of men, chief lord of the earth, the upholder of righteousness, Pallavamallaḥ.

While this king was ruling the earth, and while the twenty-first year of the reign of this same Nandivarma was still unexpired, the lord of the river Vegavatī, on whose banks grow groves of areca-nut trees, the cocoanut, the graft mango, the palmyra, the marshy date-palm, the *tamāla*, the *nāga*, the *punnāga*, the red *aśoka*, the *kuravaka*, the *mādhavī*, the *karṇikāra*, and other trees; and which emits the odour of the perfumes washed off the necks and faces of the women who bathe in it with their minds tossed with passion; the lord of the city of Vilvala, whose market-places are wet with the noisy drops of water which fall from the orifice at the end of the trunks of the herd of elephants which formerly belonged to his royal enemies, dark as clouds, black with the wine-like waters of the winter rain; and which is the forehead spot of all worlds;—of the Pallava race, born in the Pācham family of ancient lineage;—who, when he saw Pallavamalla besieged in the town of Anupura by the kings of the Dramiḷa country, swelled with rage like Kritānta, set out to destroy the multitude of Pallavamalla's enemies; and when he had slain Chitramāya-Pallavarāja, and the other kings with his keen-edged sword, which glittered with the blue bloom of the leaf of the water-lily, he gave all their kingdoms to the Pallava, conquering their hostile armies for him at different times on the battlefields of Nimbavana, Chūtavana, Śaṁkaragrāma, Vanalūr, Nelveli, Śūdravaruntyāra, and other places;—whose arm was decorated with the plentiful temple-juice which gushed out upon the collision of the tusks of the mailed elephants of Śaṁkara-Senāpati in the terrible battle of Nelveli into which no ordinary mortal dared to venture;—who released the hostile king of the Śabaras, Udayana by name, and captured his mirror-banner made of peacocks' feathers;—who followed up the king of Nishadha Prithivīvyāghra, who had grown powerful in the north also, and was marching in the track of the horse devoted to his horse-sacrifice, and conquered him, and sent him prisoner from the territory of Vishṇurāja, and delivered him into the hands of the Pallava, having taken as spoil faultless highly-glittering necklaces of precious stones, a countless heap of gold, and elephants;—who turned the fort of Kaḷidurga into a desert, though it was under the protection of the goddess Kaḷi, and defeated the Paṇḍya army in the battle of Maṇṇaiku.

The brave Udayachandra reported these victories to his lord the punisher of hostile beings.

In consequence of this communication, and as the reward of the keen edge of the sword of him who gave him all these kingdoms, he gave the two villages of Kumāramaṅgala and Vennaṭṭurakkoṭṭa, changing their names to Udayachandramaṅgala, together with their two water-sluices, situated in the district of the western river Āśraya, to one hundred and eight Brahmaṇs.

Its eastern boundary is the small river.

Its southern boundary runs along the north side of the tank called Chakratīrtha, which lies to the north of the village of Samudradattachaturvedimaṅgalam: from thence westwards it runs on the north side of the Koṭṭagrāma temple: from thence westwards the boundary is the north-western boundary of the above Samudradattachaturvedimaṅgalam: from thence westwards the southern boundary is the hill Anadhutpala lying to the north of the pond called Durgāhrada.

Its western boundary is the hill Lohitagiri: proceeding northwards from thence the boundary is the cave Rauhinaguhā, which lies to the west of the hill Krishṇaśilāśilochchaya beyond the hill Veḷalaśikhara.

The north-western boundary is the pond Sinduvārahrada.

Its northern boundary is the southern boundary of the village of Kañchidvâra.
To the southwards of this the river Kshîranadî is the north-eastern boundary.
He gave the land contained within these four boundaries, together with the rivers and
all water-courses, to be enjoyed free of all taxes, having first of all removed from it all
those whose deeds are offensive to religion,—to Rudraśarma, of the Kauṇḍinya tribe and
Pravajana school, two shares; to Gaṇadiṇḍaśarma of the same tribe and school; to Gaṇa-
mataśarmâ of the same tribe and school; to Damaśarma of the same tribe and school; to
Agniśarmâ of the same tribe and school; to Maṇṭaśarmâ of the same tribe and school; to
Mâdhavaśarma of the same tribe and the Âpastamba school; to Maṇṭaśarmâ of the same
tribe and school; to Nârâyaṇaśarma of the same tribe and school; to Droṇaśarmâ of the
same; to Agniśarma of the same; to Bhavamatabhaṭṭa of the Kaśyapa tribe and Âpastam-
ba school, three shares; to Maṇiśarmâ of the same, two shares; to Kalaśarmâ of the
same; to Tiṇḍaśarma of the same; to Vîramaṇḍa of the same; to Kûḷa of the same; to
Rudrakumâra of the tribe of Bharadvaja and the school of Âpastamba; to Sunda of the
same; to Nârâyaṇa of the same; to Târiśarma of the same; to Chandraśarmâ of the same;
to Sûlamaṇḍa of the same tribe and the Pravachana school; to Kata of the same; to
Dânarudra of the same; to Porakshakeya of the Jatugaṇa tribe and Pravajana school; to
Huṇḍi-Govindaśarmâ of the tribe of Vatsa and the school of Âpastamba; to Mâdhava-
śarmâ of the same; to Gandakada of the same; to Târiśarmâ of the same; to Nîlakaṇṭha-
śarmâ of the same; to Râmaśarmâ of the same; to Droṇaśarmâ of the Âgniveśya tribe
and Âpastamba school; to Nârâyaṇa of the Vâdhûla tribe and Âpastamba school; to
Chaṭṭipura-Nandî of the Âtreya tribe and Âpastamba school; to Nimbadasiśarmâ of the
Vishṇuvṛiddha tribe, and a Bahvṛicha; to Nîlakaṇṭha of the same; to Piṭṭaśarmâ of the
same; to Nîlakaṇṭha of the same; to Kârâmapinantiśarma of the Lohita tribe and Âpas-
tamba school; to Kâvanyâramastaṭaśarmâ of the Vasishṭha tribe and Pravachana school;
to Droṇaśarmâ of the same; to Nimbaśarmâ of the Gautama tribe and Âpastamba school;
to Agniśarmâ of the same; to Rudramaṇṭa of the same tribe and the Pravachana school,
two shares; to Gaṇamataśarmâ of the Parâśara tribe and the Pravachana school; to
Mâdhavaśarmâ of the same; to Nâkaśarmâ of the same tribe and the Âpastamba school;
to Vinâyakaśarmâ of the Harita tribe and Âpastamba school; to Sunda of the same; to
Koṇṭa of the same; to Tamaśarmâ of the same; to Taivaśarmâ of the same; to Chenna-
kaḷi of the Mudgala tribe and Âpastamba school; to Droṇa of the same; to Kumâra-
maṇṭa of the Kauśika tribe and Âpastamba school; to Chenchumâra of the same; to
Tiṇṭadroṇaśarmâ of the same tribe and the Pravachana school, two shares; to Kûḷaśarmâ
of the same tribe and the Âpastamba school; to Parameśvara of the Uttaraka family,
the maker of [*apparently some kind of medicine*], one share, and also the village doctor's
share; and to Rêvati, the son of Droṇa-Cheṭṭi, of the town of Gaṅgâpura, the zealous
worshipper of Maheśvara, two shares.

May the Pûcham race continue to flourish as long as the sun circles in the heavens, as
long as the mountains continue to stand fast, and as long as the moon and the stars exist.

The poet Parameśvara, the sun of Śrî-Chandradeva, composed this eulogistic grant. He
was born in the family of Medhavî.

Tamil endorsement.

In the twenty-sixth year of the reign of the honourable Koppara-Kesarivarmâ, the
village-councils of those two villages, namely, Udayachandramaṅgalam and Ikanmarai-
maṅgalam, which is Kañchivâyil, having assembled together this agreement was unani-
mously made:—We have become one village, and will so live and prosper.

The mythological or earlier portion of the pedigree of the Pallavas given in this grant
assigns to the origin of this ancient line of kings a highly spiritual character. Their
previously-published inscriptions describe them simply as belong to the *gotra* of Bhara-
dvâja, with one exception (*Ind. Antiq.*, v, p. 177), which assigns to them the *gotra* of
Śalaṅkâyana. Here their pedigree starts immediately from the divinity: and it is carried
down in detail through a succession of Ṛishis, including Bharadvâja, thus:—The invisible
deity, Brahmâ, Aṅgiras, Bṛihaspati, Śamyu, Bharadvâja, Droṇa, Aśvatthâmâ, and then,
after a long vacant interval, Pallava, the name-giver of their line. All this is, of course,
a mere pretty tale of flattery: its remotest possibility is contradicted by the circumstance

that this line of Aṅgiras came to a natural end in Aśvatthāmā, whose history, though told with abundant detail, contains no record of a son being born to him, and makes it virtually impossible that he should have had one. Perhaps, however, while rejecting this earlier portion of the pedigree, it may be justifiable to gather this much from it,—that a combination of learning, and warlike skill, and personal valour, was sufficiently conspicuous in the Pallava kings to suggest to the flattering genealogist the embodiment in them of the old spirit of Droṇa and Aśvatthāma when once the *gotra* of Bharadvāja had been assigned to them.

Pallava himself also must for the present remain doubtful, until he shall appear again with better authenticated credentials;—appearing as he does here for the first time in the fag end of the history of the race, floating loosely at a distance from both Ṛishis and ordinary men.

The later portion of the pedigree may be accepted without hesitation as strictly historical:—

Siṁhavishṇu;
Mahendravarmā I. his son;
Narasiṁhavarmā I. his son;
Mahendravarmā II. his son;
Paramesvaravarmā I. his son;
Narasiṁhavarmā II. his son;
Paramēsvaravarmā II. his son;
Nandivarmā his son; and
Pallavamalla-Nandivarmā his son.

We have thus the names of nine Pallava kings hitherto unknown, whose collective reigns are quite sufficient to cover a period of about two centuries: and if the date of this grant is rightly placed in the 9th century A.D., these reigns run up into the 7th century. This circumstance is thus far interesting, that it brings us near the time of Hiwen Thsang's visit to Kāñchipuram, and makes it certain that the king whom he found reigning there was of the Pallava race. It is further interesting inasmuch as the earliest of the reigns of this new series of kings is, on the above supposition of date, only separated by about two centuries from the last reign of the earlier series of the five kings whose names have been recovered from the inscriptions which have been already published in this Journal, and who belong to the fourth and fifth centuries A.D. Then we have the two kings of a still earlier date in Sir Walter Elliot's earliest Pallava inscription, for whose reigns,—after making a reasonable allowance for some interval between them and those five,—place must probably be given in the early part of the fourth century A.D., and possibly in the later years of the third century. So far up into the past have these grants traced back the Pallava kings.

This grant affords some information respecting the religion of these later Pallava kings. Siṁhavishṇu, who belongs by the calculation to the seventh century, was "an enthusiastic worshipper of Vishṇu;" and so we may regard the Vaishṇava cult, whatever its form may then have been, as having obtained a conspicuous and influential position in these parts at that time.[1] Four generations later Narasiṁhavarmā II, who belongs to the end of the eighth century, was a "devotee of Mahēśvara and a great patron of the Brāhmaṇs." The earlier Pallava grants have taught us that the Brāhmaṇs in these parts were already in the fourth and fifth centuries sufficiently in the enjoyment of court favour to receive land-grants from the kings of the Pallavas: this great patronage of Narasiṁha II. towards them points to a considerable extension of Brahmanical influence in his reign; and the revival at this time was evidently on the Śaiva side, since this king, their patron, was devoted to the worship of Śiva in the form of Mahēśvara. The religion of the donor of the grant is probably indicated by the devotional verse at the head of the inscription: he was a worshipper of Sadāśiva.

At the close of the description of the boundaries of the present donation there is an allusion to the former Jaina proprietors, or at least co-inhabitants, of one or both of the villages here united, who are described as "those whose deeds are offensive to religion;"

[1] It will be remembered that when Hiwen Thsang visited Kānchipuram about this time, he found there a very mixed state of religion, which was represented by 100 Buddhist convents, 80 Hindu temples, and numerous Jaina "heretics."

and their expulsion at the time of the formation of this endowment, is a little black mark of the religious intolerance of Pallavamalla, which was however in close accordance with the spirit of his age. We shall see these offenders again and more distinctly in another inscription belonging to this interesting group of grants.

The political events brought to light by this grant belong partly to the times of the ancestors of the donor, and partly and more fully to his own reign.

The former group consists of the frequent victories of Narasiṁha I. over Vallabharaja, and of the defeat of the army of another of the Vallabha kings by that king's grandson Paramēśvaravarma I. Who were these Vallabharajas? The name is evidently a dynastic title. This title was borne by the Western Chālukya king Pulikeśi I, and also by his son Kirttivarmma, and in its fuller form of Prithivivallabha by other kings of that line: and when the Raṭṭa kings supplanted these Chālukyas, they adopted it among their other titles probably as a memento of their conquest. From these and other similar circumstances, and considering what is known of the political distribution of Southern India at that time, I think we may safely consider the Vallabharājas of this grant to be the Western Chālukya contemporaries of the Pallavarājas Narasiṁha I. and Paramēśvara I. It is now well known from the Chālukya inscriptions that warlike operations were not infrequent between these two powers, with results alternately in favour of each of them. Thus, for one instance out of others, we have (see *Ind. Antiq.*, v, p. 51) an invasion of the Chālukya dominions by the Pallava king in the reign of Pulikēśi II, and a counter-invasion of the Pallava dominions by the Chalukya: and, as the dates of Pulikēśi II. range from A.D. 585 to 628, those events were sufficiently near the time of the frequent victories of Narasiṁha I. to afford some confirmation of the statements of this present grant, since they afford evidence of such a relationship between those kingdoms about that time as would naturally lead to these results.

I will digress for a moment to draw an inference from these circumstances respecting the great political and military power of the Pallava kings in the sixth and seventh centuries A.D. For it was this same Pulikēśi II. who successfully resisted the formidable invasion of the Dakhaṇ by Harshavardhana, backed by the resources of the great empire which he had established to the north of the Vindhyas (*Ind. Antiq.*, vi, p. 78): and yet we find the Pallava kings capable of maintaining a long-continued contest with these same Chālukyas about the time when they were in the zenith of their power, and powerful enough to inflict frequent defeats upon their armies. And lest it should be supposed that this was a mere exaggerated boast of the Pallava genealogists, we have a confirmation of its historical accuracy in the admission of the Chālukyas themselves, that when Vikramāditya I. obtained his victory over the Pallava king, and captured his capital, about the middle of the seventh century, the lord of Kāñchī had never before bowed down to any king (*Ind. Antiq.*, vi, p. 87). We have also the Chālukya admission that the power of the Pallavas was "extremely exalted" at that time, and that they "had been the cause of the humiliation and destruction" of the Chālukya family (*Ind. Antiq.*, vi, pp. 78, 85, 87).

The second series of political events recorded in this grant belongs to the reign of the grantor, and therefore, by the present supposition, to the 9th century A.D. It consists partly of internal commotions, and partly of external wars.

An alliance of the kings of Dramiḷa had been formed against Pallavamalla, with a prince of the Pallava line, here called Chitramāya-Pallava,[1] at their head. The allies had defeated Pallavamalla in the field; and they were closely besieging the town of Anupura, in which he had taken refuge. Hereupon, seeing the straits to which the king was reduced, another subordinate prince of the Pallava line, Udayachandra, lord of the district lying on the river Vegavatī of which the city of Vilvalapura was the capital, proceeded to attempt his rescue. He succeeded in reversing Pallavamalla's previous misfortunes; for he slew the chief of the insurgent confederates, and defeated their armies in a succession of terrible battles after he had raised the siege of Anupura. Some of the other rebellious chiefs were also slain in the course of this war; and the whole of their little kingdoms were confiscated to the crown.

The river Vegavatī is the stream on which Kāñchīpura is built; it falls into the Pālār

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[1] The name Chitramāya is apparently a nickname, and is suggestive of imposture of some kind.

a little way below Kāñchī. Vilvalapura is perhaps an eponym of Kāñchipura; for it is dignified with the title of *nagara*, "the capital," and is called "the forehead beauty-spot of all worlds;" and no place but Kāñchī deserved this description in this neighbourhood at any time. Anupura is also probably an eponym or a translated name: the meaning of the word contains the idea of relative inferiority, and perhaps it was a kind of secondary capital. It may therefore be regarded as the Sanskrit equivalent of the Tamiḻ name Chittūr:[1] and we have accordingly an important town of this latter name in the north-western portion of the present district of North Arcot. It has always been a place of some importance, and its situation is particularly suitable to the part played by Anupura in the commotions between Pallavamalla and his rebellious chieftains. The names of the battlefields of the war are all Tamiḻ or Tamiḻ-Prākṛit; and, from the circumstances, they were no doubt all situated within the limits of the Dramiḻa kingdom. This word *Dramiḻa* is one of the equivalents of the better known name *Drāviḍa*: and, as one of the fifty-six countries of India recognized by the lexicographers, &c., its limits corresponded with the basin of the Pālār and its immediate neighbourhood.

The prosperous condition of this part of Southern India at this time is to be gathered from several little indications in the description of the garden culture, timber trees, &c., on the banks of the Vegavatī. The short description of the city of Vilvalapura is similarly suggestive: and it tells us also of the turbulent times in which Pallavamalla's lot was cast.

The foreign wars of Pallavamalla here mentioned are these three; first, the war with Udayana, king of the Śabaras; secondly, the war with Pṛithivīvyāghra, king of Nishadha; and thirdly, the war with the Pāṇḍya king.

The Śabaras are always connected with the Eastern Ghats: but of the precise position and extent of the Śabara kingdom here referred to there is nothing at present to show. These uncivilized mountaineers,—the Suari of Pliny, the Sabaræ of Ptolemy,[2] and the Śabaras or Śavaras of the *Purāṇas*,—are now represented by the Savaralu, or Sauras of the Vizagapatam hills, and apparently by the Chenchuvanḍlu of the Karnul, Nelur, and Krishṇā districts. (See Wilson's *Mack. MSS.*, introd., p. lxi; *Journ. Mad. Lit. & Sc. Soc.*, xv, pp. 181, 182; Mr. Carmichael's *Manual of the Vizag. Distr.*, p. 86; and Gen. Cunningham's *Anc. Geog.*, pp. 506, 509.)

The name Udayana may be either the proper name of their king; or it may be, like some of the other names of this grant, an eponym expressive of his habit as a mountain chief; for the word means 'an ascender.' He was apparently a personage of no great importance: for when he was taken prisoner by Udayachandra, he was contemptuously set at liberty again; his barbarous war-standard made of peacocks' feathers and mirrors, being the only trophy which his conqueror thought worthy of being carried into the presence of Pallavamalla.

The war with Pṛithivīvyāghra was a more formidable affair. This prince had grown powerful, seemingly by conquests in Northern India: and he was now challenging to himself the right of universal sovereignty by means of an *Aśvamedha* sacrifice. He had advanced into the Dakhaṇ, at the head of an army which included elephants, in the track of the horse destined for that sacrifice; and Udayachandra followed him up through territory beyond the limits of his own sovereign's dominions, captured him in the kingdom of Vishṇurāja, and sent him prisoner to Pallavamalla, together with *much rich spoil.* The name here given to the captured king is probably only a title, "The tiger of the earth." His country was that of Nala, the husband of Damayantī; and it was situated on the slopes of the Vindhyas between Malwa and Kōsala. Vishṇurāja, in whose territory Pṛithivīvyāghra was taken prisoner, was possibly one of the Chalukya kings: and this name, like the others, was probably a descriptive rather than a proper name. The political geography of the period supports, and perhaps requires, this identification: and the fact

[1] This is evidently the Chittur ("Adeyarenāḍa Chittūra") of Mr. Lewis Rice's Jain Inscriptions at Śravaṇa-Belgola, No. II (see *Ind. Antiq.*, ii, p. 323): for it was situated in the Adeyarenāḍa, the Adeyararāshṭra of Nandivarma's grant in *Ind. Antiq.* (*ante*, p. 168), and the Āshrayanadīvishaya of the present grant, which lay on the Pālār.

[2] *Geog.* VII, i. 80; conf. also *Ind. Antiq.*, vi, p. 127; vii, p. 290; Lassen *Altorth. B.* iii. s. 159.

at Vishṇu, in the boar incarnation, was the *kula-devatâ* of the Chalukyas, makes this tle specially appropriate to them. But how came Udayachandra to be pursuing the nemy on foreign territory? Was he on Chalukya ground as a friend or a foe?

The field of Pallavamalla's third foreign war was in the south; and, in the course of it, Idayachandra took and razed the fort of Kaḷidurga, and defeated the army of the king of 'âṇḍya in the field. If Kaḷidurga is merely the Sanskṛit form of the equivalent Tamiḻ nd Malayâḷam names Kaḷikoṭṭai and Kaḷikoṭṭa, this place is Calicut on the western oast. Of Kaḷidurga it is here said that it "was under the protection of the goddess Kaḷi," nd, similarly, in the *Keralolpatti*, Paraśurâma is said to have selected the goddess Durgâ Kaḷi) to be the guardian divinity of the sea-shore of Keraḷa upon which Calicut is ituated. From the connection of the sentence it seems that Kaḷidurga at this time elonged to the king of Pâṇḍya, whose army, perhaps sent to the relief of Calicut, was efeated by Udayachandra. But for what reason was Calicut obnoxious to the Pallavas? Iad this commercial emporium of the western coast interfered in any way with the nterests of those grand old lords of the commerce of the eastern coast? It is singular hat the Chôḷas are not mentioned in this inscription, nor the kings of Koṅgu, the two next eighbours of the Pallavas to the south and south-west, down to the 9th century A.D., hrough whose territory Udayachandra must necessarily pass on his route to Calicut. The reason of this may be that the lowland portions of the old Koṅgu kingdom had by his time been annexed to the Chôḷa and Pâṇḍya dominions, and that the Chôḷa power was ow temporarily united to that of Pâṇḍya, as it sometimes was during the alternating upremacy of the Chôḷas and Pâṇḍyas about this period of their history.

We may now turn to the object of the grant and its situation. The two villages of Kumâramaṅgalam and Vennattûrakoṭṭa were now united to form this present donation: nd the name of the donor's victorious general was given to the united property in commemoration of his triumphs. In the description of the boundaries of this united village it s placed in a general way upon the Kshîranadî, 'the milk-river,' which is the Sanskṛit quivalent of the Tamiḻ name of this river,—the Pâlâr. It is also described as lying in the listrict of the western Âśrayanadî, which is the Sanskṛit equivalent of the mixed Tamiḻ-nd-Sanskṛit name Adeyârarâshṭra occurring in the grant of the older Nandivarmâ in *Ind. Antiq.*, Vol. VIII, p. 168: and this name again takes us in a similar general way into the western and inland districts of the Pâlâr. And here Mr. Rice's Śravaṇa-Belgoḷa inscriptions come to our help: for there we learn that Chittûr was in the Adeyâra-nâṭu (Tam. and Can. *nâḍu* = Sansk. *râshṭra* and *vishaya*); and we are thus led to look for Udayachandramaṅgalam somewhere on the banks of the Pâlar within a reasonable distance from Chittûr. The village of Kâñchîdvâra, mentioned in the description of the boundaries of this donation, has already appeared in the body of the grant of the older Nandivarmâ referred to above, and also in its endorsement: and that endorsement contains also the name of our present grant-village of Udayachandramaṅgalam, and so links these two inscriptions together. The position of this village in a general way is therefore pretty clearly defined: nearer than this we cannot yet come to its actual situation; for all these old names have now passed away.

III.—GRANT OF VÎRA-CHOLA.[1]

Description.—Two plates of a copper-plate grant, 10 in. long by $2\frac{1}{2}$ in. wide, of unequal thickness, varying from $\frac{1}{16}$ in. to $\frac{1}{10}$ in., with a ring-hole in each, but without the ring. They are numbered 2 and 5 respectively; and therefore the document had originally six plates at the least, and probably seven. They are well preserved. They record the donation of a large village, called, after the father (?) of the donor, Parakesarichaturvedimaṅgalam, situated on the river Kaverî, to 150 Brâhmaṇs, by Vîra-Choḷa, with the consent of the reigning sovereign, Parakesarivarmâ, in order to obtain benefits for his ancestors in the world of spirits. The donation was made at the instigation of the prince's religious teacher, the Brâhmaṇ Nîla.

[1] Reprinted from the *Indian Antiquary*, ix, pp. 47 to 50 (February 1880).

The grant is written in Sanskrit verse of the Anushṭubh metre, except the incomplete verse at the beginning. The character is the old Grantha. The letters are firmly and distinctly engraved: but the engraving is not neatly executed.

Plate 2 contains a portion of the pedigree of the donor, tracing his descent from the Solar Race of the *Purāṇas* through Raghu, the great grandfather of the hero of the *Rāmāyaṇa*. Plate 5, though only a fragment, contains the substance of the grant, and the circumstances of the donation.

Transliteration.

Plate IIa.

[(v. 3 *probably*)].

1 bhavatām bhavatāt vibhūtyai trayi(yī)sāravastu Chaturānana-
2 m āditejaḥ [||*] Vidhātus tasya putro bhūt Marīchirmmānana-
3 so mahān Marī(rī)choś cha tanūjo bhūt Kaśyapā-
4 khyo mahāmuni(ḥ*) [||*] Kaśyapasya muner āsīd ātma-
5 jo bhānuman Ravirv(viḥ) viśveshañchi(cha) lokānām andha-
6 kārāpanodakṛit [||*] Vedavedāṁgatatvajño Vi-

Plate IIb.

7 vasvataś cha suto Manuḥ āsītkshitibhṛitām adyaḥ
8 praṇavaś chhandasām iva [||*] Ikshvākuś cha mahāprājño
9 bhaktimān Garuḍadhvaje Manos sūnuḥ kshiti(ṁ*) śa(śā)sann āsi(sī)d Ākha-
10 ṇḍalasamaḥ [||*] Ikshvākuvaṁśajāteshu kshatriyeshu
11 bahushvapi pālayitvā bhuvan digdhaṁ yāteshu cha divam
12 prati [||*] Sagaro nāma tadvaṁśe jātavān bhūpapū(pu)ṁgavaḥ Bhagī-
13 rathopi tadvaṁśe tato jāto jano(ne)śvara(ḥ*) [||*] Raghur nnāma

Plate Va.

[v. 24 *probably*.]

1 Rakshamāṇe bhuvam vī(vi)śva(śvā)m Vi(Vī)ra-Choḷo nṛipeśvare dhamo(dharmmo)
2 padeshṭa tasyābhūt Ni(Nī)lanāmā mahīsuraḥ [||*] Yushmadgurūṇāṁ sa-
3 rvveshāṁ svarggaprāpaṇakāraṇaṁ brahmadeyan dvijendrebhyo
4 dehītyenam ādīdiśat [||*] Śrutvā *tadvachanaṁ rājā gatvā*
5 Choḷamahī(hī)patin namaskṛitya puras tasya sthitvaitad abravī-
6 dvachaḥ [||*] Matde(dde)śe tu mahāgrāmaṁ dāsyāmi tava saṁ-

Plate Vb.

7 jñayā bhūsurebhyo hantatka(kār)yye mahyan dehītyanugrahaṁ [||*]
8 Tadāśu kurvvityanu(tyā)jñātaḥ Parakesarivarmmaṇā pañchāśa-
9 dbhyaś śatebhyaś cha Vi(Vī)raCholo nṛipeśvaraḥ [||*] Parakesaricha-
10 turvvedimaṅgalāhvayaṁ pū(pūr)ṇṇaṁ Kāveryya svat(sval)panadyā-
11 ś cha maddhyame supratishṭha(shṭhi)taṁ savva(rvva)lakshaṇasampannaṁ śā-
12 lyādiśasyabhūshitaṁ [||*] Panasāmrādisaṁyuktaṁ pūgārāma-

Translation.

May the substance of the three-fold *Veda* which is the primæval brightness of the four-faced God,[1] be to you for riches.

Marīchi was the great mind-born son of that Vidhātā[2] and the great Muni Kaśyapa was the son of Marīchi.

The bright Ravi[3] was the son of the Muni Kaśyapa; the dispeller of the darkness of all the worlds.

Manu, learned in the doctrines of the *Vedas* and *Vedāngas*, was the son of Vivasvat[4]: he was the first of kings, as the sacred syllable[5] was the seed of the *Vedas*.

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[1] Chaturānana, a name of Brahmā. [2] A name of Brahmā.
[3] A name of Sūrya. [4] A name of Sūrya. [5] *Praṇava*.

And Ikshvāku, pre-eminent in knowledge and the worshipper of Garuḍa-dhvaja,[1] was the son of Manu: as a protector of the earth he was the equal of Ākhaṇḍala.[2]

Very many Kshatriyas, born of the race of Ikshvāku having ruled the fruitful earth, and having set out on their heavenward journey,

The pre-eminent king Sagara was born in that race. In that race *also* Bhagīratha then was born, lord of men.

Raghu by name............

While Vīra Chōḷa, lord of kings, was ruling the whole earth, the Brāhmaṇ Nīla became his religious teacher.

He taught him thus:—"Bestow religious endowments on distinguished Brāhmaṇs, in order that all your ancestors may reach the heaven of Indra."

When the king heard *that* precept, he went to the Choḷa monarch, and having bowed down before him, he stood in his presence, and made this speech, saying, "I am proposing to make a donation of a large village in my district to the Brāhmaṇs, and to call it by your name: grant me your assent in that matter."

Having received a command from Parakesari Varmā, saying, "Do so speedily;" Vīra Chōḷa, lord of kings, [*gave*] to one hundred and fifty *persons*, the whole [*village*] named Parakesari-chaturvedimaṅgalam, well situated between the Kāverī and the little river, abounding with all the signs of prosperity, and adorned with fields of rice and other grains, with jack, mango, and other fruit trees, with areca-palm and other groves, ...

This grant affords the following items of historical information:—

1. It was issued in the reign of Parakesari Varmā, who is described as the Chōḷa Mahīpati (vv. 26, 28); for whose complete identification we may as well wait patiently a little longer until more of the grants of the Chōḷas have been published.

2. Vīra Chōḷa, the grantor, was apparently his Yuva-rāja. In what blood-relationship he stood to his sovereign does not here appear: but, from other information about the Chōḷa princes, I think we may safely regard him as his son.

3. Vīra Chōḷa had at this time a definite portion of the Chōḷa kingdom under his separate government; as appears from the words *maddeśe* in v. 27: and his district or province lay on some portion of the banks of the Kāverī, as is shown in v. 29. The expression "little river" of v. 29, if *svalpa* is the proper correction of the *svatpa* of the plate, is insufficient for any identification of the confluence referred to in the description of the village. There is a tributary of the Kāverī called the "Chinnār," which is the Tamil equivalent of "Svalpanadī," as may be seen in Maps 60 and 61 of the Great Trig. Survey, which rises in the hills to the south of Ānaikal and Hosūr: but much weight cannot be put upon that circumstance. The plates were found at Nāmakal, in the Salem District: but even this circumstance affords but an uncertain clue to the identification of the *agrahāram*. The expression *chaturvedi-maṅgalam* is a mere title which was borne in common by several other known Brāhmaṇ settlements: and there are other instances, similar to the present one, of the names of the reigning kings, and other public functionaries, being given to new foundations of "chaturvedi-maṅgalams." But though the plate affords no certain clue to the identification of Vīra Chōḷa's *deśa*, considering that the immediate neighbourhood of the capital was probably under the direct government of the sovereign, it sends us to look for the province of the subordinate king somewhere higher up the course of the Kāverī than the district of Tanjore. This brings us into the Salem and Koimbator districts, which formed portions of the old Koṅgu kingdom down to the time of its conquest by the Chōḷa king Āditya Varmā, some time (as it appears at present) about A.D. 894. Āditya Varmā's son was named Vīra Chōḷa amongst other names: and it is probable enough that he may have been placed in the government of his father's conquest during his father's lifetime. If this be so, the identification of the Vīra Chōḷa of this grant, and of his "deśa," as well as of his father Parakesari Varmā, may so far be regarded as complete; subject, however, to the remarks which are presently to follow.

4. From the expression "lord of kings," and "ruling the whole earth," in vv. 24, 28, it may possibly be inferred, even after making due allowance for the laudatory exaggeration of some of these grants, that this Vīra Chōḷa had made conquests in the neighbouring

[1] A name of Vishṇu. [2] A name of Indra.

kingdoms; and if this be so, it will add some amount of confirmation to the above identification of the prince.

5. The savour of Hinduism and Brâhmaṇism runs through the grant: but the religious creed of these two Chôḷa kings is not further to be ascertained from this document. The influence of Nîla upon Vîra Chôḷa, which seems to be mentioned with a special object, may possibly point to some innovation upon the former religious ideas of the prince.

The question now arises whether the materials already published respecting the kings of the Chôḷa dynasty afford sufficient data for the certain identification of the Vîra Chôḷa of this grant, and to fix the date of his reign? And the answer must be for the present,—Not quite yet. The name, or rather the title, of Vîra Chôḷa, with or without other combinations, has been borne by several of the Chôḷa princes; and the dates connected with these princes in the various scattered notices of them, are widely different and conflicting. My impression is that the above identification will not be disturbed: but I subjoin the following list of names in which the title 'Vîra Chôḷa' appears, arranged in alphabetical order, together with the different dates which have been assigned to them.[1]

1. Vîra Chôḷa, who has been variously placed in K. Y. 1443, which may perhaps be a clerical error for ŚS. 1443; in the 1st century A.D.; in ŚS. 407; in ŚS. 890; in the end of the 9th century A.D.; from A.D. 1044 to 1114; and twenty-five generations before Uttama Chôḷa, the grandfather of Karikâla Chôḷa; while another authority makes a Vîra Chôḷa the great grandson of this or another Karikâla Chôḷa.

2. Vîra Chôḷa Deva, who is placed in ŚS. 1001; in ŚS. 1044; and whose viceroyalty of the Veṅgi country is made to extend from A.D. 1079 to 1135.

3. Vîra Chôḷa Mahârâja, who is placed in A.D. 1279.

4. Vîra Chôḷa Nârâyaṇa; and

5. Vîra Chôḷa Nârâyaṇa Râya, who is apparently that Kulôttuṅga Chôḷa, the father of Adondai, in whose reign the Chôḷas conquered the Toṇḍamaṇḍalam from the Pallavas; which conquest has been variously placed in 3000 B.C.; some time previous to the Christian era; shortly before that era; in the 6th century A.D.; in the 8th century; and in the 9th, about A.D. 886; some time between A.D. 700 and 1000; in various years of the 12th century, ranging between A.D. 1118 and 1171; in A.D. 1200; and in A.D. 1233.

6. Vîra Chôḷa Râya, who has been placed in A.D. 978.

7. Vîra Deva Chôḷa, or

8. Vîra Deva Chôḷa Kulôttuṅga Chôḷa, who is placed in the 12th century A.D.—1128 to about 1160.

9. Vîra Mârtaṇḍa Chôḷa, who seems to be the same as either No. 2 or No. 12.

10. Vîra Nârâyaṇa, the same as No. 4, 5.

11. Vîra Paṇḍiya (Tam.), or Pâṇḍya (Sansk.) Chôḷa, who is said to be a contemporary of Râmânujâchârya, and placed about Fasly 460, and in ŚS. 939; while Râmânuja's dates also differ considerably.

12. Vîra Râjendra Chôḷa, to whom various dates are given, ranging from ŚS. 460 to after A.D. 1273.

13. Vîra Śekhara Chôḷa, who was contemporary with Achyuta Râya of Vijayanagara; whose dates, with a few exceptions, range within the second quarter of the 16th century A.D.

14. Vîra Vikrama Chôḷa, who is the same as one of the preceding princes, but no date occurs with this form of the name.[2]

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[1] I have materials for the identification of these and a large number of other Choḷa names and eponyms, which I hope to submit in a future paper. The subjoined list may be regarded as a specimen of the great confusion in which the chronology of the Choḷas is at present involved.

[2] See also Dr. Burnell's references to *Jour. Lt. & Sc. Soc. Madras*, xiii, pt. ii, p. 36; Reinaud, *Fragments*, p. 92, 121; *Mémoire sur l'Inde*, p. 284; *Jour. Ceylon As. Soc.* 1867, p. 26.

Dr. Burnell gives the following succession of the Choḷa kings in the 2nd ed. of his *S. Ind. Palæography* (p. 40):—

Karikâla Choḷa (? about 950 A.D.)

Râjarâja Choḷa, *alias* Narendra (40 or 41 yrs.), 1023 to 1064 A.D.

IV.—GRANT OF THE BĀṆA KING HASTI MALLA.

Description.—A copper-plate grant on seven plates, 8⅝ in. long, 3¼ in. wide, and ⅛ in. thick, with raised margins. The plates are strung upon a seal-ring 15 in. in circumference, made of ⅛ in. copper wire, which has been cut. The plates are not numbered; and they are strung in irregular order, thus: 1, 2, 4, 3, 5, 6, 7. The seal upon the ring is 2 in. in diameter, and it has a reclining bull, facing the proper right, in the centre, and two figured lamps as supporters, with five partially obliterated emblems above it, and an illegible word of five letters beneath it.

The inscription occupies both sides of the five inner plates and the inner side of the two outer plates. The five earlier plates contain the grant, written in Sanskrit verse of several different metres, and in an old form of the Grantha character: and this is followed by a full description of the boundaries of the land in Tamiḻ prose and in an old form of the Tamil character, occupying nearly the whole of the last line of the fifth plate, both sides of the sixth plate, and the whole of the inner side of the last plate.

The first verse contains a benediction in the name of Shrî-dhara, an eponym of Vishṇu, and the second verse is a similar benediction in the name of Mâra-vairi, an eponym of Shiva. The third to the eleventh verses contain the pedigree of the Choḻa king Vîra Nârâyaṇa, and a description of his deeds: and the twelfth to the twenty-first verses contain the pedigree of the Ganga dynasty down to Kesarí the patron of Hasti Malla, of the Báṇa dynasty, the donor of the present grant. The object of the grant is briefly described in vv. 26, 27, and 28, namely, the village of Kaṭai-koṭṭûr, which was given to the Brâhmaṇ settlement of Udayendu-chaturvedi-mangalam: and then follows the detailed description of its boundaries.

Transliteration.

[*Plate I.*] Svasti Shrî.

1 Yasyashṭamûrttirabhavatsvayamardhamûrttir
Yyannâbhipaṃ[*line* 2.]kajabhu[bha]vojagatamprasûtiḥ:
Yasyânishamprathamavâgvivṛi[*line* 3.]ṇotitatvaṃ[ttvaṃ]
SaShrîdharodishatuvishvapati[ṣh]shriyamva[ḥ.]

2 Mâra[*line* 4.]vayi[vai]rimadhurâṃshushekharan
Nîravâhalavanîlakandha[*line* 5.]ram:
Hâramagnakapilekṣhaṇaṃvapur
Dûratoharatudushkṛitâniva[ḥ.]

3 [*line* 6.]ÂsîdAmbujanâbhanâbhikamalatBrahmaMarîchistatas
Tasmâdgotra[*line* 7.]karoditeḥpatiratahSûryya[s]surendrâchchhri[shri]taḥ:
sta[Ta]smâdRudrajidugravîryyavi[*Plate II, Side* 1.]bhavaḥshrîmânatashShatrujit
TadvaṃshoShibiruttamovanibhṛitântrâ[*line* 2.]tâkapotasyaya[ḥ.]

4 KokkiḻḻiCholaKarikâlayashaḥprakâshe
Ko[*line* 3.]chchaṃkaṇâdikulabhûpatijanmabhûmo[mau]:
Shrîmânbabhûvavijayi[yî]Vija[*line* 4.]yâlayosya
Vaṃsho[she]nṛipaḥ[pa]pravarasevitapâdapîṭha[ḥ.]

5 AsyÂditya[*line* 5.]ssutobhûdakhilamadharayanbhûbhṛitâmbṛindamuchchair
Nnânâdoshâvagâ[*line* 6.]haprahataruchihatârâtivarggândhakâraḥ:
Tatva[ttvâ]vekshi[kṣhî]svachârâdana[*line* 7.]varatarayâvarttisachchakravi[va]rttî
Yasmainityodayâyapramudita[*Plate II, Side* 2.]manasonemurâshâshchatasra[ḥ.]

Vîra Choḻa *alias* Kulottunga Choḻa *alias* Râjarâjendra (Râjarâja) Kôppakesarivarmâ (49 years), 1064 to 1113. His *abhisheka* took place in 1079.

|

Vikrama Choḻa (15 yrs.), 1113 to 1128.

Kulottunga Choḻa II, 1128 to ? ruled over the Tamil country (Caldwell, *Gr.*, p. 135) for at least 30 years.

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Vikramadeva, reigning 1235 (*Jour. Lit. & Sc. Soc. Mad*, xiii, pt. i, pp. 50-1), Kalinga was lost in 1228 A.D.—Ed.

6 AsmāchChakradharashriyamprakaṭayanpratyakṣha[*line* 2.]mātmanyalamānda[lan
De]vashshatrudavānalassamajaniShrīVīraNārāyaṇa[ḥ] :
Bāhā[*line* 3.]daṇḍagatambibharttisuchiraṃvishvambharāmaṇḍalam
Saptadvīpasamudrashailama[*line* 4.]dhunākeyūrabudhyaivaya[ḥ].

7 Hemagarbhatulābhāra
Brahmadeyasurā[*line* 5.]layaḥ :
Yenapravarttitādarmmas
Tathādānānyanekasha[ḥ.]

8 YaḥPulomata[*line* 6.]nayāmivaShakraḥ
ParvatendratanujāmivaSharvvaḥ :
KaiṭabhāririvaSāgaraka[*line* 7.]nyāṃ
Keraḷeshvarasutāmupayeme.

9 SamutkhātoBāṇakṣhidhi[ti]dhara[*line* 8.]patiryonasahasā
JitavaiTumbadyādishidishinarendrāshcha[*Plate III*, *Side* 1.]bahushaḥ :
MathitvāPāṇḍyendraṃkarituragavīrāṃgasahitaṃ
Raṇā[*line* 2.]greyaddaṇḍassamadhuramibhavrātamaharat.

10 Laṃkeshvaraprahita[*line* 3.]mapramitambalo[lau]gham
Vīropabṛiṃh[hm]itamibhāshvaghaṭāvakīrṇṇaṃ :
Ha[*line* 4.]tvākṣhaṇenaraṇamūrdhaniyodhayuktaṃ
SaṃgrāmaRāghava[*line* 5.]padambhuvanebibhartti.

11 PāṇḍyejiteyenahiRājasiṃho
Dvayo[*line* 6.]ssamāsītsamamevabhītiḥ :
Svamitraghātenadhanātibhharttur
Ananta[ra]tve[*line* 7.]naVibhīṣhaṇasya.

12 YasyābhavatpravaraKāshyapavaṃshajogre
Ka[*line* 8.]ṇvomahāmuniranalpatapaḥprabhāva[ḥ] :
Ya[s]SiṃhaNandimahi[pa]pra[*line* 9.]tilabdhavitdhi[vṛiddhi]r.
Ggaṃgānvayovijayatāṇchaja[tāṇja]yatāmvarassaḥ.

13 [*Plate III*, *Side* 2.]ShrīvāsadhāmniKuvaḷālapurevishāle
Kaṇvāyanassakala[*line* 2.]Gaṃgakulātibhūtaḥ :
RājābabhūvabhuviKoṃkaṇināmadhe[*line* 3.]yo
YoBāṇamaṇḍalajayāyakṛitābhiṣheka[ḥ.]

14 Shlā[Shilā]sta[*line* 4.]ṃbhonalpaḥkaratalagṛihītāsilatayā
Dvidhāchakreyenapra[*line* 5.]balashishulīlenashishunā :
Prahāreṇaikenapravarasi[*line* 6.]tapiṇchhadhvajavaraṃ
Yadīyandṛiṣhṭvochchairaṇashirasibibhyatyari[*line* 7.]gaṇā[ḥ]

15 ShrīViṣhṇugopaHariMādhavaDurvvinīta
Bhūvikramaprabhṛiti[*line* 8.]bhūpatijanmamānye :
TasyānvayePrithuyashāshShivamārasūnu[ḥ]
Shrī[*Plate IV*, *Side* 1.]mānbabhūvaPṛithivīpatirekavīra[ḥ.]

16 YoDīṇḍikojerigaNāga[*line* 2.]dandau
Rarakṣhabhītāvabhai[bha]yapradānāt :
Kṣhoṇīpaterekam Amo[*line* 3.]ghavarṣhāt[n]
Mṛityormukhādanyamananyatulya[lyāt].

17 YenaVaimbalguḷinā[*line* 4.]mniraṇāgre
Khaḍgayaṣhṭinihatāribalena.
Gāṃgamambu[*line* 5.]gamitaṃshitashastrot
Khātamasthishakalaṃsvasharīrā[rāt].

18 [*line* 6.]Ya[sh]ShrīpurambiyaMahābhavamūrdhnidhīra
PāṇḍyeshvaramVaraguṇaṃ[*line* 7.]sabha[svabhu]jāvi[dvi]jitya :
Kṛitvārtthayuktamaparājitashabdamātma
Prāṇa[*line* 8.]vyayenasuhṛidastridivaṃjagama.

19 ShrīMārasiṃhastanayosya[*Plate IV*, *Side* 2.]jajṇe
NareshvaroGaṃgakulapradīpaḥ :

Mānaikadhamāriku[*line* 2.]landhakāra
VidhvaṃsanoChaṇḍakaraprabhava[ḥ].

20 Asyāsīttanayaḥ[*line* 3.]prasādasumukhassaṃbhāvitojanmanā
Bibhratkalpataruvratamprаṇayi[*line* 4.]nāṃkālanalovidviṣhāṃ :
ĀkhyataḥPṛithivīpati[ḥ]kṣhitibhṛitā[*line* 5.]mma[ma]gresaraḥKesarī
Yashchābha[bhī]rapaterbibharttiripubhi[*line* 6.]rdattānprahāra[rā]nyudhi.

21 Tasmānnṛipolabhatapaṭṭamayamprasādam
[*line* 7.]Bāṇadhirājapadalambhanasādhanaṃyaḥ :
Ākramatoyudhiparanna[*line* 8.]ka[kha]tonarendrān
GaṃgānvavāyasalīlāshayaRājasiṃha[hat].

22 [*Plate V, Side* 1.]Shauryyo[yyau]daryyakṛitajṇatamadhuratādakṣhiṇyamodhākṣhamā
Pra[*line* 2.]jṇashauchashamānubhāvakaruṇa[ḥ]kṣhantipradhānonayi[yaḥ] :
Ākrānta[*line* 3.]ḥpṛithivīpatiṃsaKalinashokava[pra]sādo[dau]vinā
SthātundrāgBali[*line* 4.]vaṃshajoyamitiyaṃbhejeguṇānāṃgaṇa[ḥ].

23 Vidā[*line* 5.]rayanpallavavatgirīndrān
Vṛiṣhapriyodānavahāgrahastaḥ :
[*line* 6.]Vahanmahī[ṃ]shrīsahajoyathārtthaṃ
YoHastimallāparanāmadheya[ḥ].

24 [*line* 7.]KṛiṣhṇadhvajaḥPadivipuryyadhipovṛiṣhāṃkaḥ
Paishāchadundubhiray[rasan]yudhiNandinā[*line* 8.]tha[ḥ] :
Ājṇāpitasva[ssva]yamabhūpadi[ti]Hastimallo
VijṇāpayansaParakosari[*Plate V, Side* 2.]ṇanṛipeṇa.

25 Puṇyaṃsamaṃkṛitavatāmparirakṣhatāṇcha
Ta[*line* 2.]drakṣhatotisaParāntakaokavīra[ḥ] :
Āgāmina[ḥ]kṣhitipatīn[*line* 3.]praṇamatyajasraṃ
MūrdhnāSmā[Sma]raricharaṇāmbujashekhareṇa.

26 [*line* 4.]Bhūmiṃsadattavānasmai
Kaṭaikoṭṭūritishrutaṃ :
Udayonduchaturvve[*line* 5.]di
Maṃgaḷāyachapārthiva[ḥ].

27 AtraVidyādhi[dha]rīpaṭṭir
DDevapaṭṭiriti[*line* 6.]shrutaṃ :
Etatpaṭṭidvayaṃpūrvvam
BhujyamānanDigampa[ba]raiḥ.

28 Dvayametat[*line* 7.]vihāyātra
Dattavāṃshchasapārthivaḥ :
Etaddvayaṃprasiddhaṃhi
Pūrvvaṃ[*line* 8.]Kṣhapaṇakānvitaṃ.

[*Tamil description of the boundaries.*]

[*Plate VI, Side* 1.] Mati[tu]raikoṇṭa Kopparakēsari Varmarku yāṇṭu patinaintāvatarku Chempiyan MaVali Vāṇa Rāyar viṇṇappatta[*line* 2]r Pōtamanaṭikaḷ tam pērār cheyta brahmadēyam Paṭuvūrkkoṭṭattu Mēlaṭai[*line* 3.]yāru nāṭṭu KKaṭaikkoṭṭūrai Udayachantiramankalattoṭēyakūṭa VīraNārāyaṇachchēri[*line* 4.]yenru brahmadēyaṇ cheytamai yivvitarku kkīḻpārkollai Pālārrin ki[*line* 5.]ḻakkil iṭaiyārrukkellaiyin kiḻaiyalamum mitan terku nōkki chche[*line* 6.]lla marutum mitan terku nōkki chchella Viṇṇamankalattār ērik[*line* 7.]ku ppāynta vayirkkālum tenkiḻa ppārkellai Pālārum ten pārkel[*line* 8.]lai eṭṭippuṇchiyum mitan mērku nōkki yēri ChChirrariyūr ppāḻin vaṭṭa[*line* 9.]kkir paḷḷamum mitan mērku nōkki yēra Viṇṇappuliyanēriyin kīḻ[*line* 10.]kaṭai kkompinālamum mitan mērku nōkki yēra neṭuva kaḷara muṭa vempu[*Plate VI, Side* 2]m mitan mērkēra ppunarcheṭum mitan mērkēra oṇṭan kurukkiyin[*line* 2.]terkiramutamum mitan mērkēra periya malai yuḷavum mēl pārke[*line* 3.]llai olikkum paraiyum mitan vaṭakku nōkki chchenru muppeṇ[*line* 4.]ṭīr kurukkiyum mitan vaṭakku nōkki chchenru kutirai vaṭivum mi[*line* 5.]tān vaṭa pārkellai yatiyamāna muṇṭaiyum mitan kiḻakku[*line* 6.]nōkki yiḻiya ppitaram puḷaiyum mitan kiḻakku nōkki yiḻiya[*line* 7.]kkurava kuṭṭaiyum mitan

Read Perumā-nadigal

kiḻakku nōkki yiḻiya voretamai chohariyum mi[*line* 8.]tan kiḻakku nōkki yiḻiya Kankāyanēri vaṭakki lālattoṭṭai mēṭum mi[*line* 9.]tan kiḻakku nōkki yiḻiya periya kannarampum mitan kiḻakku nōkki yiḻiya k[*line* 10.]kallāli yoṭṭai ppaṭarapāraiyum mitan kiḻakku nōkki yiḻiya periya turi[*Plate VII, Side* 1.]ṉchiḻum mitan kiḻakku nōkki yiḻiya ppaṭara pāraiyum mitan kiḻakku nōkki[*line* 2]yiḻiya turiṉchiloṭṭai kkarkurumpum mitan kiḻakku nōkki yiḻiya moṭṭai[*line* 3.]kkurukkiyin vaṭamerkir Raṇakoṭṭai kkuṭṭaiyum moṭṭai kkurukkiyin[*line* 4.]mattakattu ppaṭara pāraiyum mitan kiḻakku nōkki yiḻiya kkārai kaṭarum mita[*line* 5.]n kiḻakku nōkki yiḻiya PPālarraḻavum Opparitanāṭṭai kkūṭṭi nila [*line* 6.] naṭappittu kkalluṉ kaḻḻiyunāṭṭi paḻam paḻḻi chchantamāna Vichchā[*line* 7.]tiripaṭṭiyun Tēvarapaṭṭiyumāna vivvirantu paṭṭiyunīkki pinnārpalo[*line* 8.]llaiyuḻḻumunṉila moḻivinri Āyirappuravinula Utayachantiramanka[*line* 9.]lattārkōyakūṭaopparichcheytuṭai yolaippaṭi shāsanaṉ cheyvittu k[*line* 10.]kuṭuttēn Chempiyan MāVāli Vāṇa Rāyanēn Om namo Nārāyaṇāya.

Translation.

Health and Wealth!

1. May that Shrīdhara, lord of the universe, of whose form the eight-formed one became half, from the lotus of whose navel proceeded the creator of the worlds, whose nature the primæval word constantly reveals, bestow on you wealth.

2. May that body, the enemy of Māra, which has the moon for its head jewel, whose black neck is like a small piece of cloud, and whose flame-coloured eye is hidden under the garland, put away your sins far from you.

3. From the lotus of the navel of Ambujanābha proceeded Brahmā: from thence Marīchi: from him the husband of Aditi, the founder of the ancestral family: from hence Sūrya, the asylum of the most distinguished Suras: from him the cruel, heroic, and wealthy Rudrajit: from him the wealthy Shatrujit: and in that race Shibi was born, the best of kings, who saved the life of the pigeon.

4. In his line, which the fame of Kokkiḻḻi Choḻa Karikāla rendered illustrious, and which was the original stock from which Kochchankaṇa and other founders of royal dynasties sprung, the victorious and wealthy Vijayālaya was born, whose footstool was served by eminent kings.

5. Āditya was his son, who humbled the whole high-born concourse of kings; who invaded many countries, and dispelled the darkness represented by the multitude of his ememies by spreading abroad his fame; who, as a true lord-paramount, ascertained the real condition of the kingdoms of the earth, by making a continual rapid circuit through them; and to whom the whole inhabitants of the earth made obeisance with cheerfulness at his daily appearing.

6. To him was born Shrī Vīra Nārāyaṇa Deva; who distinctly proves to the world that he possesses in himself the majesty of Chakra-dhara; who is a forest-fire to his enemies; and who has now for a long time worn the whole earth, with its seven continents, its oceans, and its mountains, as an armlet upon his arm, with the ease arising from experience.

7. Great charities have been bestowed by him,—the golden womb gift, the gift of his own weight, brahmanical endowments, temples, and many other kinds of gifts.

8. As Shakra married the daughter of Puloma, and Sharva the daughter of the chief of mountains, and Kaiṭabhāri the daughter of Sagara, he married the daughter of the lord of Keraḻa.

9. By him the lord of the Bāṇa kings was suddenly uprooted: and Tumba and other kings were conquered in great numbers in all directions. His army annihilated the Pāṇdya king, together with his army of elephants, horses, and valiant men, and captured his beautiful herd of elephants in the forefront of the battle.

10. He quickly destroyed in battle the innumerable army which was sent forth by the lord of Lanka, which abounded with numerous heroes, and troops of elephants and horses, and foot-soldiers; and then he publicly assumed the title of Sangrāma Rāghava.

11. When Raja Simha Pāṇḍya was conquered by him, fear fell at the same time upon two kings; it fell on Dhanātibharta because of his friend's misfortune, and on Vibhīshaṇa because of his proximity.

12. May the Ganga dynasty, chief of conquerors, flourish; of which the great muni Kaṇva was the founder, born in the illustrious line of Kashyapa, and distinguished for his great austerities; and which derived increased importance from King Simha Nandi.

13. There was a king named Kongaṇi, the most distinguished prince of all the Ganga race, of the line of Kaṇva, who dwelt in the great city of Kuvalâlapura, the abode of the Goddess of fortune: he was consecrated to conquer the kingdom of Baṇa.

14. While he was yet a little boy playing at big boys' games, he cut in two a great stone pillar at a single stroke with the supple sword which he held in his hand: and when the assembly of his enemies saw his principal great white-winged banner raised in the van of battle, they were filled with fear.

15. In his line, illustrious for the birth of Shrî Vishṇu-gopa, Hari, Mâdhava, Durvinîta, Bhû-vikrama, and other kings, Pṛithu-yasha was born, the wealthy, the great hero Pṛithivîpati, the son of Shiva-mâra.

16. He saved both Diṇḍikojeriga and Nâga-danda when they were affrighted, by giving them the assurance of his protection; the one from king Amogha-varsha, the other from the jaws of an unprecedented death.

17. He, by whom his enemies' troops were slain with the sword in the battle of Vaimbalguḷi, cut a piece of bone out of his own body with a sharp knife, and cast it into the waters of the Ganges.

18. He, who with his own arm conquered the brave Pâṇḍya king Varaguṇa in the great battle of Shrîpura, went to heaven by sacrificing his own life, when he had justified his friend's title of Aparâjita.[1]

19. Shrî Mâra-siṃha was born as his son, lord of men, a bright light of the Ganga race, the sole abode of honour, and mighty as the sun in dispelling the darkness of the race of his enemies.

20. He had a son, Kesarî, of a placid countenance, honoured from his birth, a sure wishing-tree to his friends, and a destroying fire to his enemies, named Pṛithivîpati, the leader of kings, who bore in battle the blows struck by the enemies of the king of the Abhîras.

21. From him, who was the royal lion[2] of the overflowing Ganga race, and seized his royal enemies with his claws in battle, a certain king received consecration, as a boon of favour, to enable him to assume the position of lord paramount of the Baṇas.

22. It was that king who was suddenly taken possession of by a host of virtues when they were seized by Kali, in order to be free from the experiences of sorrow and joy, saying, "This man is born of the race of Bali," namely, heroism, charity, gratitude, amiability, sympathy, memory, patience, cleverness, purity, tranquillity, dignity, benevolence, and justice dominated by mercy.

23. He cleft asunder the kings of the hill-country as if they had been tender young leaflets;[3] he was the friend of righteousness, whose hand always held a gift, the upholder of the earth, the brother of the Goddess of prosperity, who was appropriately called by the second name of Hasti Malla.[4]

24. This Hasti Malla, the black-bannered, the king of Padivipurî, whose crest was the bull, and who used the monster drums in battle, the lord of Nandi, having upon his own humble petition, received permission from king Para-kesarî;

25. This foe of his enemies[5] and unrivalled hero addresses all kings who are to come, constantly prostrating himself before them with his head bent under the lotus feet of Smarâri, saying, "The merit of donors and protectors is equal; therefore be ye the protectors;"

26. This king gave the land which bears the name of Kaṭai-koṭṭûr to this Udayendu-chaturvedi-mangalam.

27. Here are the two villages called Vidyâdharîpaṭṭi and Devapaṭṭi; these two villages have been in the enjoyment of the Digambaras from old times.

28. The king made this grant here excluding these two; because it is well known to all that these two have belonged to the Kshapaṇakas from old times.

[*The Tamil portion.*]

In the fifteenth year of the reign of Kopparakesari Varmar who took Madura, on the petition of the Chempiyan MaVali Vâṇa Rayar, the creation of Kaṭai-koṭṭûr, in the

1 'The unconquered.' 2 Râja-simha. 3 Pallava.
4 'The mighty elephant.' 5 Parântaka.

township of the western Aṭaiyar, in the district of Paṭuvūr,—which his grandfather the devotee of Pētaman, had constituted a tax-free Brāhmaṇ endowment,—together with Udaya-chantiramankalam, as a tax-free Brāhmaṇ endowment, calling it Vīra-Nārāyaṇa-cheri, was in this manner:—The boundary looking eastwards is the decayed banyan-tree in the garden on the river-side to the east of the Pālar; proceeding to the southwards of this, a *Terminalia alata* tree; proceeding to the southwards of this, the channel flowing into the tank of the people of Viṇṇamankalam; the boundary to the south-eastwards is the Pālar; the boundary to the southwards is the clump of *Nux-vomica* trees; ascending to the westwards of these, the hollow to the north of the village of Chirrariyūr; ascending to the westwards of this, the banyan-tree at the outlet in the east end of the Viṇṇapuliyanēri tank; ascending to the westwards of this, the Margosa tree in the depression in the wide piece of barren land; ascending to the west of this, the large expanse of water; ascending to the west of this, the clearance to the south of the jackals' crossing; ascending to the west of this, the extent of the great hill; the boundary looking to the west is the roaring rock; proceeding to the northwards of this, the three dames' crossing; proceeding to the northwards of this, the horse-droppings; the boundary to the northwards of this is the large collection of bare rocks; descending to the eastwards of this, the private gate of the temple; descending to the eastwards of this, the stunted date-tree; descending to the eastwards of this, the buffalos' path; descending to the eastwards of this, the rising-ground of the split banyan-tree to the north of the Kankāyanēri tank; descending to the eastwards of this, the large vein of stone; descending to the eastwards of this, the broad hill of the cleft stone-banyan-tree; descending to the eastward of this, the large *Mimosa* tree; descending to the eastwards of this, the rock on the high ground; descending to the eastwards of this, the stone enclosure of the split *Mimosa* tree; descending to the eastwards of this, the pool by the cleft *Morinda* tree to the north-east of the bare crossing, and the rock on the high ground at the top of the bare crossing; descending to the eastwards of this, the jungle of thorny *Webera* trees; and descending to the eastwards of this, the limit of the Pālar. I, the Chempiyan MaVali Vāṇa Rayar, have assembled the district council by summons, and have caused a conference to be held, and have set up boundary-stones and planted milk-hedge fences; and, after excluding these two villages of Vichchātiri-paṭṭi and Tēvara-paṭṭi, which are attached to the ancient Jaina temple, have caused a royal charter to be engraved in accordance with the palm-leaf document signed by me, and have given, without any verbal reservation, that which lies within the rest of the boundaries, to the inhabitants of Āyirapura together with the inhabitants of Utayachantira-mankalam. Om: salutation to Nārāyaṇa.

Remarks.

The pedigree of the reigning Choḷa king in verses four to six of the present grant identifies him with Vīra Choḷa, *alias* Vīra Choḷa Nārāyaṇa, *alias* Vīra Nārāyaṇa of the Chronicle of the Kongu kings.[1] The earliest Choḷa kings of the Chronicle are Vijayada, or Vijayadi (which are probably corrupt forms of his name),—Āditya,—Vīra Choḷa Nārāyaṇa; and in this grant we have Vijayalaya (which is probably the correct form of the name),—Āditya,—Vīra Nārāyaṇa.

Of Vīra Nārāyaṇa the Chronicle states that he invaded Ceylon, and conquered its king; and the present grant[2] similarly records a decisive victory gained by him over the army of the lord of Lankā. The Chronicle also states that he conquered many other countries, in company with his ally the king of Pāṇḍya; and the present grant affords an explanation of the secondary position of the Pāṇḍya king in those military transactions, by recording the conquest of Pāṇḍya[3] by Vīra Nārāyaṇa, shortly before his great victory over the king of Ceylon.

The present grant affords the following information respecting Vīra Nārāyaṇa:—1. He married the daughter of the king of Keraḷa.[4] 2. He uprooted the Bāṇa dynasty.[5] 3. He defeated the king of Pāṇḍya.[6] 4. He obtained a great victory over the army of the king of Ceylon.[7] 5. He conquered king Tumba and other kings.[8] 6. He terrified kings

[1] *Jour. R.A.S.*, viii. 7; *Mad. Jour. Lit. and Science*, xiv (I), 14.
[2] Verse 10. [3] Verses 9, 11. [4] Verse 8.
[5] Verse 9. [6] Verse 9. [7] Verse 10. [8] Verse 9.

Dhanātibhartā and Vibhīshaṇa.[1] 7. He was lord paramount over the Kongu and Bāṇa kings, and probably over Pāṇḍya. 8. His rule extended northwards through the district of Kolār down the upper basin of the Pālār, and across the north-eastern boundary of the Mysore territory as far, at the least, as the site of the present donation, which was named after him, Vīra Nārāyaṇa-cheri.[2] 9. He was contemporary with king Kesarī of the Kongu dynasty,[3] and with the newly-created Bāṇa king, Hasti Malla;[4] and also with the Pāṇḍya king who bore the title of Rāja-siṃha.[5] 10. He had the titles of Parakesarī[6] and Koppara-kesari Varmā.[7]

From the Kongu *Chronicle*[8] we gather the following information regarding him: 1. He was installed at Tanjore in succession to his father. 2. At the commencement of his reign, his dominions included the present districts of Tanjore and Trichinopoly, which formed the ancestral Choḷa kingdom, together with the present districts of Coimbatore and Salem (which formed the ancient Kongu kingdom), and the present kingdom of Mysore (which formed the ancient kingdom of Karnāṭa), both of which latter kingdoms had been made feudatory by his father. 3. During his reign he added the Drāviḍa kingdom to his dominions; that is to say, that portion of the ancient kingdom of the Pallavas which lay in the basin of the Pālār and its neighbourhood, with Kānchī, or Conjeveram, for its capital; and this personal conquest he left, as a distinct though subordinate government, to his son Aruṇjaya at his death. 4 He conquered many other countries; and, in particular, he invaded Ceylon, and vanquished its king. 5. The names by which he is known are only titular names; he received the title of 'Vīra,' 'the hero,' on account of his valour and conquests, and the title of 'Nārāyaṇa,' an eponym of the god Vishṇu, on account of his devotion to that divinity. 6. He created many tax-free Brahmaṇ settlements; one of which, in his paternal domain, was called after his own name, Vīra Nārāyaṇa-pura. 7. He had a vision of Shiva, in the form in which he is worshipped at Chidambaram (Chellumbrum, Chillambaram, Chedambram, &c.), in consequence of which he built the Kanaka-sabhā, or 'golden council-hall,' at that place at a great cost. 8. As regards his religion, he was a great devotee of Vishṇu in the earlier part of his life; and the circumstance of the erection of the above Kanaka-sabhā implies that, in his later years, he was a zealous patron of Shiva. This does not necessarily mean that he forsook the Vaishṇava religion to embrace the Shaiva: it rather indicates that he held the '*advaita*' creed; which, while giving outward predominance to Shiva, refuses to acknowledge any ultimate distinction between Vishṇu and Shiva. The combined form of the benediction of the two opening verses of the present grant is in accordance with that creed. At the present moment there is a temple of Hanumān, a Vaishṇava divinity, within the enclosure of the Sabhapati at Chidambaram, separated from it only by a narrow passage, and forming an integral portion of the central group of buildings of which the Kanaka-sabhā is the chief member.[9]

Turning now to the Kongu portion of this inscription,[10] the grant was made in the reign of Kesarī, the son of Māra-siṃha, and grandson of Shiva-māra, who was related in an unmentioned degree to Bhū-vikrama, in whom the names of the Kongu kings of this document meet those of the Kongu Chronicle.

The Chronicle places Bhū-vikrama in S.S. 461, or A.D. 539, and gives the names of nine kings after him before the fall of the dynasty: but none of these names occur in the present grant.[11]

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[1] Verse 11. [2] Tamil portion of the grant. [3] Verse 20.
[4] Verse 23. [5] Verse 11. [6] Verse 24.

[7] Tamil portion of the grant. The title 'Parakesarī' was also held by his father, as is seen in Vīra Choḷa's grant, No. III, above; and the title 'Koppara-kesarī' was held by Rājendra Choḷa, by Vikrama Choḷa, by one at least of the Kulottunga Choḷas otherwise unnamed, and by Rāja-rāja Choḷa, as I have ascertained from several of their inscriptions.

[8] *Jour. R.A.S.*, viii. 7; *Mad. Jour. of Lit. and Science*, xiv (I), 14.

[9] In the plan of this temple in Fergusson's *Hist. of Ind. Archit.*, p. 351, the top of the plan is, in reality, the south side, and the indications of direction in the description need to be corrected accordingly.

[10] Verses 12 to 20.

[11] See the pedigree, vol. i, p. 24, of this Manual.

The twenty-third king of the Chronicle is Pṛithivī Kongaṇi: and two copper-plate grants of this prince have been published by Mr. Lewis Rice.[1] These grants give the descent from Shrī-vikrama, the father of Bhū-vikrama, as follows:—

Shrī-vikrama.

Bhū-vikrama. | Shrī-vallabha, Kongaṇi Maha-rāja, *alias* Shiva-māra.

[Unnamed son.]

Bhīma-kopa, *alias* Raja-Kesarī, *alias* Pṛithivī-Kongaṇi.

In Mr. Rice's decipherment of the Nāgamangalam grant the name of Shiva-māra does not appear; but Simeshvara takes its place with marks of doubtfulness.[2] In his decipherment of the Hosūr grant, however, this name does appear.[3] The photograph of the Nāga-mangala plates is indistinct in this place, owing to some alteration of the original letters of the name of this prince: but in the lithographed *fac-simile* of the Hosūr grant the name of Shiva-māra is quite plain.

Both of these inscriptions give the name of Kesarī as an eponym of the king in whose reign these grants were made; and they both give the name of his grandfather, Shiva-māra; while both of them omit the name of his father. The present grant has also these two names standing in the same relationship to each other; and it gives the name of Kesarī's father, Māra-siṃha. The questions now arise, whether these princes are identical; and whether through them the date of this present grant can be ascertained. The answer to these questions can better be given later on, after an examination of the clues to its date which some of its historical references appear to afford. The comparative pedigrees of the Chronicle, the inscriptions, and the present grant, may, however, be presented here.

Kongu Chronicle.	Mysore Inscriptions.	Present Grant.
Shivaga, *alias* Shiva Rama, *alias* Shiva Maha-rāya.	Nava Kāma, *alias* Shiva-māra.	Shiva-māra.
[Unnamed son.]	[Unnamed son.]	Māra-siṃha.
Pṛithivī Kongaṇi.	Shrī-puruṣha, *alias* Bhīma-kopa, *alias* Rāja-kesarī, *alias* Pṛithivī Kongaṇi.	Pṛithivīpati, *alias* Kesarī.

Of Shiva-māra the present grant states (1) that he saved the terrified kings Diṇḍiko-jeriga and Nāga-daṇḍa; the former of them from Amogha-varṣha, and the latter of them from some remarkable form of death; (2) that he was victorious in the battle of Vaimbal-guḷi; (3) that he had the courage to cut a piece of bone out of his body, probably splintered by a sword-cut received in that battle; (4) that he conquered Varaguṇa Paṇḍya in a great battle at Shrī-pura; (5) that his death was in some way a voluntary one, and in some way connected with a victory gained through his help by an ally who bore the title of 'Aparajita.'

[1] See *Ind. Antiq.*, ii. 155 ff.; *Mad. Jour. of Lit. and Sc. for* 1878, p. 138 ff.; *Mys. Inscrip.*, p. 284 ff., 287 ff.

[2] *Ind. Antiq.*, ii. 155, 157, 160.

[3] *Mys. Inscrip.*, p. 285; *Mad. Jour. of Lit. and Sc. for* 1878, p. 138 ff.

In the Mysore Inscriptions the praises of Shiva-māra are of a general character: and the Kongu Chronicle mentions only one particular circumstance of his reign, namely, that, like his predecessor, he held his court for some time at Muganda-pattana[1] in and about S.S. 561, or A.D. 669.

His son, Māra-siṃha, is spoken of in general terms in this grant: and all mention of the unnamed son of Shiva-māra is omitted both in the Chronicle and the Inscriptions.

Of Kesarī the present grant states (1) that he bore in battle the blows struck by the enemies of the king of the Abhīras, with whom, apparently, he was in alliance; (2) that as the Royal Lion of the Gangas, he seized kings with his claws in battle; (3) that he appointed Hasti Malla to be ruler of the Bāṇa kingdom, implying that this old kingdom was at this time subject to him.

The political relationship in which Kesarī stood to Vīra Nārāyaṇa Choḷa is not directly stated: but the two circumstances (1) of his genealogy following that of the Choḷa king and preceding that of the donor of the grant, and (2) of his subordinate, Hasti Malla, petitioning the Choḷa king[2] for permission to make this donation, show that Kesarī was at this time a feudatory of Vīra Nārāyaṇa Choḷa.

The Mysore Inscriptions which identify their Kesarī with Bhīma-kopa and Pṛithivī Kongaṇi, state (1) that he was a worshipper of Nārāyaṇa; and (2) that he was "a lion to the herd of elephants, the hostile kings."

Of Pṛithivī Kongaṇi the Kongu Chronicle states that he gave twelve villages in the vicinity of Vijaya Skanda-pura, the old capital of the Kongu kings below the ghāts before their conquest of *Karnāṭa, to the commander-in-chief of his army, Shrī-purusha*; which same Shrī-purusha also received a grant of that old city itself from Pṛithivī Kongaṇi's successor. These donations appear to imply that the time had come when the strength of the kingdom needed to be concentrated below the southern passes into Karnāṭa; and they point, amongst other less likely possibilities, to the conclusion that either the Choḷa or the Pāṇḍya king, or both of them together, whose dominions were conterminous with the Kongu territory, had now become aggressive and of sufficient power, and perhaps were already threatening to invade these parts with an army at the least equal in strength to the forces of the Kongu-Karnāṭa kingdom.

Whether for aggression, or as a defensive measure, the creation by Pṛithivī Kongaṇi of this subordinate principality in this south-eastern portion of his dominions as a sort of revival of the ancient kingdom of Kongu, has its counterpart in the creation by Kesarī of the subordinate principality of Hasti Malla in the north-eastern portion of his dominions, which is recorded in the present grant, as a sort of revival of the ancient kingdom of Bāṇa; whilst this latter measure looks like a similar preparation against an enemy expected from beyond the northern frontier of his kingdom.

Of the donor of the present inscription, whose real name is not given, but whose titular name[3] was Hasti Malla, this grant informs us (1) that he was of the royal line of Bāṇa; (2) that he obtained his throne by creation, and as a gift of royal grace, from the Kongu king Kesarī, implying that he was a feudatory of that king; (3) that his capital was Padivipurī; (4) that he bore the title of 'lord of Nandi,' implying that Nandi-drūg, in the vicinity of Bangalore, was within his dominions; (5) that his territory extended, at the date of this grant, some distance down the valley of the Pālār, as appears from the position of the villages which form the present donation; (6) that he had the bull for his crest; (7) that the colour of his war-standard was black; (8) that he conquered the kings of the hill-country; probably, judging from the position of his kingdom, those of the Malnād forming the north-western districts of Mysore, implying, if this identification is correct, that his own boundaries did not extend so far to the westwards as those districts; (9) that he was entitled to use the monster drums in battle; and (10) that he sought and received permission from the Choḷa king to make this donation, implying that the Choḷa was the suzerain of the Kongu king, his own immediate lord.

Respecting the Bāṇa dynasty the present grant affords the following information, namely, (1) that the Bāṇa kings were reduced to subjection to the Kongu dynasty in the

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[1] Forty miles south-west of Bangalore: see *Mys. Inscrip.*, introd., p. xliv, and *Ind. Antiq.*, iii. 265.

[2] See verse 24, and the Tamil portion.

[3] Verse 23.

reign of Kongaṇi I,[1] (2) that the knowledge, at the least, of the limits of that ancient kingdom, and of the insignia of its kings, had survived down to the date of the present inscription; (3) that, shortly before the date of this grant, that is to say, within the first fifteen years of the reign of Vira Nârâyaṇa Choḷa, the reigning representative of this dynasty was conquered by the Choḷa, and either slain or deposed from his throne,[2] implying that, notwithstanding their conquest by Kongaṇi I, the Bâṇa kings had continued to reign, in some form, through the intervening centuries; and, (4) that their kingdom was revived after an eclipse of longer or shorter duration, or, as the alternative of this, that the succession to its throne was changed, at this time, in the person of Hasti Malla, the donor of this grant.

The date of the present Grant.

This inscription is not dated. It contains, however, the following indications of its date: (1) the fact that the Brâhmaṇ settlement of Udaya-chandra-chaturvedi-mangalaṃ formed a portion of the donation;[3] (2) the statement that Amogha-varsha was in some way checked by Shiva-mâra, the grandfather of the patron of the donor;[4] (3) the statement that Varaguṇa Pâṇḍya was defeated by the same prince;[5] (4) the circumstance that the grant was made in the reign of Vira Nârâyaṇa Choḷa;[6] (5) that it was made in the reign of the Kongu king Kesari;[7] (6) the reference to the Choḷa victory over the king of Ceylon.[8] But this last indication is of too general a character to admit of being identified amongst the several events of that kind which are recorded in the history of Ceylon. These indications of date shall now be examined in detail.

1. The comparative date of this grant, in its connection with the preceding inscriptions, is subsequent to the grants of Pallava-Malla and of Vira Choḷa, Nos. II and III above. By the former of those two grants Udaya-chandra-chaturvedi-mangalaṃ first received its existence and its name; whereas, in the present grant, its inhabitants are already a substantial community of some standing, receiving a large extent of neighbouring land to be added to their previous limits. It is also subsequent to the grant of Vira Choḷa: forasmuch as at the date of the present inscription Vira Choḷa had reigned fifteen years; whereas, at the date of that grant, he had not yet come to the throne.

2. The event which is indistinctly mentioned in the sixteenth verse, shows that Shiva-mâra, the grandfather of Kesari, in whose reign this donation falls, reigned contemporaneously with Amogha-varsha. A prince of this name, who was a disciple of Jinasenâchârya, the author of the Jaina Purâṇas, is said to have ruled in the Arcot District,[9] in the Tondamaṇḍalam,[10] and at Kânchi,[11] at the end of the ninth century A.D., or, according to other traditions, in the eighth century. It seems probable that the prince thus referred to is Amogha-varsha, the son of Govinda III, of the Raṭhor dynasty of Malkheḍ: and, if so, this grant of Hasti Malla would belong to the period when the Châlukyas were temporarily eclipsed by these Rashṭra-kûṭas, upon which dynasty Dr. Bühler has recently thrown important light.[12] The accession of Amogha-varsha is placed about A.D. 810,[13] and the end of his reign about A.D. 835. Calculated by the help of this clue, and allowing about forty years for the interval between Shiva-mâra's check to Amogha-varsha and the early part of Kesari's reign, the date of the present inscription would be about A.D. 860: and this would be about half a century too early, as it seems at present, for the contemporary reign of Vira Nârâyaṇa Choḷa. At the same time it must be borne in mind that there are difficulties in the chronology of the Raṭhors which cannot yet be solved.

3. The defeat of Vara-guṇa Pâṇḍya by Shiva-mâra offers another clue to the date of this inscription. Three of the Pâṇḍyan kings bore this titular name, the two later of

[1] Verse 13. A.D. 189 to 240; see vol. i, p. 37, of this Manual.
[2] Verse 9.
[3] Verse 26, and the Tamil portion.
[4] Verse 16.
[5] Verse 18.
[6] Verse 6, and the Tamil portion.
[7] Verse 20 ff.
[8] Verse 10.
[9] Wilson's *Catal. Mack. MSS.*, introd., p. xxvii.
[10] *As. Res.*, xvii. 283; H. H. Wilson's Works, i. 332.
[11] *As. Res.*, xvii. 242; H. H. Wilson's Works, i. 279.
[12] See *Ind. Antiq.*, v. 109 ff., vi. 59 ff.
[13] *Ind. Antiq.*, vi. 64.

whom lived in the fifteenth and sixteenth centuries respectively, and are, therefore, excluded here. Legends of the reign of the first of the three occupy the 40th, 41st, 42nd, and 43rd chapters of the Temple-purāṇa of Madura; [1] and one of these legends arose out of an invasion of his territory by the Choḷa king, which invasion Varaguṇa is there said to have repelled and reversed. Kamban, the prince of Tamil poets, is said to have lived in his reign,[2] and the date assigned to Kamban in the laudatory verses which precede his Rāmāyaṇam is S.S. 807,[3] or A.D. 885. Local traditions place Kamban in the reign of Rajendra Choḷa,[4] and his date thus becomes involved in the obscurity of the chronology of the Choḷas.

4. The date of Vīra Nārāyaṇa Choḷa is not given in the Kongu Chronicle, nor can it be certainly ascertained at present from any other source. A note in the India Office manuscript translation of the Chronicle states that "according to the Condatoor MSS. he reigned from S.S. 849 to 899, or A.D. 927 to 977:" [5] and the authority for this statement is apparently one of the Mackenzie Manuscripts.[6] The conquest of Kongu by his father Āditya Varma is usually placed in the end of the ninth century: but it should be borne in mind that this is based solely on the conjecture, naturally enough made from the context, that this conquest took place about the time of the last-mentioned donation of the Kongu kings, which is dated in A.D. 878, in the reign of the twenty-eighth king, Malla Deva II. The present inscription shows that this conquest had already taken place when it was written, and if Kesarī, the reigning Kongu king at the date of this grant, is the same as the Kesarī of the Mysore Inscriptions and the Pṛithivī Kongaṇi who is the twenty-third king of the Kongu Chronicle, the effect of their identification would be to throw up the Choḷa conquest of Kongu a century and a half earlier than it has hitherto been supposed to have been made.

The natural consequence of this result is to make that identification impossible; and to show that, though the grandfather and the grandson have identical names in the two pedigrees, as has been shown above, these names were borne in two different groups of the Kongu kings, separated from each other by more than a hundred years.

5. The dates of the inscriptions of Pṛithivī Kongaṇi make this conclusion still more evident. One of them [7] is dated in S.S. 685, or A.D. 763; and the other [8] in S.S. 699, or A.D. 777. The Kongu Chronicle [9] similarly mentions a grant made by Pṛithivī Kongaṇi in S.S. 668, or A.D. 746.

These internal indications of the date of this grant do not conduct us to anything beyond a suggestive approximation: and this result is owing, partly to the circumstance that the grantor, Hasti Malla, and his patron, Kesarī, are unknown in the available sources of information, but more particularly to the uncertain condition of the chronology of this period.

We may now turn to the Kongu Chronicle to seek an approximate date for Vīra Nārāyaṇa Choḷa. The only date given in the Choḷa section of the Chronicle is S.S. 926, or A.D. 1004, in the reign of Ari Vari or Hari-vāri Deva, *alias* Rāja-rāja.[10] This prince was the great-grandson [11] of Vīra Nārāyaṇa. It may be concluded that the Choḷa conquest of Kongu by Vīra Nārāyaṇa's father was completed when the Tamil Brāhmaṇ Tirumalaiyya [12] built his temple to the great Choḷa divinity Shrī Ranga,[13] in the island of Seringapatam,

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1 See Taylor's *Hist. MSS.*, i. 85 ff.; and Nelson's *Manual of Madura*, Part III, 25 ff.

2 Wilson's *Catal. Mack. MSS.*, i. 117.

3 Madras Edit. of 1864, introd., p. ii.

4 Wils. *Catal. Mack. MSS.*, introd., p. lxxxviii; Ellis on *Mirāsi Right*, Edit. of 1852, p. 292. But see Bp. Caldwell's *Gram. Drav. Lang.*, 2nd Edit., introd., p. 134 ff.

5 *Jour. R.A.S.*, viii. 7, note.

6 Wils. *Catal.* ii, page clvi, referred to in *Jour. R.A.S.*, viii. 20, 26.

7 *Mys. Inscrip.*, p. 284.

8 *Mys. Inscrip.*, p. 287.

9 *Jour. R.A.S.*, viii. 6; *Mad. Jour. Lit. & Sc.*, xiv (I), 11.

10 *Jour. R.A.S.*, viii. 9; *Mad. Jour. Lit & Sc.*, xiv (I), 17.

11 See page 40 of vol. i. of this Manual.

12 Aiyyan is a title of Tamil Brāhmaṇs alone.

13 The principal temple of this divinity is on the island of Shrī Ranga, near Trichino-

in the interior of the Kongu-Karnāṭa dominions, in S.S. 816, or A.D. 894. This latter date thus fell in the reign of Āditya Chola, Vīra Nārāyaṇa's father. The interval of a hundred and ten years between these two dates is not an improbable period to cover the six reigns and the four generations which are included in it. An interval of a few years is to be allowed between the conquest of Chola and Āditya Chola's death; and this event may thus be placed in the early years of the tenth century A.D. Then, so far at this process is to be depended on, the date of the present inscription, which was made in the fifteenth year [1] of Vīra Nārāyaṇa's reign, is about A.D. 920.

Upon the basis of this date a tentative chronological table of the Chola kings named in the Kongu Chronicle may be constructed, so as to include both the date thus obtained and the date of Rāja-rāja furnished by the Chronicle, by allowing a reasonable length of reign to the intervening kings, as follows :—

King.	Beginning of reign.	Length of reign.	End of reign.	Christian era.
Vijayālaya	SS. 777	25 years.	SS. 802	AD. 855 to 880
Āditya	„ 802	25 „	„ 827	„ 880 to 905
Vīra Nārāyaṇa	„ 827	25 „	„ 852	„ 905 to 930
Desotya	„ 852	20 „	„ 872	„ 930 to 950
Parāntaka	„ 872	20 „	„ 892	„ 950 to 970
Divi	„ 892	20 „	„ 912	„ 970 to 990
Hari-vāri, *alias* Rāja-rāja ..	„ 912	..	..	„ 990

Two other Grants of the same King.

The historical period to which the above grant of Hasti Malla belongs has hitherto received little illustration of a trustworthy character. It was, however, a very busy and important time; forasmuch as it was a well-marked transition period in the history of Southern India which led eventually to a reconstruction of the political map of the whole of the Dakhaṇ. The following transcripts of two other inscriptions of the donor of the above grant are therefore, notwithstanding their imperfections, an acceptable addition to the materials for the history of this period.

The discovery of these documents is owing to a fortunate accident. While collecting materials for a new bridge to be built at Govindapuram, in the south-western corner of the North Arcot District, in May 1850, the workmen employed under Captain A. Cherry, Superintendent of Roads, removed some granite stones from the Brahman street of the village of Udayendram, near Vaniambāḍi, and found a granite slab, seven feet square, beneath them. This slab turned out to be the covering of a chamber, six feet square and six feet deep, constructed of similar granite slabs. In this chamber they discovered fifteen brass figures of various forms of Vishṇu and his consorts, varying from a foot to four feet and three inches in height, a brass wheel and three conch-shells sacred to Vishṇu, two brass lamps, and five, or, by another account, seven sets of copper-plate inscriptions, each of them having from three to six plates strung upon a seal-ring. The inscriptions are said to have been sent to the Board of Revenue soon after their discovery.[2] Transcripts of some of them were made in the Telugu character by the Brahmans of the village at the time: and of these, the two following were borrowed for me by Mr. LeFanu. The others have apparently been lost.

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poly. The divinity of the island of Seringapatam is called 'the Western Shrī-Ranga' to distinguish him from his prototype.

[1] Tamil portion of the grant.

[2] In reply to an enquiry respecting them, I have received the following Official Memorandum :—" With reference to his letter of the 28th June 1881, the undersigned is directed to inform the Revd. T. Foulkes, that after a careful search, the copper-plate inscriptions therein referred to are not forthcoming in the Board's Office . . . . . . — (Signed) C. D. Maclean, Acting Sub-Secretary."

GRANT B.

1 Yasyāṣhṭamūrtirabhavatsvayamardhamūrtiḥ
Yannābhipaṃkajabhavojagatāṃprasūtiḥ :
Yasyanishaṃprathamavāgvivṛiṇotitatv[ttv]aṃ
SaShrīdharodishatuvishvapatiḥshriyaṃnaḥ.

2 ĀsīdAṃbuja[nābha]nābhikamalātBrahmāMarīchistatas
Tasmādgotrakaroditeḥpatirata[ḥSūryaḥsurendrārchitaḥ :
Tasmād Rudrajidugravīryamahita] stasmādataḥChandrajit
TadvaṃshoShibiruttamovahnibhṛitāṃtrātākapotasyayaḥ.

3 AsyĀdityassutobhūdakhilamadharayanbhūbhṛitāṃbṛindamuchchair
Nānādoshāvagāhi[ha]pratihatanihatārātigarvāṃdhakāraḥ :
Ratyākāṃkṣhi[kṣhī]svachāradanavaratarathāvartisashcha[chcha]kravartī
Yasmainityodayāyapramathitamanasonemudā[rā]shashchatasraḥ.

4 AsmātChakradharashriyaṃprakaṭayanpratyakṣhamātmanyalaṃ
BhūpashshatrudavānalassamajaniShrīVīraNārāyaṇaḥ :
Bāhādaṇḍagataṃbiba[bha]rtisuchiraṃvishvaṃbharāmaṃḍalaṃ
Saptadvīpasamudramūlamadhunākeyūramudrai[dre]vayaḥ.

5 Hemagarbhaṃtulābhāra
Brahmadeyassu[su]rālayāḥ :
Yenapravartitādharmāḥ
Tathādanānyanekashaḥ.

6 YaḥPulomatanayāmivaShakraḥ
ParvatendratanayāmivaSharvaḥ :
KaiṭabhāririvaSāgarakanyāṃ
Keraḷeshvarasutāmupayeme.

7 SamudbhūtoBāṇaḥkṣhiti[dhara]patiryenasahasā
Jitābhojurbhītyādishidishinarendrashchabahushaḥ :
MathitvāPāṇḍyendraṃrathaturagavīrāṃgasahitaṃ
Raṇāgreuddaṇḍassamadhikamibhavrātamaharat.

8 Laṃkeshvaraprahitamapratimaṃbalaughaṃ
Vīropabṛihmitamibhāshvaghaṭāvakīrṇe[rṇaṃ] :
Hatvākṣhaṇenaraṇamūrdhaniyodhayuktt[kt]aṃ
SaṃgrāmaRāghavapadaṃbhuvanebiba[bha]rti.

9 Shrīvāsadhāmna[mni]nṛipasālapurevishāle
KaṇvāyanassakalaGāṃgakulābhibhūtaḥ :
RājababhūvabhuviKoṃkaṇanāmadheyo
YoBāṇamaṃḍalajayāyakṛitābhiṣhai[ṣhe]kaḥ.

10 Sada[ḥ]staṃbhonalpaḥkaratalagṛihītāsilatayā
Dvidhāchakreyenapravarashishuta[lī]lenashishunā :
Prahāreṇaikenapravarashikhipiṃcha[chha]dhvajavaraṃ
Vilokyoyai[chchai]rnityaṃ[raṇa]shirasibibhyatyarigaṇāḥ.

11 ShrīViṣhṇugopaHariMādhavaDurvinīta
Bhūvikramaprabhṛitibhūpatijanmamānye :
TasyānvayePṛithuyashāshShivamārasūnuḥ
ShrīmānbabhūvaPṛithivīpatirai[re]kavīraḥ.

12 Asyāsīttanaya[ḥ]prasādasumukhaḥsaṃbhāvitojaṃtunāṃ
Bibhratkalpatarushriyaṃpraṇayināṃkalānalovidviṣhāṃ :
Ākhyāta[ḥ]Pṛithivīpati[ḥ]kṣhitibhṛitāvagresarakke[ḥKe]sarī
Yashchāhāryapaterbibhartiripubhirdattānprahārānyudhi.

13 KṛiṣhṇadhvajaḥPaḍavipuryadhipomṛigāṃka
PaishāchaduṃdubhirasauyudhiNandināḍ[th]aḥ :
Ājṇāpitassvayamabhūpavi[ti]Hasta[sti]Mallo
VijṇāpayansaPadi[ra]Kesariṇānṛipeṇa.

14 Shauryodāryakṛitajṇatāmadhuratādākṣhiṇyamedhākṣhamā
Prajṇāshauchashamānubhāvakaruṇākṣhāntipradhānonayī :

Ākrāntampṛithivītalamsa Kalināshokaprasādauvinā
SthatumdrākShibivamshajoanu[ya]miti[ya]mbhejeguṇānāmganaḥ.

15 Grāmamsata[da]ttavanVishṇor
MudāKoṭi[ṭū]ritishrutam :
UdayendraChaturveda[di]
Mamgalāyachapārthivaḥ.

16 Atri[tra]Vidyādharīpaṭṭir
Devapaṭṭiritishrutam :
Etatpaṭṭidvayampūrve[rvai]r
Bhujyamānamsvavamshajaiḥ.

17 Dvayametadvihāyatra
Dattavānsachapārthivān[vaḥ] :
Etaddvayamprasiddhamhi
Pūrve[rvai]rdattamsvavamshaje[jai]ḥ.

18 Puṇyamsamamkṛitavatampariraksḥatāmcha
TadrakṣhatetisaParāntakame[kae]kavīram[ḥ] :
Āgāminaḥkṣhitipatīnpraṇamatyajasram
MūrdhnāSmarāricharaṇāmbujashekhareṇa.

GRANT C.

Svastishrī.

1 Yasyāṣhṭamūrtirabhavatsvayamardhamūrtiḥ
Yannābhipamkajabhavojagatāmprasūtiḥ :
Yasyānishamprathamavāgvivṛiṇotitatv[ttv]am
SaShrīdharodishatuvishvapatiḥshriyamvaḥ.

2 ĀsīdAmbujanābhanābhikamaladBrahmāMarīchiḥtataḥ
TasmādgotrakaroditoḥpatirataḥSūryaḥsurendrārchitaḥ :
TasmādRudrajidugravīryamahitastasmādataḥChamdrajit
TadvamsheShibiruttamovanibhṛitamtrātakapotasyayaḥ.

3 AsyĀdityassutobhūdakhilamadharayanbhūbhṛitam brimdamuchchaiḥ
Nānādeshāvagāhaprabalatarahṛitārātigarvāmdhakāraḥ :
Tatv[ttv]avekṣhīsvachārādanavaratarathāvartisachchakravartī
Yasmainityodayāyapramathitamanasonemurashāshchatasraḥ.

4 AsmāchChakradharashriyamprakaṭayanpratyakṣhamātmanyalam
BhūpaḥshatrudavānalaḥsamajaniShrīVīraNārāyaṇaḥ :
Bāhādamḍagatambibhartisuchiramvishvambharāmamḍalam
Saptadvīpasamudramūlamadhunākeyūrabudhyaivayaḥ.

5 Hemagarbhatulābhāra
Brahmadeyasurālayāḥ :
Yenapravartitādharmmāḥ
Tathādānānyanekashaḥ.

6 YaḥPulomatanayāmivaShakraḥ
ParvatemdratanayāmivaSharvaḥ :
KaiṭabhāririvaSāgarakanyām
Keraḷeshvarasutāmupayeme.

7 Shrīvāsadhāmninṛipabalapurevishāle
KaṇvāyanaḥsakalaGamgakulābhibhūtaḥ :
RājābabhūvabhuviKomkaṇanāmadheyo
YoBāṇamamḍalajayāyakṛitābhiṣhekaḥ.

8 Sadastambhonalpaḥkaratalagṛihītāsilatayā
Dvidhāchakreyenapravarashishulīlenashishunā :
Prahāreṇaikenapravarashikhipimchhadhvajavaram
Vilokyochchairnityampraṇashirasibibhyatyarigaṇāḥ.

9 ShrīVishṇugopaHariMādhavaDurvinīta
Bhuvikramaprabhṛitibhūpatijanmamānye :

TasyānvayePṛithuyashāḥShivamārasūnuḥ
ShrīmānbabhūvaDharaṇīpatirekavīraḥ.

10 Asyāsīttanayaḥprasādasumukhaḥsaṃbhāvitojaṃtunāṃ
Bibhratkalpataruvrataṃpraṇayinaṃkālānalovidviṣhāṃ :
ĀkhyātaḥPṛithivīpatiḥkṣhitibhṛitāmagresaraḥ Kesarī
Yashohāryapaterbibhartiripubhirdattānprahārānyudhi.

11 Shauryodāryakṛitajṇatāmadhuratādākṣhiṇyamedhākṣhamā
Prajṇāshauchasa[sha]mānubhāvakaruṇākṣhāṃtipradhānonayī :
ĀkrāṃtaṃpṛithivītalaṃsaKalināshokaprasādauvinā
SthātuṃdrākShibivaṃshajoyamitiyaṃbhojeguṇānāṃgaṇaḥ.

12 GrāmaṃsadattavānViṣhṇoḥ
MudāKoṭūritishṛi[shru]taṃ :
Udayeṃdraṃ[dra]Chaturveda[di]
Maṃgaḷāyachapārthivaḥ.

13 AtraVidyādharīpaṭṭir
Devapaṭṭiritishṛi[shru]taṃ :
Etatpaṭṭidvayaṃpūrvair[rvaṃ]
Bhujyamānaṃhipūrvakaiḥ.

14 Dvayametadvihāyatra
Dattavāṃshchasapārthivaḥ :
Etadv[ddv]ayaṃprasiddhaṃhi
Pūrvairdattaṃsvavaṃshajaiḥ.

15 Puṇyaṃsamaṃkṛitavatāṃparirakṣhatāṃcha
TadrakṣhatetisaParāṃtakaekavīraḥ :
Āgāminaḥkṣhitipatīnpraṇamatyajasraṃ
MūrdhnāMurāricharaṇāṃbujashekhareṇa.

16 SaBāṇakulabhūbhartā
ParaKesariṇānṛipaḥ :
PrāpitashChoḷaRudrāya
Kuladīpomahābalaḥ.

17 EtaṃchakāraPṛithivīpatimaṃgalākhyaṃ
ĀjṇāpadaṃsamavalaṃbyasaChoḷajanmā :
Grāmaṃsvalāṃchi[chhi]tapadāṃkitashāsanena
BāṇeṃdrashuddhakulavāsaraVāsareshaḥ.

18 Skaṃdābhidhānapuraharmyavarapravesha
KālenṛipeṇaPṛithivīpatinādvijāya :
VatsānvayāyasamadāyiHaripriyārthe
Grāmaṃsatāmabhimatāyasadāshrayāya.

19 Shatadvayaṃchadvishataṃsamaṃprati
Prasiddhakīrtiḥ Pṛithivīpatistadā :
Kavam[laṃ]vidhāyedamamū[mu]ṃpradattavān
DvijāyatasmaiHaripūjakāya.

20 Svadattāṃparadattāṃvā
Yoharetavasuṃdharāṃ :
Ṣhaṣhṭivarṣhasahasrāṇi
Viṣhṭhāyāṃjāyatekra[kri]miḥ.

21 Siddhaḥsoyaṃdharmasetuḥnṛipāṇāṃ
Kālekālepālanīyyo[yo]bhavadbhiḥ :
Sarvvānetānbhāvinaḥpārthiveṃdrān
Bhūyobhūyaḥprārthayatyeṣharājā.

22 Shrīshakaiṃkaryavidhaye
Nityotsavavidhāvidheḥ :
Kumāramaṃgaḷapurī
DattāCholenabhūbhujā.

23 Udayemdrapurīmadhya
Sthalatsi[sthi]taRameshituḥ :
Kaimkaryāyaivamanasā
DattaSkamdapurīshubhā.

Remarks.

These two inscriptions are almost exact copies of the above grant of Hasti Malla, which may here be called A, with an omission and transposition of some of its verses. C, however, has eight additional verses at the end, which do not occur in either A or B: but the description of the boundaries at the end of the grant in A does not occur in B and C. The following comparative table shows the extent of these differences :—

A.	B.	C.
Verse 1.	*Verse* 1.	*Verse* 1.
line 4. vaḥ.	*line* 4. naḥ.	*line* 4. vaḥ.
Verse 2.	*Omitted.*	*Omitted.*
Verse 3.	*Verse* 2.	*Verse* 2.
	l. 1. nābha *omitted.*	
l. 2. Surendrāshritaḥ.	*l.* 2 Surendrārchitaḥ.	*l.* 2. Suremdrārchitaḥ.
l. 3. vibhavaḥshrīmān.	*ll.* 2, 3. *Omissions supplied from A.*	*l.* 3. mahitastasmād.
l. 3. Shatrujit.	*l.* 3. Chandrajit.	*l.* 3. Chamdrajit.
Verse 4.	*Omitted.*	*Omitted.*
Verse 5.	*Verse* 3.	*Verse* 3.
l. 2. prahataruchihata.	*l.* 2. pratihatanihata.	*l.* 2. prabalatarahṛita.
,, ativargga.	,, atigarva.	,, atigarva.
l. 3. Tattvāvekṣhi.	*l.* 3. Ratyākāmkṣhi.	*l.* 3. Tattvāvekṣhi.
,, rayā.	,, rathā.	,, rathā.
l. 4. pramudita.	*l.* 4. pramathita.	*l.* 4. pramathita.
Verse 6.	*Verse* 4.	*Verse* 4.
l. 2. Deva.	*l.* 2. Bhūpa.	*l.* 2. Bhūpa.
l. 4. shaila.	*l.* 4. mūla.	*l.* 4. mūla.
,, budhyai.	,, mudre.	,, budhyai.
Verse 7.	*Verse* 5.	*Verse* 5.
l. 1. garbha.	*l.* 1. garbham.	*l.* 1. garbha.
Verse 8.	*Verse* 6.	*Verse* 6.
l. 2. tanujām.	*l.* 2. tanayām.	*l.* 2. tanayām.
Verse 9.	*Verse* 7.	*Omitted.*
l. 1. Samutkhāto.	*l.* 1. Samudbhūto.	
,, Bāṇa.	,, Bāṇaḥ.	
	,, dhara *omitted.*	
l. 2. Jitāvai Tumbādyā.	*l.* 2. Jitābhejurbhītyā.	
l. 3. kari.	*l.* 3. ratha.	
l. 4. yaddaṇḍas.	*l.* 4. uddaṇḍas.	
,, samadhura.	,, samadhika.	
Verse 10.	*Verse* 8.	*Omitted.*
l. 1. apramitam.	*l.* 1. apratimam.	
Verses 11, 12.	*Omitted.*	*Omitted.*
Verse 13.	*Verse* 9.	*Verse* 7.
l. 1. Kuvaḷālapure.	*l.* 1. Nṛipasālapure.	*l.* 1. Nṛipabālapure.
l. 2. Gamga.	*l.* 2. Gamga.	*l.* 2. Gamga.
,, ati.	,, abhi.	,, abhi.
l. 3. Komkaṇi.	*l.* 3. Komkaṇa.	*l.* 3. Komkaṇa.
Verse 14.	*Verse* 10.	*Verse* 8.
l. 1. Shilāstambho.	*l.* 1. Sadastambho.	*l.* 1. Sadastambho.
l. 2. prabala.	*l.* 2. pravara.	*l.* 2. pravara.
l. 3. sita.	*l.* 3. shikhi.	*l.* 3. shikhi.
l. 4. Yadīyandṛiṣhṭvochchai.	*l.* 4. Vilokyochchairnityam.	*l.* 4. Vilokyochchair (nityam *omitted*).
,, gaṇaḥ.	,, gaṇaḥ.	,, gaṇaḥ.
Verse 15.	*Verse* 11.	*Verse* 9.
		l. 2. bhūpati *omitted.*
l. 4. Pṛithivīpati.	*l.* 4. Pṛithivīpati.	*l.* 4. Dharaṇīpati.
Verses 16, 17, 18, 19.	*Omitted.*	*Omitted.*

A.	B.	C.
Verse 20.	*Verse* 12.	*Verse* 10.
l. 1. janmanā.	*l.* 1. jaṃtunāṃ.	*l.* 1. jaṃtunaṃ.
l. 2. vratam.	*l.* 2. shriyaṃ.	*l.* 2. vrataṃ.
l. 3. kṣhitibhṛitāmagre-saraḥ.	*l.* 3. kṣhitibhṛitāvagre-saraḥ.	*l.* 3. kṣhitibhṛitāmagre-saraḥ.
l. 4. Yashchabhīra.	*l.* 4. Yashchāhārya.	*l.* 4. Yashchāhārya.
Verse 21.	*Omitted.*	*Omitted.*
Verse 22.	*Verse* 14.	*Verse* 11.
l. 1. Shauryyau.	*l.* 1. Shauryo.	*l.* 1. Shauryo.
l. 2. karuṇāḥ.	*l.* 2. karuṇā.	*l.* 2. karuṇā.
,, nayaḥ.	,, nayī.	,, hayī.
l. 3. Ākrantaḥ.	*l.* 3. Ākrāntaṃ.	*l.* 3. Ākrāṃtaṃ.
,, patiṃ.	,, talaṃ.	,, talaṃ.
l. 4. Balivaṃsha.	*l.* 4. Shibivaṃsha.	*l.* 4. Shibivaṃsha.
Verse 23.	*Omitted.*	*Omitted.*
Verse 24.	*Verse* 13.	*Omitted.*
l. 1. Padivipurī.	*l.* 1. Paḍavipurī.	
,, vṛiṣhaṃkaḥ.	,, mṛigāṃka.	
l. 2. Nandināthaḥ.	*l.* 2. Nandinādaḥ.	
l. 3. Hastimallo.	*l.* 3. Hastamallo.	
Verse 25.	*Verse* 18.	*Verse* 15.
l. 4. Smarāri.	*l.* 4. Smarāri.	*l.* 4. Murāri.
Verse 26.	*Verse* 15.	*Verse* 12.
l. 1. Bhūmiṃ.	*l.* 1. Grāmaṃ.	*l.* 1. Grāmaṃ.
,, asmai.	,, Viṣhṇor.	,, Viṣhṇoḥ.
l. 2. Kaṭai-Koṭṭūr.	*l.* 2. Mudā Koṭūr.	*l.* 2. Mudā Koṭūr.
l. 3. Udayendu.	*l.* 3. Udayendra.	*l.* 3. Udayeṃdra.
Verse 27.	*Verse* 16.	*Verse* 13.
l. 3. pūrvvaṃ.	*l.* 3. pūrvair.	*l.* 3. pūrvair[rvaṃ].
l. 4. Digambaraiḥ.	*l.* 4. svavaṃshajaiḥ.	*l.* 4. hipūrvakaiḥ.
Verse 28.	*Verse* 17.	*Verse* 14.
l. 4. Pūrvvaṃ Kṣhapaṇakānvitaṃ.	*l.* 4. Pūrvairdattaṃsvavaṃshajaiḥ.	*l.* 4. Pūrvairdattaṃsvavavaṃshajaiḥ.
Tamil description of the boundaries.	END.	*Verses* 16, 17, 18, 19, 20, 21, 22, 23.
END.		END.

The various readings of these grants, as given in the above table, sufficiently show that, while all three have been prepared from a common original form, some amount of deviation from that original was allowed himself by the writer of each of them: no two of them agree together in all their readings. With regard to the omitted verses in B and C, most of them are essential to the integrity of the inscription; and the omission of these may be attributed to the Brahmaṇ transcriber of the Telugu copies of these two grants, thirty years ago, who was probably unable to decipher those verses on the plates. B and C alike omit verses 2, 4, 11, 12, 16, 17, 18, 19, 21 and 23 of A; and C additionally omits verses 7, 8, and 24 of A, which B contains.

The transposition of the twenty-fifth verse of A, which occurs alike in B and C, may possibly belong to the original inscriptions; since, in its sense, it is quite suitable for a closing verse of a grant. But the transposition of the twenty-fourth verse of A to the place it occupies in B is attributable to the Telugu transcriber.

The verbal differences do not need a full examination here; they consist for the most part of more or less equivalent words or phrases, and grammatical changes; while a few of them are errors. The following, however, deserve to be noticed:—

1. For Shatrujit of A iii 3, B and C have Chandrajit: but neither of these names appears in the puraṇic genealogies amongst the ancestors of Shibi the friend of the pigeon. Moreover, according to the pedigree of the Viṣhṇu Puraṇa,[1] as the son of Ushinara, he was a prince of the Lunar race, and not of the Solar race as he is here represented.

[1] Wilson's *Viṣh. Pur.*, p. 444.

2. In A xiii. 1, the name Kuvaḷālapura occurs, which is an early form of the modern name Kolar of the kingdom of Mysore.[1] In B Nṛipasālapura, and in C Nṛipabālapura appear in its place.

3. For shilā-stambha, 'a stone-pillar,' in A xiv. 1, B and C have sada-stambha, 'a pillar of the palace;' the one indicating the material, and the other the position, of the cleft pillar. The feat here mentioned is referred to in several of this king's grants in Mr. Rice's Mysore Inscriptions.[2]

4. For Prithivī-pati of A xv. 4, C has *Dharaṇī-pati*, while B agrees with A: the meaning of these two compound words is the same, 'lord of earth,' 'a king.' Both words are also used as proper names of kings.

5. For Abhīra-pati, 'king of the Abhīras,' in A xx. 4, B and C have Ahārya-pati, 'king of the hill-country.' The latter of the two names, regarded as an equivalent of the former, indicates the position of the shepherd-kingdom alluded to in the name Abhīra-pati.

6. For Bali-vaṃsha, 'of the race of Bali,' in A xxii. 4, B and C have Shibi-vaṃsha, 'of the race of Shibi.' The meaning is the same, since Bali was a descendant of Shibi.[3]

7. For Padivi-purī of A xxiv. 1, B has Paḍavi-purī; while C omits the verse.

8. For Smarāri, 'foe of Smara,' of A xxv. 4, and in the corresponding verse of B, C has Murāri, 'foe of Mura'; the former being an epithet of Shiva, and the latter an epithet of Vishṇu. But since the grantor was of the Advaita creed, as appears from the blessing invoked from both Vishṇu and Shiva in the two opening verses of grant A, the alternative epithets in this place involve no difficulty.

9. Vishṇormuda of B xv. 1, 2, and C xii. 1, 2, does not appear in the corresponding twenty-sixth verse of A: and while the grant-village is simply named Koṭūr, 'the fortified town,' in B and C, it is called Kaṭai-Koṭṭūr, 'the farthest fortified town,' in A; the adjective being probably the Tamil word kaṭai, 'the end;' 'a door'; 'a gate.'

10. For Udayendu, 'the rising moon,' of A xxvi. 2, B and C have Udayendra, 'the rising Indra,' which is evidently incorrect, the written error being doubtless attributable to the Telugu transcriber of the plates: it is an error, however, which naturally comes to the lips of Tamil-speaking people; and it has been perpetuated in the name of the village of Udayendram, where inscriptions B and C were found.

11. A remarkable variation occurs in the third and fourth lines of the twenty-seventh verse, and the fourth line of the twenty-eighth verse, of A, and the corresponding passages in B and C. The reading of A xxvii. 3, 4, is "Etatpaṭṭidvayampūrvvambhujyamānaṃ Digambaraiḥ." "These two villages have been enjoyed by the Digambaras from old times;" for which B xvi. 3, 4, has "Etatpaṭṭidvayampūrvairbhujyamānaṃsvavaṃshajaiḥ." "These two villages have been enjoyed by those of old of his own race;" and C xiii. 3, 4, has "Etatpaṭṭidvayampūrvambhujyamānaṃhipūrvakaiḥ." "For these two villages have been enjoyed by those of old from old times." The form "bhujyamānaṃ" implies present possession; and it would have been translated "are being enjoyed," if the remainder of the phrase admitted of it.

Again in A xxviii. 3, 4, the reading is "etaddvayamprasiddhaṃhipūrvvaṃKshapaṇakānvitaṃ," "because it is well-known that these two [villages] have belonged to the Kshapaṇakas from old times;" for which B xvii. 3, 4, and C xiv. 3, 4, have "etaddvayamprasiddhaṃhipūrvairdattaṃsvavaṃshajaiḥ," "because it is well known that these two [villages] were granted by those of old of his own race."

Probably we are to regard these passages as they occur in A as the readings of the original precedent; the corresponding readings in B and C having been altered from a sectarian dislike by some sections of the newly constituted orthodox Hindu community to insert the name of the heretical Jainas, the Digambaras of the one passage and the Kshapaṇakas of the other, in the title-deeds of their property.

The triplicate form in which this grant has come down to us in the parallel verses of A, B and C is remarkable: but there is nothing in the inscription to point to the reason of its being thus issued.

The translation of the additional verses at the end of C may now be given.

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1 Rice's *Mys. Inscr.*, 148, and introd., p. xlv.

2 *Mys. Inscr.*, introd., p. xlii, and pp. 282, 284, 285, 291, 293.

3 Wils. *Vish. Pur.*, 444.

Verse 16.—This king, a prince of the lineage of Bāṇa, the lamp of his race, of mighty power, was brought by Parakesarī to Choḷa Rudra.

Verse 17.—That prince of Choḷa birth, the sun of the day, which is the pure race of Bāṇendra, having received orders, gave this village the name of Prithivī-pati-mangalam by a royal charter signed with his own signature.

Verse 18.—The village was given by king Pṛithivī-pati to a Brāhmaṇ of the Vatsa race, approved by good men, and the refuge of the virtuous, in order to give pleasure to Hari, at the time when he entered his great palace at Skanda-pura.

Verse 19.—At that time, Pṛithivī-pati, of well-known fame, gave this to that Brāhmaṇ, a priest of Hari, having divided it into two equal parts of two hundred *kalams* each.

Verse 20.—He who shall resume land given by himself or given by another, shall be born as a worm in ordure for sixty thousand years.

Verse 21.—This king again and again beseeches all kings who shall hereafter arise, saying, May this bridge of virtue, as an established act of kings, be preserved by you from age to age.

Verse 22.—The city of Kumāra-mangala was given by the Choḷa prince for the service of the Lord of Shrī,[1] as the means for the performance of perpetual religious festivals.

Verse 23.—The beautiful city of Skanda-purī was piously given for the sole service of the Lord of Ramā [2] dwelling in the middle of Udayendra[ndu]-purī.

Remarks.

The first six of these additional verses, verses 16 to 21, contain a confirmation or renewal of the grant of Koṭṭūr, then recently made by Hasti Malla, by his over-lord the Kongu king Pṛithivīpati, with the approval of the Choḷa king his suzerain.

Viewed thus, these verses are in accord with the effective part of the preceding portion of the inscription, in the twenty-sixth verse of A, with the addition of some particular details, namely, the alteration of the name of the grant-village, its division into two parts, and the occasion of this confirmation of the grant: the difference being, that there, Koṭṭūr was granted by Hasti Malla in a general way to the town of Udayendu-chaturvedi-mangala; whereas here, the religious object is added, as in B v. 15, and C v. 12, together with the appointment of the priest-trustee to whose management it was entrusted.

The political situation indicated by these verses may be thus unravelled :—

Hasti Malla of the royal line of Bāṇa, recently placed on the Bāṇa throne by Pṛithivīpati, the king of Kongu-Karnāṭa, who had already made a grant of his own interest in the village of Koṭūr, was brought by Para-kesarī, who is apparently the same as Pṛithivī-pati, to Choḷa Rudra, who was apparently the viceroy of Vīra Nārāyaṇa Deva of the earlier verses of the grant, if not Vīra Deva himself, seemingly as a congratulatory presentation and for the confirmation of his grant: and Choḷa Rudra, having first obtained the sanction of his own suzerain, who was evidently the Choḷa sovereign then reigning at Tanjore, changed the name of Koṭṭūr into Pṛithivī-pati-mangalam after the name of the Kongu king; whereupon Pṛithivī-pati confirmed and renewed the grant which had so been made by his own vassal.

The twenty-second and twenty-third verses of C look like a later addition to the original inscription, as a memorial of the formal grant-deeds of the donations referred to. It is quite possible that they are a pair of parallel verses recording a single endowment for the temple of Vishṇu at Udayendram: for Kumāra and Skanda are equally names of the god Kartikeya, and Shrīsha and Rameshita are both epithets of Vishṇu; while Mangala and Purī are similarly equivalent terminations to the names of towns. But it is equally possible that they refer to the separate endowment of two different temples of Vishṇu.

The change in the name of Koṭṭūr mentioned in C v. 17, seems to imply a change of ownership: and no reason seems more probable at this time of the early aggressions of the Choḷas, than that it now changed ownership by conquest. It will follow upon this supposition, that the rule of the Choḷas, having been established throughout Kongu-Karnāṭa upon the conquest of that kingdom by Āditya Varmā,[3] was at this time being extended

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[1] An epithet of Vishṇu.

[2] An epithet of Vishṇu.

[3] See vol. i, 41, of this Manual. He is the Āditya of A verse 5, B verse 3, and C verse 3.

down the upper valley of the Pâlar, and had already obtained a hold upon the low-country in the neighbourhood of the ghâts, where we may for the present suppose Koṭûr to have been situated; and therefore that the final overthrow of the long rule of the Pallavas in this portion of their dominions had already commenced.

The capture of this fortified town, on the supposition of its having so changed ownership, was evidently made by Hasti Malla: and its capture would seem to have formed part of the military operations by means of which he was endeavouring to re-establish the kingdom of his ancestors of the ancient Bāṇa dynasty, to which he had been recently appointed.

Pṛithivî-pati, Hasti Malla's over-lord, was himself a vassal of the Choḷa king of Tanjore, whose conquests formed at this time the principal feature in the annals of Southern India: and the successful results of the military operations of Hasti Malla were so much clear gain to the Choḷa king; since they not only strengthened the power of his own frontier-chieftains, but they also weakened the power of his most formidable neighbour, the Pallava king of Conjeveram, in this inland extremity of his dominions, and so prepared the way for the delivery of his final assault upon his capital from the opposite extremity of his dominions along the line of the sea-coast. In this light the presentation of Hasti Malla to Choḷa Rudra by Pṛithivî-pati at the termination of his successful campaign against Koṭûr was an event of political importance well deserving to be commemorated by the religious grants recorded in these inscriptions.

The occasion on which this grant was made was the entrance of Pṛithivî-pati into his great palace at Skanda-pura. It was a thank-offering to Vishṇu to mark that event. Skanda-pura was the ancient capital of the early Kongu kings down to about A.D 290.[1] It continued to be a place of importance, as is shown by its title, Vijaya-Skandapura, down to the time of the Choḷa conquest.[2] Here it appears again at the moment when the conquered Kongu king and his Choḷa conqueror are rejoicing together over the annexation of a frontier fort of the Pallavas.

This entrance into the great palace of the old capital was clearly a State affair of considerable magnitude. It may be that it marked the complete reconciliation of the Kongu king to the yoke which had been forced upon him, and the consequent restoration of the home dominions of his ancestors to him as a mark of the generous confidence and satisfaction of his powerful lord. It may be again, that Skanda-pura was restored to him in exchange for Kaṭai Koṭṭûr just captured by his vassal Hasti Malla: forasmuch as a frontier post of this kind, capable of being made the base of new military operations down into the heart of the basin of the Pâlar, would be of greater value to the Choḷa king, already bent on further northern conquests, than the forsaken capital of a fallen kingdom well held in subjection; while at the same time he had thus an opportunity of flattering the vanity of the fallen king by surrounding him with the empty prestige, and possibly with the glitter of an undefined future hope of still greater things, which would naturally accompany this restoration to the royal seat of his forefathers.

V.—GRANT OF THE BĀṆA KING VIKRAMĀDITYA II.

Description.—Three copper-plates of an inscription which originally had four plates: and the third plate of another similar inscription. They are from $8\frac{1}{8}$ inches to $8\frac{1}{2}$ inches long, the ends of the plates being rounded from the middle to their edges, $3\frac{1}{8}$ inches wide, and $\frac{1}{10}$ inch thick. Their edges are slightly raised by beating.

They are strung upon a seal-ring of copper wire $\frac{3}{8}$ inch thick, measuring $4\frac{5}{8}$ inches in outside diameter. This ring has been cut in the middle. The seal is $1\frac{7}{8}$ inch in diameter, and it projects $1\frac{5}{8}$ inch above the ring, upon which it is soldered. It bears upon the centre of its face a recumbent bull facing the proper right, reclining on a flat ornamented pedestal, and supported by a lamp on each side. A small umbrella is raised over the bull, with a fly whisk on each side of the umbrella between it and the lamps.

The inscription occupies the inside of the first plate, and both sides of each of the other plates, including the odd plate of the second grant. Each side of the plates has from nine

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[1] See vol. i, 18, 38, of this Manual. [2] *Ibid.*, p. 38.

to eleven lines of writing. The lines are not quite straight, nor is the engraving otherwise neatly executed. The character is the same antique Tamiḻ-Grantha as that of the last inscription. The deed is composed in Sanskṛit metre, with the exception of the concluding unfinished portion, which is in Sanskṛit prose.

It is a grant of land to certain learned Brâhmaṇs of Udayendu-mangala, by Vikramâditya II of the Bâṇa dynasty, but the description of the object of the donation is not found here, the inscription breaking off where it was on the point of being mentioned. In point of date it is earlier than some of the preceding inscriptions; but it is difficult at present to fix its exact place.

It opens with two benedictory verses: the first, in the name of Shiva; the second, in the name of Vishṇu in the form of Nârâyaṇa. To these follow the genealogy of the donor of the grant, from the third to the fourteenth verse inclusive, and a laudatory description of himself in the fifteenth verse and the earlier part of the prose portion of the inscription. It concludes with the commencement of the effective part of the donation in the fragmentary remainder of the inscription.

The odd plate which is strung on the ring with the three plates of the above inscription, is of the same size and description as those three in all respects. It commences with words which are found near the end of the second line of the third plate of the foregoing inscription. This plate was thus the third plate of another inscription similar to the above grant, the introductory portions of which were perhaps copied from the same precedent. Not improbably, the missing last plate of the above grant has been interchanged with this odd plate by mistake.

This inscription is of particular interest and importance; inasmuch as it helps to place a whole dynasty of kings, bearing a very ancient and famous name, but hitherto scarcely heard of, in their proper position, both local and chronological, amongst the ancient rulers of the Southern Dakhaṇ.

Transliteration.

[*Plate I, Side* 2.] Svasti Shrî.

1 Yattatva[ttva]prakaṭîkṛitâvatitarâṃvedopinâḷaṃ[laṃ]yataḥ
[2*nd line.*]Sti[Sthi]tyutpattilayâssamastajagatâṃyanmanvatoyo[3*rd line.*]ginaḥ :
Satṣha[kṣhanna]mrasurendrabṛindamakuṭavyâlînaratnâva[4*th line.*]lî
Shoṇa[ṃ]shuvrajaranjitâṃghriyugaḷobhûtyaiShi[5*th line.*]vassostuvaḥ.

2 Kṣhîrodammathitummanobhiratulaṃ[6*th line.*]devâsurairmmandaraṃ
Hitvâkṣhipta ivâñjanâdririvaya[7*th line.*]statrâdhikaṃrâjate :
YoBhogi[gî]ndranivishṭamûrttirani[8*th line.*]shaṃbhûyomṛitasyâptaye
Rakṣheva[dva]ḥsurabṛindavanditapata[da]dva[9*th line.*]ndvasa[ssa]Nârâyaṇaḥ.

3 Yaḥpradâdasurâdhipomakhavaredatvâ[10*th line.*]rggha[rgghya]mmâ[mâ]dyâyagâṃ
Sadvîpâṃsacharâcharâm ma[ma]dhimudâde[*Plate II, Side* 1.]vâyadaityadvishe :
SobhûdVâmanarûpiṇe Baliritikhyâ[2*nd line.*]taḥsuropadrava
Vyâpa[pâ]raikarataḥShivâṃghrikamaladvadvâ[ndvâ]rchoha[3*rd line.*]naikavrataḥ.

4 Tasmâdabhûdguṇanidhirbalavâṃsta[nû]jo
Yatrâdhya[4*th line.*]vadva[rta]tamahânamalaḥprasâdaḥ :
ShambhoshShashâṃkashaka[la][5*th line.*]dyutirâjimaulerb
Bâṇaḥkṛipâṇanihatâriba[6*th line.*]lasu[ssu]rârîḥ.

5 Tasyânvavâyemahatiprasûtaḥ
Kṣhi[Kṣhî]rârṇṇa[7*th line.*]veShî[Sî]tamarîchivadyaḥ :
Bâṇâdhirâjoyuti[dhi]shata[8*th line.*]khaḍga
Khaṇḍîkṛitârâtirakhaṇḍatejâḥ.

6 Bâṇâdhirâjapramukhe[9*th line.*]shvatîteshv
AnekashoBâṇanṛipeshva[thâ]ntyaḥ :
Aja[jâ]yatâsmi[10*th line.*]Ja[ñJa]yaNandiVarmmâ
Sâkṣhâja[jja]yashrîvasatishri[shshri]yashchaḥ[shcha].

7 Saratṣha[kṣha][*Plate II, Side* 2.]tismakṣhitimekavîra
Ândhrâtpathaḥpashchimatobalîya[2*nd line.*]n :
Vadhûmivânanyasamâṃkulottha[tthâṃ]
Râjanyachûḍâmaṇi[3*rd line.*]ranjitâṃghriḥ.

8 Tasmādajanishṭasuto
Vijayāti[di]tyontarasta[stha]ripu[*4th line.*]varggaḥ :
Raṇabhuviyasyanatishṭhanty
Arayāpayāgrato[*5th line.*]bhiyākrāntāḥ.

9 Tasmāsa[tsa]mastariputatṣha[kṣha]ṇadatṣha[kṣha] [*6th line.*]bāhur
Akṣhi[kṣhī]ṇapuṇyayashasāmprabhavastanā[*7th line.*]jaḥ :
ĀsīdAnaṃga ivayovanitājanānām
ShrīMa[*8th line.*]llaDeva itiyoJagadekamallaḥ.

10 Tenāshoṣhanirastavairini[*9th line.*]karodevyāmHaroṇātula[laḥ]
Pārvvatyāmmu[mu]dapāti[di]Ṣhaṇmukha ivashrī[*10th line.*]mānsutoyassudhī[dhīḥ]:
Yatki[tkī]rttirvishadāmvi[di]gantakariṇā[ṇām]karṇṇe[*Plate III, Side* 1.]ṣhusashchā [chchā]marī
BhūtabhūpativandyapādayugaḷaShrī[shShrī]BāṇaVidyā[*2nd line.*]dharaḥ.

11 Tasyātmajobhavadapāstasamastashatrurv
Vidyāchatushṭaya[*3rd line.*]nivishṭamatirvvinītaḥ :
Durvvāravīryyayashasāmprabhavastarasī[svi]
Yaḥ[*4th line.*]pāpadu[duḥ]kharahita[taḥ]PrabhuMeruDevaḥ.

12 Abhavadanupa[*5th line.*]mashrīrānatārātivargga[rggaḥ]
Prathitapṛithulakīrttisū[ssū]nu[*6th line.*]rasmatvi[dvi]nītaḥ :
Kṣhitipatikulamukhya[khyaḥ]Pārvvatīsha[*7th line.*]ṃghripatma[dma]
Dvayanihitamatiryyo Vikramāti[di]tyanā[*8th line.*]mā.

13 TasyāpiVijayāditya
Nāmadheyobhavatsutaḥ :
Yatvi[dvi]kra[*9th line.*]moṇavitrastāḥ
Palāyanterayoyudhiḥ[dhi].

14 Pukaṇavippava[*10th line.*]gaṇḍa itiprathitaṃ
Ripudussahaa[ma]syachanāmaparaṃ :
[*Plate III, Side* 2.]Abhavatdyu[dyu]dhiyatkaravāḷata[da]ḷam[d]
Dvipavārimuchosrajalaṃ[*2nd line.*]vavṛiṣhu[ṣhuḥ].

15 Anugada[ta]nayamārggoBāṇavaṃshaikadīpaḥ
Praṇata[*3rd line.*]ripusamājaḥKṛiṣhṇaRājapriyoyaḥ :
AjaniVijai[jaya]bāhusū[ssū][*4th line.*]nurasyādhikashrīr
Āpagataduritetirv Vikramati[di]tyanāma.

16 [*5th line.*]Sahyashoṣhanṛipatimakuṭakoṭiranna[tna]dyutiraṇjitapa[*6th line.*]dareṇuḥ : Nānāvidhabhūriparanṛipapatṣha[kṣha]doḥkhaṇḍa[*7th line.*]vijayalabdhavipulayashobh-ipūrṇṇabahumaṇḍa[*8th line.*]laḥvividhavichitraranna[tna]vilīnavalayasvakaratalag-ṛihītachāruhe[*9th line.*]makumbhanisravatdvā[dvā]ridhārāpūrvvakamaki[khi]laved-avedāṃgatarkka[*10th line.*]tatva[ttva]saṃvitsvakarmmaniratebhyaḥsvamanonihita-taḥ[ṃtaḥ]saṃvitpradāna[*11th line.*]shīlebhyaḥdvijavarebhyaḥUdayondumaṃka[ga]ḷanivāsibhyaḥevaṃbhūta

Odd Plate.

[*Side* 1.]dyāchatushṭayanivishṭamatirvvinītaḥ :
Durvvāravīryyayashasāṃ[*2nd line.*]prabhavastarasī[svi]
YaḥpāpadU[duḥ]kharahita[taḥ]PrabhuMerudevaḥ

12 [*3rd line.*]Abhavadanupamashrīrānatārātivargga
Prathitapṛithulakīrtti[*4th line.*]sū[ssū]nurasmatvi[dvi]nītaḥ :
Kṣhitipatikulamukhya[khyaḥ]Pārvva [*5th line.*]tīshaṃghripatma[dma]
Dvayanihitamatiryyo Vikramāti[di][*6th line.*]tyanāmaḥ[mā].

13 Tasyapi Vijayāditya
Nāmadheyo[*7th line.*]bhavatsutaḥ :
Yatvi[dvi]krameṇavitrastāḥ
Palāyanterayo[*8th line.*]yudhi.

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14 Pukaḷappavaragaṇḍa itiprathitaṃ
Ripudussahamasya[*9th line.*]chanamaparaṃ:
Abhavatdyayu[dyu]dhiyatkaravāḷadaḷa
Dvi[dDvi]pavāri[*Side* 2.]muchosrajalaṃvavrishuḥ.

15 Anugada[ta]nayamārggoBāṇavaṃ[*2nd line.*]shaikadīpaḥ
PraṇataripusamājaḥKrishṇaRājapriyoyaḥ:
Ajani[*3rd line.*]vijai[jaya]bahusū[ssū]nurasyādhikashrīr
ApagataduritotirvVikramā[*4th line.*]ti[di]tyanāma.

16 Sahya ane[hyane]kasamaravijayasaṃ[*5th line.*]labdhavijayalakya[kshmya]dhishṭhita-vishalabhujāntaro[*6th line.*]Bāṇakulāmalāmala[malā is redundant]vyomāvabhāsana Bhāskarau[*7th line.*]vanatānekaparanripatimakuṭataṭaghaṭitamaṇikyamaṇi[*8th line.*] mayūkharaṇjitaghri[ṃghri]kamalaḥsvakaratalagrihītachāruchāmī[*9th line.*]karoruk-araguḷadvāridhārapūrvvaku[kaṃ]viprebhyoveda.

Translation.

Health and Wealth!

1. May that Shiva be to you for prosperity, whose nature even the Veda is not able fully to reveal; from whom proceed the stability, the origin, and the destruction of all worlds; on whom the pious fix their meditations; whose two feet are tinged with the multitudinous red rays of the rows of precious stones upon the diadems of the hosts of chiefs of the Suras who bow down before him.

2. May that Narayaṇa save you, whose two feet are worshipped by the Sura hosts; who shines more brightly as Mount Anjana set up by the Devas and Asuras when, forsaking Mount Mandara, they were minded to churn the milk-sea; who is that form which always reclines upon the prince of serpents to procure anew the immortalizing nectar.

3. He who was lord of the Asuras; who offered the oblation of welcome to the first existent god, the enemy of the Daityas, in the guise of Vāmana, while performing his sacrifice, and cheerfully gave him the earth with its islands and all things moving and immovable; whose chief delight was to cause trouble to the Suras, and whose constant occupation was the worship of the two lotus feet of Shiva; bore the name of Bali.

4. From him sprung his son Baṇa, the abode of virtue, and mighty in strength; who possessed the great pure favour of Shambhu; on whose head are the rays of the lustre of the crescent moon; with whose sword the armies of his enemies were slain; the foe of the Suras.

5. In his extended line Baṇa-adhirāja was born, as the cool-rayed moon in the milk-sea; who hewed his enemies in battle with his keen-edged sword; of undiminished glory.

6. When Baṇa-adhirāja and many other kings of the race of Bāṇa, had passed away, then at length Jaya Nandi Varmā was born in that line, the chief abode of victory and wealth.

7. That unrivalled hero, mighty in strength, ruled the earth to the west of the Āndhra country, cherishing it as a peerless bride of high birth: his feet were tinged by the head-jewels of kings.

8. From him was born a son named Vijayaditya; the congregation of whose enemies was subject to him; and even on the field of battle his foes could not stand before him, but fled away seized with terror.

9. From him a son was born, Shrī Malla Deva, who was called Jagadekamalla; whose arm was expert in cutting up the whole of his enemies; the source of undiminished merit and fame; who was as Ananga to womankind.

10. By him a son was born of his queen, Shrī Bāṇa Vidyādhara, incomparable and illustrious, as Shaṇmukha was born of Pārvatī by Hara; he repelled the whole multitude of his enemies; he was very learned; and his pure fame was as a whisk to the ears of the elephants of the points of the compass; and his feet were worthy to be worshipped by kings.

11. His son was Prabhu Meru Deva; who expelled all his enemies; whose mind was intent on the four branches of knowledge; unassuming; a fountain of irresistible valour and glory; courageous; and free from the sorrow caused by sin.

12. From him a son was born named Vikramaditya; of unequalled wealth; before whom a multitude of enemies bowed down; whose great fame was spread abroad; humble; a

chief amongst the families of kings; whose heart was fixed on the two lotus-feet of the lord of Pārvatī.

13. Of him a son was born, named Vijayāditya; whose enemies fled from him in battle, terrified at his overpowering strength;

14. Whose second name was Pukaḻavippava-gaṇḍa, unbearable to his enemies: the cloud-like elephants cleft asunder by his sword in battle, rained forth their blood like water.

15. Of him a son was born named Vikramāditya, Vijaya-bāhu; who followed the path of righteousness, and was a chief lamp of the Bāṇa dynasty; before whom a crowd of enemies humbly bowed down; the dear friend of Krishṇa Rāja; he had great riches; and the distress of sin fled away from him;

16. The dust of whose feet was tinged by the lustre of the precious stones in the crest of the diadems of all kings; whose arm was covered with great glory acquired by cutting off the arms of the troops of many hostile kings of all classes;

17. When he had first of all poured water out of a beautiful golden water-pot held in the palm of his hand, on which was a bracelet set with many kinds of wonderful precious stones; to the distinguished Brāhmaṇs who dwelt at Udayondu-mangala, whose special duty is the study of the whole of the vedas and vedāngas, and the sciences of logic and religious philosophy, who are expert in communicating the knowledge stored up in their own minds; thus. . . . . [*The remainder of the grant is wanting.*]

The odd plate begins with part of verse 11 above, "whose mind was intent," &c., and proceeds in the same words down to verse 16; the second name of Vijayāditya II, however, in the fourteenth verse, being Pukaḻappa-vara-gaṇḍa here, instead of Pukaḻa-vippava-gaṇḍa.

16. On whose broad breast Vijaya-Lakshmī dwells, won thither by victories obtained in many battles; the sun which makes manifest the clear sky of the Bāṇa race; whose lotus-feet are tinged by the rays of the rubies set in the margins of the coronets of many prostrate hostile kings:

17. When he had first of all made the water-oblation poured out of a beautiful large golden water-pot held in the palm of his hand; to certain Brāhmaṇs, veda. . . . . [*The remainder of the grant is wanting.*]

Remarks.

The mighty Bali, to whose race the line of kings commemorated in the present inscription claims to belong, has left a well-marked impression upon both the mythological and the legendary history of the whole of ancient India, ascending up to the earliest periods of the incarnations of Vishṇu.

The purāṇas mention two ancient kings of this name: namely, Bali the son of Virochana,[1] the redoubtable king of the Daityas, and Bali the son of Sutapas,[2] of the lunar race, the father of Anga, Vanga, Kalinga, Suhma, and Puṇḍra. The sixth of the nine Ardha-chakravartis of the Jainas also bore this name;[3] as did also one of the three brothers of Vikramāditya, king of Ougein, the rival of Shālivāhana.[4]

The Bali of the present inscription is identified, through his son Bāṇa,[5] with the first of these four princes. He is, therefore, that Mahā Bali who is the hero of innumerable legends belonging to every portion of India; the once lord of heaven, and earth, and hell; the leader of the hosts of the Asuras in their unsuccessful attempt to wrest the nectar of immortality from the gods; whose hundred arms were cut off by thunderbolts hurled at him by Indra while engaged in single combat with him; who, nevertheless, subsequently succeeded in driving the hosts of Indra out of the city of Amarāvatī, and in seating himself on the throne of that capital city of the gods; and who was at last overcome by Vishṇu, but only through stratagem, in his incarnation as the dwarf Vāmana, and was then degraded to the throne of the subterranean region of Pātāla.[6] Festivals in his honor are to this day celebrated in different parts of India:[7] a temple is dedicated to his worship

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[1] Wils. *Vish. Pur.*, p. 147.
[2] Wils. *Vish. Pur.*, p. 444.
[3] *As. Res.*, ix. 246.
[4] *As. Res.*, ix. 120.
[5] See verse 4.
[6] Wils. *Vish. Pur.*, p. 265, note.
[7] Rottler's *Tamil Dictionary*, ii. 387; *Mad. Jour. Lit. & Sc.*, i. 22; *As. Res.*, iii. 265.

at Gokarṇa;[1] he is supposed to visit this earth annually on the anniversary of his incarnation in the infernal regions;[2] and he is expected to re-appear on the earth before the close of the present dispensation to inaugurate a general moral renovation of the world, at which time Baroach is to have the distinction of being his birth-place;[3] on the anniversary of his defeat by Vamana the Brahmaṇs annually renew their sacred thread;[4] and the first day of the month of Kârtika is observed as the anniversary of his coronation as monarch of Pâtâla.[5]

Bâṇa,[6] the oldest of the hundred sons of Bali;[7] occupies a place in the legends of ancient India almost as conspicuous as that of his father. The story of the loves of Aniruddha, the grandson of Vishṇu in his incarnation as Krishṇa, and Usha the daughter of Bâṇa, is told in several of the purâṇas: and so also is the history of the terrible war, which resulted from it, between Vishṇu and Bâṇa, in which Bâṇa was ultimately defeated, and his thousand arms cut off by the discus of Vishṇu, notwithstanding the mighty assistance of Shiva, whom Bâṇa worshipped, who brought all his own supernatural forces to his aid in this war.[8]

Intermediate between these two illustrious founders of this royal line and the series of consecutive kings who immediately preceded the donor of the present grant, the inscription interposes another prince who bore the great name of the son of Bali, Bâṇa Adhirâja,[9] of whom nothing more is known than the generalities which are mentioned here. He was preceded and succeeded by several unnamed princes.

The remainder of the pedigree of the donor is recorded in verses 6 to 15 of the inscription. It contains the following names:—

Bâṇa Adhirâja.
|
Jaya Nandi Varmâ.
|
Vijayâditya I.
|
Shrî Malla Deva, *alias* Jagadeka Malla.
|
Shrî Bâṇa Vidyâdhara.
|
Prabhu Meru Deva.
|
Vikramâditya I.
|
Vijayâditya II, *alias* Pukaḷa Vippava Gaṇḍa.
|
Vikramâditya II, Vijaya-bâhu.

This pedigree presents us with a series of eight princes in direct succession. Their reigns may therefore be regarded as covering not less than two centuries and a half of time.

The position of the territory of the first prince of the succession named in this grant is indicated in the following general terms in the seventh verse of the inscription; —"That powerful unrivalled hero ruled the earth to the west of the Ândhra country." By "the Ândhra country" here we are to understand the country in which the Telugu language is spoken. We are then to look for the territory of the Bâṇa kings along the southernmost portion of the Telugu border-land; because the Tamil-Grantha character in which this inscription is written, necessitates the conclusion that some portion of the dominions of these kings was in the neighbourhood of the Tamil-speaking country, in which alone this character was in use, that is to say, not far from the middle basin of the Pâlâr; while the situation of the village which was the object of the donation, namely, upon the banks of the Pâlâr, renders this conclusion still more certain and definite.

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[1] Taylor's *Cat. Mack. MSS.*, ii.
[2] *Mad. Jour. Lit. & Sc.*, i. 22.
[3] *As. Res.*, ix. 83.
[4] Forbes' *Râs Mâla*, ii. 329; *Cal. Rev.*, xxiii. 177.
[5] *As. Res.*, iii. 265.
[6] See Inscription, verse 4.
[7] Wils. *Vish. Pur.*, 147.
[8] Wils. *Vish. Pur.*, 591 ff.
[9] See verses 5, 6.

The western boundary-line of the Telugu language after crossing the river Tungabhadra runs through the neighbourhood of Adoni,[1] and strikes the left water-parting of the Northern Pennār near the elbow, where that river changes its course from its northward to its eastward direction. It then runs up the line of that water-parting southwards, crossing the boundary of the present Mysore territory, until it reaches Nandidrūg. From this important physical centre the line may be regarded as generally coinciding with the left water-parting of the Pālār, running in a south-easterly direction as far as the western boundary of the present district of North Arcot; and continuing from thence through the hills lying along that boundary, as far as the left bank of the Pālār, near that point in its course where it enters the district of Salem; whilst there are also immigrant Telugu-speaking people scattered amongst the indigenous inhabitants of some portions of the country considerably to the south of the general limit here indicated.[2]

We are, therefore, to seek for a portion of the dominions of those ancient Bāṇa kings somewhere to the westwards of this latter section of the Telugu boundary; namely, in the eastern portion of the present district of Kolar in the territories of Mysore. How far their kingdom extended into the Canarese country westwards, and what was its extent northwards, there is nothing here to indicate.

This location of the Bāṇa territory is confirmed by the indications of its situation incidentally mentioned in the preceding inscription of Hasti Malla, for whom this kingdom was resuscitated[3] as an advanced position of the rising Chola power, to facilitate their advance into the territory of the Pallavas, after the conquest of Kongu-Karnāṭa by Vira Nārāyaṇa Choḷa.[4] In the *first* place, Hasti Malla bore the title of 'Lord of Nandi;'[5] from which it is to be inferred that the district in which Nandi-drūg is situated formed part of his kingdom. *Secondly*, the conquest of Tumba by Vira Nārāyaṇa Choḷa[6] followed his victory over 'the lord of the Bāṇa kings,' from which it is to be inferred that Tumba's kingdom was in the neighbourhood of the Bāṇa kingdom. The situation of Tumba is marked on the 78th sheet of the Great Topographical Map of India, there spelt Toombah, near the western boundary of the present district of North Arcot, in Latitude 13° 15½' N., and Longitude 78° 55' E.: and some portion of the old kingdom of Tumba is probably represented at this day by the proprietary estate of the present poligar of that name.[7] *Thirdly*, the city of Kōlār was not in the Bāṇa kingdom; for, as early as the reign of Kongani Varma,[8] in the third century A.D., it was held by the king of Kongu-Karṇāṭa; and some of his successors are similarly said to have possessed it.[9] Some portion of the country around Kōlār, naturally depending on this chief town of the district, must also have been included in that proprietorship. The conquest of the Bāṇa kingdom by Kongaṇi Varmā is mentioned[10] in connection with his residence at Kuvaḷālapura (Kolār): and from this it is to be inferred that some portion of the Bāṇa territory was in the neighbourhood of Kolār. It is not improbable that these districts may have been originally acquired by the Kongu-Karnāṭa kings by conquest from the Bāṇas, and that these latter kings were sometimes fortunate enough to reconquer them: at any rate the title of 'lord of Nandi' belonged sometimes to the kings of Kongu-Karnāṭa,[11] as it did to the Bāṇa prince Hasti Malla.[12] *Fourthly*, Hasti Malla also bore the title of 'king of Padivi-purī.'[13] I am not able to identify this place. The

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1 Compare Wilks' *Mysore*, i. 5, for the conterminous limit of the Canarese language.

2 Compare Rice's *Mysore and Coorg*, i. 393, and Cox's *Manual of North Arcot*, p. 257.

3 See verse 9 of Hasti Malla's grant.

4 See verse 21 of Hasti Malla's grant and pages 377, 387, 388 of this Appendix.

5 See verse 24 of his grant.

6 See verse 9 of Hasti Malla's grant.

7 See *Gazetteer of Southern India*, p. 260 ff., and Cox's *Manual of North Arcot*, p. 75 ff., 129 ff.

8 See verse 13 of Hasti Malla's grant.

9 See *Mys. Inscr.*, pages xlv, xlvi, 142, 148, 173, 293, 307.

10 See verse 13 of Hasti Malla's grant; *Mys. Inscr.*, pages xlii, 289.

11 *Mys. Inscr.*, pages xlv, xlvi, 142, 148.

12 Verse 24 of his grant.

13 Verse 24 of his grant. It is spelt 'Paḍavipurī' in the Telugu transcript of grant B: see p. 381 above.

Tahsildar of Goriattam, in a communication to Mr. LeFanu, says it is Padavedu in the North Arcot District. It is possible that the similarity of these two names may have suggested this identification: but if it can be authenticated, it will follow that the conquests of Hasti Malla extended a long way down the basin of the Pālar; for Padavedu [1] is situated in the Pōlūr Taluk of North Arcot, about 15 miles west of Arni.

The Bāṇa Dynasty.

The Bāṇa dynasty has long disappeared from the annals of Southern India: and but few references to it have hitherto been discovered in the researches which are being made into its early history. Some of those, throwing light upon the present inscription, may be gathered up in this place.

(1.) The early conquest of the Bāṇa kingdom by Koṅgaṇi Varmā has already been mentioned.[2]

(2.) A copper-plate inscription of A.D. 777 at Nāgamangalam,[3] mentions a later victory over the Bāṇas by Duṇḍu, the heir-apparent to the kingdom of Nirgunda,[4] then feudatory to Pṛithivi Koṅgaṇi, king of Kongu-Karnāṭa. From this it is to be inferred, that at some date intermediate between these two conquests, that is to say, between the third and the eighth centuries A.D., the Bāṇa kings recovered their lost kingdom, and had become formidable,—a 'cause of fear,'—to their neighbours.

(3.) The continuous rule of the Bāṇa kings for a considerable portion of the intermediate centuries is attested by the present inscription of Vikramāditya II.

(4.) The uprooting of the Bāṇa king by Vīra Nārāyaṇa Choḷa about the beginning of the tenth century, is mentioned in Hasti Malla's grant;[5] as well as the resuscitation of the Bāṇa kingdom shortly afterwards in Hasti Malla's person.[6]

(5.) There are two inscriptions of the times of the Bāṇa kings at Gulgānpode[7] in the Kolār District, about fifteen miles north of Kolar. One of these inscriptions records the grant of a village for an act of bravery in the reign of Shrī Mahāvali Bāṇarasa, without any further indication of his name. The other records a similar grant for raising the siege of Manchindi-ūru,[8] to the commander of a force belonging to the army of Shrī Mahā Vali Bāṇarasa, who is described as "the great king Vikramāditya, who, as a Mount Meru of victory, received from other kings the celebrated name of Bāṇa Vijyādhara," *i.e.*, Bāṇa Vidyādhara.[9] Here is the name of one of the kings of the pedigree of the present inscription,[10] the fourth from Jaya Nandi Varma. Instead of Mr. Rice's rendering of the phrase, "tannanāḷva Prabhu Meru desase," "at the command of the great lord who ruled him" in the first inscription, and "by command of the great lord who ruled him" in the second, seeing from our present inscription that 'Prabhu Meru' is a proper name, the following rendering, in military phraseology, may now be substituted,—"by order of Prabhu Meru who commanded him." We have here the name of another of the kings of the present inscription, namely, Prabhu Meru Deva,[11] the great-grandfather of the donor. Both of these stone monuments of Gulgānpode, then, appear to refer to two similar acts of bravery performed by two officers commanding detachments of cavalry

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[1] It is variously spelt on the maps, Padivado, Padavēd and Padavedu. By Mr. Cox's etymology of the name (*Manual of North Arcot*, p. 203), it would be spelt Paṭaiveṭṭu. Perhaps a preferable derivation would be Paṭaiviṭu, 'a garrison,' 'an arsenal.' This name also occurs in the Belūr inscription of A.D. 1382 (*Mys. Inscr.*, p. 267); and it is there spelt 'Padavidda.'

[2] Pages 373 374, 377, above.

[3] Rice's *Mys. Inscr.*, p. 287.

[4] Nirgunda is in the present Chitaldrūg District of Mysore.

[5] Verse 9; see pages 372, 374, 378, above.

[6] Verse 21; see pages 373, 377, 378, above.

[7] *Mys. Inscr.*, pages lvi, 304, 305.

[8] Mr. Rice's revised reading of this name is 'Mavindi.' See *Ind. Antiq.*, x. 39. The photograph of the inscription there given confirms this later reading.

[9] See Mr. Rice's note, *Mys. Inscr.*, p. xlix.

[10] See page 393 above, and verse 10 of the grant.

[11] Verse 11 of the grant.

from the army of prince Prabhu Meru, the heir-apparent of Shrī Vikramaditya Jaya Meru, Bāṇa Vidyādhara, who commanded the Bāṇa army sent to the relief of the town of Mavindi-ūru when it was besieged by some powerful enemy.

(6.) The discussion of the date of the present grant will be found later on in these remarks. The existence of a Bāṇa kingdom of sufficient importance to be mentioned by the side of the first-rate powers of Southern India, as late as the end of the thirteenth century, in the position occupied by the territory of the line of kings here recorded, is well attested by a verse of the standard work on Sanskrit composition, the Pratāpa-Rudrīya of Vidyānātha, belonging to the fourteenth century;—

> RoreGhūrjarajarjharosisamaroLampākakiṃkampase
> VaṃgatvaṃgasikiṃmudhabalarajaḥkamosikiṃKoṃkaṇa, |
> BĀṆAprāṇaparāyaṇobhavaMahārāṣhṭraparāṣhṭrosyaṇa
> YoddhārovayamityarīṇabhibhavaṃtyAṃdhrakṣhamābhṛidbhaṭāḥ ||

"The troops of the king of Andhra[1] triumph over his enemies, exclaiming, 'Ghūrjara! thou art mocked in the fight. Lampāka! why dost thou tremble? Vanga! why dost thou flee away? Konkaṇa! why art thou blinded for nothing by the dust raised by thy troops? BĀṆA! save thy life. Mahārāṣhṭra! thou hast lost thy dominions. We are the warriors." [2]

(7.) The Trivikrama-vṛitti, a celebrated Prākṛit grammar, possibly of the fifteenth century, states that its author, Trivikrama Deva, was of the royal race of the Bāṇas. The passage runs thus in my manuscript copy of the work:—

> ShrīBĀṆASUKULAkamala
> DyumaṇirĀdityaVarmaṇāḥpautraḥ ||
> ShrīMallināthaputro
> Lakṣhmīgarbhāmṛitāṃbudhisudhaṃshuḥ |
> BhāmasyaVṛittavidyā
> NāmnābhrataTrivikramasukaviḥ[3] ||

He declares his grammar to be a mirror reflecting every Prākṛit form from Hemachandra downwards.[4] He is therefore later than Hemachandra, who is usually placed in the twelfth century A.D., and by some in the end of the thirteenth century.

The Date of this Inscription.

The DATE of the present inscription cannot yet be definitely ascertained. The date of the Gūlgānpode monuments would lead up to its approximate date if it could be fixed with any approach to certainty; but a conjectural date can alone be assigned to them at present. In A.D. 1878 Mr. Rice regarded these monuments as belonging to two distinct periods, two centuries apart:[5] but in his more recent revision, in A.D. 1881,[6] he regards them as belonging to the same reign; and he assigns a date to them "not later than the seventh century," for reasons based upon references contained in other inscriptions. If the reign of Bāṇa Vidyādhara could be assigned to the seventh century, as Mr. Rice has suggested, with any trustworthy approach to exactness, the approximate date of the present inscription would be about a century later; since its donor lived in the fourth generation after Bāṇa Vidyādhara: at the latest its date would be, on those grounds, about A.D. 750.

The foregoing inscription of Hasti Malla has been assigned to about A.D. 920.[7] The present inscription is evidently of an earlier date: but an interval of a century and a half appears to be too long to place between them. It is not likely that Vīra Nārāyana's

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[1] Namely Pratāpa Rudra, the Kākatīya king of Orangal, about A.D. 1300.

[2] Pratāpa-Rudrīya, Pra. I, v. 29: and again in Pra. III (example-drama, v. 47), with *var. lect.*

[3] Ādhyā. I, pā.1, vv. 2, 3.

[4] "Ā Hemachandrāchāryāt." *Ibid.*, v. 10.

[5] *Mys. Inscr.*, pages 304, 305.

[6] *Ind. Antiq.*, x. 38.

[7] See page 380 above.

reign, on which Hasti Malla's date depends, may have to be put farther back, for that date has been obtained by a deduction from a series of facts which may need a later, rather than an earlier, date than is now assigned to them. It is much more probable that the date of Bāṇa Vidyādhara may have to be brought lower down.

The fact that the present inscription is written in the Tamiḻ-Grantha character is of considerable consequence in the search for its date. The time of the introduction of this character cannot yet be traced:[1] its earliest appearance connected with a clue to a date is in the inscriptions of the Choḷa kings, in which the names of these kings are frequently written in letters of this character, as are also the Sanskṛit quotations in them, while the rest of the inscription is written in the antique Tamiḻ character. The preceding grants of Vīra Choḷa[2] and Hasti Malla,[3] are written in this Tamiḻ-Grantha character.

The Tamiḻ-Grantha Character.

Whatever the precise date of this inscription may be, it is the earliest yet discovered written in the Tamiḻ-Grantha character. It is of some interest, therefore, to examine the forms which it presents, and to note in what respects they differ from those which are in use in the present day. It is to be borne in mind that the inscription is written on plates of copper, on which the letters have been punched with a finely-pointed steel punch; and that the writing is, on that account, less free than it would appear when written in the same cursive character upon palmyra leaves with the style.

Of the initial vowels, the following are found on these plates:—*a*, *ā*, *i*, *u*, and *e*. Of these, *i* and *u* are nearly the same as the modern letters. The circlet which the modern *e* has in its horizontal head-stroke is absent in the *e* of these plates. The most important difference of form occurs in *a* and, consequently, *ā*; the modern letters having been developed from those older forms by increasing the size of their first half and diminishing their second half in a still greater proportion.[4]

In the combination of the vowels with the consonants—(1.) The perpendicular stroke which is the sign of long *ā*, is joined to its consonant in *chā*, *ṇā*, *dhā*, *pā*, *bā*, *yā*, *ḷā*, *vā*, and *sā*; while it is separated from its consonant by a slight interval in *kā*, *gā*, *jā*, *ḍā*, *tā* *dā*, *nā*, *bhā*, *mā*, *rā*, *shā*, *ṣhā*, *hā* and *ḷā*. There are, however, two instances of separated *yā*, and one instance of separated *sā*. In the combination *ṇā*, the short horizontal stroke which connects the perpendicular sign of the long vowel with its consonant, starts from the foot of the last stroke of the *ṇ*, and not from the shoulder of the consonant as is the case with the other combinations. In the combinations of *ā* with compound consonants, its sign is separated in *prā*, *stā*, *smā*, and *syā*. There are no instances here of the combination of long *ā* with the remaining consonants. In the modern Grantha character the sign of long *ā* is separated from its consonant in every instance. (2.) In the case of the combined vowel *i*, the difference between its old and modern forms consists in the curved stroke, which is its symbol, starting from the right (proper) shoulder of its consonant in the older letter, while it starts from its left shoulder in the modern character. The same remark applies to the combinations of the long *ī*. Instances occur in these plates of the combination of *i* with *k*, *g*, *ch*, *j*, *ṭ*, *ṇ*, *t*, *th*, *dh*, *n*, *p*, *bh*, *r*, *l*, *v*, *sh*, *s*, *h*, *kṣh*, *gr*, *ghr*, *ṇj*, *tt*, *dr*, *pr*, *rvv*, *shch*, and *ṣhṭh*; and of the combination of *ī* with *k*, *ṭ*, *t*, *d*, *n*, *m*, *r*, *l*, *v*, *sh*, *s*, *h*, and *shr*. (3.) In the case of the combined vowel *u*, the only difference between the old and new letters occurs in *thu*, *mu*, and *hu*: in the modern characters for *thu* and *mu* the pendant oval, which forms the sign of the combined *u*, is written by the side of its consonant, starting from its left shoulder; while it is written beneath its consonant in the older form: in the case of *hu*, the symbol of the vowel is a curved line running beneath the whole length of its consonant; whereas the ordinary pendant oval represents the *u* in the older character. Here, in the older character, long *ū* is formed in four different ways; by a lateral hook on the inner side of the oval pendants

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[1] See Burnell's *S. I. Palæogr.* (2nd Edit.), 39 ff.

[2] No. III, pages 365 to 368 of this Appendix.

[3] No. IV, page 369 of this Appendix.

[4] See the Grantha alphabets given in Plates XIII, XIV, XV of Burnell's *S. I. Palæography*.

representing *u*, in the case of *chū*, *dhū*, *mū*, and sometimes *sū*; by a curved line embracing that pendant oval, in the case of *pū*, *yū*, and sometimes *sū*; by an outward return of the curve which forms the *ū*, in the case of *nū*, and *rū*; and by a hook at the inner end of that curve in the case of *bhū*: in the modern character long *ū* is formed by an additional curve added to different parts of the sign of short *u*. The inscription has instances of the combination of *u* with *k*, *g*, *ṇ*, *t*, *th*, *d*, *n*, *p*, *b*, *bh*, *m*, *y*, *r*, *sh*, *ṣh*, *s*, *h*, *dy*, and *st*; and of the combination of *ū* with *ch*, *dh*, *n*, *p*, *bh*, *m*, *y*, *r*, and *s*. (4.) These plates have five instances of the combined vowel *ṛi*; namely, with *k*, *n*, *b*, *m*, and *v*. In each case but *kṛi* the vowel is represented by a curved line, slightly hooked, below its consonant, as in the modern form; but in *kṛi* it is formed by a returning curve trained through the perpendicular loop of the consonant. No instance of long *ṛī*, nor of *ḷṛi*, occurs here. (5.) The lateral curve which represents the combined vowel *e*, here starts upwards from the level of the middle of its consonant, and extends to the level of its shoulder, and is well separated from it; in the modern character this curve is much larger, starting from the level of the foot of its consonant and rising upwards considerably higher than its shoulder. (6.) The combined diphthong *ai* occurs here added to *j*, *d*, *n*, *r*, *v*, and *sh*. It is formed by two of the curved symbols of combined *e*; but they are written one above the other, the lower one starting from a little below the level of the foot of its consonant, and the upper one reaching a little higher than the level of its shoulder; whereas in the modern character the two curves are written side by side, and are both of the same larger size as the modern symbol of the combined vowel *e*. (7.) In the case of combined *o* the same remarks apply as have been made about combined *ā* and *e*, of which symbols together the sign of combined *o* is formed, as in the modern character. (8.) Only one instance of combined *au* occurs here; namely, *mau*. The curved symbol of combined *e* occurs here as a portion of the sign of *au*, on the proper right of its consonant, as it does in the modern Tamil alphabet; whereas it is omitted in the combined *au* of the modern Grantha character.

The whole of the consonants of the Sanskṛit alphabet occur in these plates, excepting the guttural and palatal nasals, and *chh*, *jh*, *ṭh*, *ḍh*, and *ph*. The letter *k* is the same here as the open Pallava *k*, and differs considerably from the modern character, though it is easy to see how this later form has been developed from the older letter. With the exception of *m*, *y*, *r*, *sh*, and *ḷ*, there is but little difference between the rest of the ancient and modern consonants: *m* and *r* are near the Pallava letters; *y* is close to the modern Malayālam character; *sh* is the same as the Tuḷu *sh*; and *ḷ* is not far from the old Telugu letter.

The compound consonants occurring in these plates, are the following;—*kk*, *kr*, *khy*, *gg*, *gr*, *ghr*, *chch*, *chy*, *ṇj*, *ṇḍ*, *ṇṇ*, *ṇm*, *ṇy*, *tt*, *tth*, *tn*, *tp*, *tm*, *ty*, *tr*, *tv*, *tṣh*, *tsv*, *dy*, *dr*, *dv*, *dhy*, *nt*, *ndr*, *ndhr*, *nm*, *nv*, *pp*, *pr*, *bdh*, *bhy*, *mm*, *mr*, *rgg*, *rṇṇ*, *rmm*, *ryy*, *rvv*, *yy*, *ll*, *vy*, *vv*, *shch*, *shr*, *ṣht*, *ṣhṭh*, *ṣhṇ*, *ṣhv*. *sk*, *st*, *sm*, *sy*, *sv*, and *ss*. They are all written one above the other, with the exception of those which begin with *ch*, *t*, *n*, *v*, and the three sibilants; in these seven, the second consonant is extended laterally beyond the first a little below the line. Compound *r* is expressed, as in the modern character, by a small perpendicular stroke above the middle of the consonant with which it is compounded.

The Situation of the donative Villages.

This inscription breaks off before the object of the donation has been described. The grant was made, however, "to the distinguished Brāhmaṇs who dwelt at Udayendu-mangala;"[1] and it may be concluded from this, that the land which was here given to them was in the neighbourhood of that place. This circumstance brings the present inscription into a relationship with the preceding grants of Nandi Varmā, Pallava Malla, and Hasti Malla,[2] all of which relate to this village of Udayendu-mangala, elsewhere called Udayendu-chaturvedi-mangala, Udayachandra-mangala, and Udayendra(ndu)-purī.

This is, therefore, a suitable place to gather up the whole of the references to this village in these inscriptions in order to search for its situation.

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[1] Verse 17 of this grant. [2] No. I, II, and IV, above.

The earliest of these references is in Grant No. II, which states[1] that this village was created by Pallava Malla by uniting the two previously existing villages of Kumāra-mangala and Vennattūrakkoṭṭa, to form a memorial donation in honor of the victories of the Pallava prince Udayachandra; and that it then received the name of Udayachandra-mangala, after that prince's name. The date of this event I have there[2] conjectured to be the ninth century A.D.

Subsequent to the Choḷa conquest of these parts, the neighbouring village of Kaṭai-koṭṭūr was added to Udayachandra-mangala, in the fifteenth year of the Choḷa king Kop-para-kesari Varma:[3] and the united settlement then received the new name of Vīra Nārāyaṇachcri, after the name of the Choḷa king Vīra Nārāyaṇa.

Eleven years later,[4] namely, in the twenty-sixth year of this Choḷa king's reign, the village of Kāṇchi-vāyil, which is mentioned in Grant I,[5] was also added to this united settlement, the whole being at that time placed under the control of one single village council.[6]

The situation of KĀNCHI-VĀYIL, near which the land granted by the oldest of this group of inscriptions lay, is to be gathered in a general way from the following indications in the grant:—(1.) The terminative part of the name of this village shows that it was in the Tamiḻ country; the word 'vāyil,' 'a door-way,' 'a gate-way,' being a Tamiḻ word, the equivalent of the termination of its Sanskṛit name Kāṇchi-dvārā.[7] This earlier name Kāṇchi-vāyil was changed to Ikanmarai-mangalam[8] at, or soon after, the Choḷa conquest of this district. This new name is also Tamiḻ. The names of the neighbouring villages mentioned in the descriptions of the boundaries in Grant IV, and the names of the trees which marked that boundary, are also Tamiḻ words. Added to these facts, the circumstance that the endorsements on Grants I and II, and this description of the boundaries in the body of Grant IV, are written in the Tamiḻ language, raises the conclusion to a certainty, that the property here referred to was in the Tamiḻ country. (2.) The expression "four pieces of *forest* land," by which the substance of that donation is described,[9] shows that this grant-land was in the neighbourhood of the hills. (3.) It was situated "in the district of Adeyār,"[10] which district we now know from the more distinct indications of its situation in Grants II and IV, occupied both banks of the Pālār. (4.) To these local indications in Grant I may be added the additional circumstances, mentioned in Grant II,[11] that the southern boundary of Kāṇchi-dvāra was conterminous with the northern boundary of Udayachandra-mangala, the donative village of that grant; and that the eastern end of that southern boundary touched the right bank of the Pālār at some point where this river runs in a north-west to south-east course.

The situation of UDAYACHANDRA-MANGALA is minutely described in Pallava Malla's grant.[12] That description contains the following particulars:—(1.) The whole of the land of this village lay on the south side of the Pālār; the right bank of this river *forming* the

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1 Pages 360, 365 of this Appendix. 2 Page 355, 362.

3 See the Tamiḻ description of the boundaries in Hasti Malla's grant, p. 371 above.

4 This statement is based on the assumption that the Parakesari Varmā of the endorsements on Grants I and II and of the Tamiḻ portion of Grant IV is the same prince, namely, Vīra Nārāyaṇa Choḷa. The probabilities of the case appear to require this identification; but it is not certain, for other Choḷa princes bore this title besides Vīra Nārāyaṇa, as I have stated in note 7 to page 375 of this Appendix. On the other hand, the presence of the name of Udayachandra-mangalam in these endorsements, fifteen years after this village had merged in the new village of Vīra Nārāyaṇa-cheri, seems opposed to the above identification; unless, indeed, the two constituent villages retained their individual names after their unification, while the new name was applied only to the aggregate new settlement for the purpose of local government.

5 See page 351 of this Appendix.

6 See the Tamiḻ endorsements of Grants I and II.

7 See Grant II, pp. 361, 365 of this Appendix.

8 See the Tamiḻ endorsements, pp. 351, 361 of this Appendix.

9 Page 351 of this Appendix. 10 *Ibid.*

11 See p. 361 of this Appendix. 12 Pages 360, 361 of this Appendix.

north-eastern boundary of that land from the confluence of the rivulet which formed its eastern limit upstream as far as the point at which the southern boundary of the village lands of Kāṇchi-vāyil touched the Pālār; which lands, from that point, separated the lands of Udayachandra-mangala from the right bank of this river for some distance higher up its course. (2.) *The rivulet which formed the eastern boundary of this village,* flowed near or out of the north-eastern corner of the Chakra-tīrtha tank, lying to the north of the village of Samudra-datta-chaturvedi-mangalam; while the small size of this stream indicates the presence of hills, or hilly-ground, at no great distance to the southwards. (3.) The southern boundary ran along the bund of that tank, past a temple at its north-western corner, and then bent to the south-westwards until it reached the hill Anudha-tpāla; *this portion of the boundary being conterminous* with the north-western boundary of the village lands of Samudra-datta-chaturvedi-mangalam; while the remainder of this southern boundary ran along the foot of that hill until it struck another hill, the Lohita-giri, at the south-western corner of the present grant lands. (4.) The western boundary ran amongst the hills, no village lying along its line, nor any cultivated ground. (5.) The northern extremity of this western boundary met the southern boundary of the village lands of Kāṇchi-vāyil at the pond Sindu-vāra-hrada. From this point the southern boundary of Kāṇchi-vāyil appears to have ran farther westwards into the hills; and there, apparently, the "four pieces of forest land" granted by Nandi Varmā's inscription [1] were situated.

The boundaries of KAṬAI-KŌṬṬŪR are described with great particularity in Hasti Malla's grant [2]:—(1.) The land which was the object of his donation, was evidently amongst the hills; the *southern* boundary ran along rising ground, ascending from the bed of the Pālār towards the hills; and though there was a village and a tank along this boundary, the general features of the country here are better indicated by 'the hollow,' 'the wide piece of barren land,' 'the large expanse of water,' apparently without an outlet, 'the clearance' of some portion of land from the neighbouring forest, 'the jackal's crossing' between rocks lying within the area of the grant-land, 'the great hill,' and 'the roaring rock;' the *western* boundary is still wilder, the only features which marked its limit being 'the dames' crossing,' 'the horse droppings,' which were probably a cluster of boulders so named, and 'the large collection of bare rocks;' and the *northern* boundary, returning along the declivity down to the bed of the Pālār, was most prominently marked by 'the broad hill,' several rocks, a jungle, and much barren ground. The Kankāyaneri tank is the only sign of cultivation to the northwards; and there are no marks whatever of any cultivation to the westwards and south-westwards. (2.) Those lands lay for the most part on the right bank of the Pālār; that river forming the last portion of their northern boundary, and also the southern end of their eastern boundary; a bend of the river to the south-westwards, apparently occurring here, succeeded by another bend back again to the eastwards, a little lower down its stream. The boundary crossed the river at the former of these two bends, and crossed again to its right bank a little below the return of the stream to its eastward course. The land on the left bank of the river between these two crossings formed part of the donation. (3.) This grant was made to the proprietors of the village of Udayendu-chaturvedi-mangala: [3] and it is to be inferred from this that Kaṭai-kōṭṭūr was in the near neighbourhood of that village and of Kāṇchi-vāyil. (4.) From the wilder features of the country which surrounded this grant-land, it seems probable also that it lay higher up the course of the Pālār than Udaya-chandra-mangalam and Kāṇchi-vāyil, and more amongst the hills which lay beyond their western boundary. (5.) The name Kaṭai-kōṭṭūr may mean either 'the farther fortified town,' or 'the fortified town of the gate-way:' in the latter case, the Tamiḻ word 'kaṭai' has the same meaning as the terminative 'vāyil,' in the name Kāṇchi-vāyil. It is therefore a name which would naturally be given to a frontier town. (6.) The inscription of Hasti Malla contains an important additional indication of the position of these localities: it states [4] that Kaṭai-kōṭṭūr was "in the township of the Western Aṭaiyār in the district (kōṭṭam) of Paṭuvūr." We here discover that the phrases "the district of Adeyār" [5] of Nandi Varmā's grant, and "the district of the

[1] Page 351 of this Appendix. [2] See p. 374 of this Appendix.
[3] Verse 26, p. 373 of this Appendix. [4] Tamiḻ portion, pp. 373, 374 above.
[5] Page 351 above; "Adeyāra-rāshṭra," page 350, line 11.

western river Āshraya"[1] of Pallava Malla's grant are equivalent Sanskrit translations of the indigenous Tamiḻ name of this district, which is rendered "the township of the Western Aṭaiyār," in the translation of the Tamiḻ portion[2] of Hasti Malla's grant: and we learn further, that this district was one of the sub-divisions of the 'kōṭṭam' of Paṭuvūr. The term 'kōṭṭam' was used in the basin of the Pālār from very ancient times to denote its political districts. It was used by the Pallava kings[3] previous to the conquest of these parts by the Chōḷas: and it was retained by the Chōḷa kings after the annexation of the Pallava territories to their ancestral domains.[4] A list of twenty-four of these 'kōṭṭams,' which was obtained from the Jnana-prakāsha monastery at Conjeveram,[5] is given by Mr. F. W. Ellis in his report on Mirasi Right.[6] The 'kōṭṭams' were sub-divided into smaller sub-districts, called 'nāṭu'[7] and the names of seventy-nine of these sub-districts are given in Mr. Ellis' list. The kōṭṭam of Paṭuvūr, mentioned in Hasti Malla's grant, is included in that list:[8] but the Mēl-Aṭaiyāru-nāṭu, which we are here searching for, does not occur amongst the 'nāṭus' of this 'kōṭṭam' there. It does not, however, appear that Mr. Ellis' list is exhaustive; I have elsewhere met with the names of both 'kōṭṭams' and 'nāṭus' which are not included in it: it seems likely enough that this monastery list includes only those districts and sub-districts from which the Jnāna-pakāsha-maṭam derived its own fees.[9] There is nothing in Mr. Ellis' report, nor in the other papers which accompany it, by which the situation of the 'kōṭṭam' of Paṭuvūr can be fixed: nor do the two 'nāṭus' of this 'kōṭṭam' on Mr. Ellis' list, namely, Ārkāṭu and Chenkunram, afford any better assistance; for, although the former of these two names is identical with that of the historical Arcot, this place is much too far to the eastwards; and although the latter of the two names is the Tamiḻ equivalent of the Sanskrit name Lohitagiri in Pallava Malla's grant,[10] there are several 'Red-hills,' which both these names signify, in the basin of the Pālār.

While, then, the exact position of these villages cannot at present be ascertained, the sum of the information regarding them which has thus been gathered up, places them upon the right bank, or the southern side of the river Pālār, somewhere below its descent into the Tamiḻ country,[11] and therefore to the east of the present Mysore District of Kolār; at some point in the course of that river however, where its bed was not wide enough to prevent the lands of one of these villages from occupying a portion of both of its banks; where its stream ran sufficiently close to its right bank to admit of the wet lands on its southern side being irrigated by means of water sluices;[12] where the main direction of its course was from north-west to south-east;[13] and before it had left the neighbourhood of the hills.[14]

The village of Udendram, or Udayendram,[15] in the Gudiatam Taluk of the North Arcot District, has put forward a claim to be the Udayachandra-mangala of these inscriptions. The present name is there regarded as a popular corruption of the form Udayendu-chaturvedi-mangala of Hasti Malla's grant;[16] which name has been altered to "Udayendra-chaturveda-mamgala," and "Udayomdram-chaturveda-mamgala,"[17] in the Telugu transcripts of Grants B and C made by the Brahmans of this village in A.D. 1850. But beyond

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[1] Page 360 above; "Pashchim Āshraya-nadī-vishaye," page 357, line 62.

[2] Page 374 above; "Mēl-Aṭaiyāru-nāṭṭu, page 371, plate VI, side 1, lines 2, 3.

[3] See "*Papers on Mirāsi Right,*" pages 39, 229, 242.

[4] *Ibid.*, pages 39, 229. [5] *Ibid.*, page 233. [6] *Ibid.*, page 236.

[7] The Sanskrit terms 'rāshṭra' and 'vishaya' are used in Grants I and II as the equivalents of this Tamiḻ term 'nāṭu.'

[8] It is Mr. Ellis' 19th kōṭṭam; *Mir. R.*, page 240.

[9] See *Mir. R.*, page 233, note (7). [10] Page 360 above.

[11] Page 365 of this Appendix. [12] Page 360 of this Appendix.

[13] Pages 399, 400 of this Appendix.

[14] Pages 399, 400 of this Appendix.

[15] It is spelt 'Otheontarum' on Map 78 of the Great Survey, and 'Oodiendrum' in Scott's Routes, and is distant, by the latter authority, 3 furlongs to the west of the left bank of the Palar, and 10 furlongs north-north-east of Vaniambady.

[16] Verse 26, page 373 of this Appendix.

[17] Verse 15 of page 382 and verse 12 of page 383 of this Appendix.

the apparent similarity of these names, and a similar resemblance of some of the other names of places mentioned in these grants to the names of modern villages and hills in the tract surrounding Udendram,—which are, however, of too general signification to be used for this purpose, or are too far distant, or are in the wrong direction,—coupled with the discovery of the shâsanams in this village about thirty years ago,[1] there does not appear to be anything to support this claim. On the contrary, Udendram lies to the *north* of the Pâlâr, and in that part of its course in which it has made its permanent bend to the *north-eastwards* : whereas Udayachandra-mangalam, as well as all the other places mentioned in these inscriptions, lie to the *south* of the Pâlâr, and in that part of its course in which it still retains its original *south-eastward* direction. It has been suggested that the Pâlâr, which is even now very troublesome at Vaniambâdy,[2] may have changed its course since those days; and that Udendram, though now to the north of the river, may have been on its south side at some former time: but the change in that case would be a much more serious matter than an encroachment wearing away the banks of the river; it would involve a change of the position of the bed of the river of several miles in length, accompanied, most probably, by serious destruction of property and loss of life, of which some tradition might naturally be expected to be left behind.

Extent of these Donations.

The lands granted in these inscriptions appear to have covered an area of about nine or ten square miles. No measurement of the lands is given here; but their extent may be gathered in a general way from the following indications:—

(1.) Four pieces of forest land, forming part of the village of Kâṇchi-vâyil, were granted by inscription No. I to a Brâhman of that village;[3] but there is nothing to indicate the extent of this land.

(2.) The villages of Kumâra-mangala and Vennaṭṭûra-kkoṭṭa were united into a single village by inscription No. II; and this united village, thenceforth to be called Udaya-chandra-mangala, contained a sufficient quantity of land to form a livelihood for one hundred and eight learned Brâhmaṇs and their families.[4] This circumstance affords a clue to an approximate measurement of this land. The donation was intended to commemorate a political advantage of considerable importance to the royal donor; and it is therefore probable that the gift was made upon a liberal scale. Similar provision for Brâhmaṇs has been made down to the present time: and the annual value of a provision of this kind is usually about fifty rupees for each shareholder. To give these one hundred and eight Brâhmaṇs fifty rupees a year each, the annual value of the landlords' profits from the cultivation of the village lands would be Rupees 5,400 : and an equal sum would represent the annual value of the cultivators' share of the produce. The village being tax-free, these two sums, making together Rupees 10,800, would therefore represent the gross annual value of the crops of those lands. The proportions of wet and dry cultivation in the district of North Arcot[5] are about two-sevenths of the former to five-sevenths of the latter. The average value of the produce of an acre of wet cultivation in that district is about Rupees 58;[6] and the produce of an acre of dry cultivation yields there about Rupees 12.[7] At these rates, and in that proportion, about 123 acres of wet land and 307 acres of dry land would be required to give Rupees 10,800 a year. The extent of the cultivated land of this village would thus be about 430 acres. To this is to be added a proportionate quantity of land capable of cultivation but lying fallow. The proportion of such land in North Arcot is equal to about five-sevenths of the cultivated land;[8] giving us here about 310 acres. The extent of the lands capable of cultivation in this grant village is thus brought up to about 740 acres. Finally, since the irreclaimable waste land throughout the district[9] is about one-half of its whole area, that proportion at least is to be added here in the near neighbourhood of the hills. Then, the area of

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[1] See page 380 above.
[2] *Imperial Gazetteer of India*, viii. 125, 132.
[3] Page 351 of this Appendix. [4] Pages 360, 361 of this Appendix.
[5] See Cox's *Manual of North Arcot*, pages 17, 417.
[6] *Ibid.*, 316. [7] *Ibid.*, 317. [8] *Ibid.*, 17. [9] *Ibid.*, 17.

the village lands of Udayachandra-mangalam, by this process, would be about 1,480 acres. This quantity of land represents a village of respectable size, and quite suitable for a royal donation of this character.

(3.) The extent of the village-lands of Kaṭai-kōṭṭūr, which village was added to Udayachandra-mangalam by Hasti Malla's grant,[1] can only be gathered in a very general way from the character of the village-boundaries as given in the grant.[2] It is impossible to come to any other conclusion from that description than that each side of those boundaries was of great length: and it is to be borne in mind that the two villages of Vidyādhari-paṭṭi and Deva-paṭṭi, belonging to the Jaina basti, lay within these boundaries, though they were excluded from the grant. By a very reasonable computation the area included within those boundaries would be considerably larger than that of Udayachandra-mangalam; and it would contain a larger proportion of waste-land. It does not seem too much to put it at about two thousand acres.

The united area would then be about 3,480 acres.

(4.) Vikramāditya's grant breaks off with the defective plate before the object of the donation is described: but it was evidently a grant of additional land to the Brāhmaṇs of Udayachandra-mangalam; it was, moreover, a grant suitable to the dignity of a king flushed with military successes to a large settlement of Brāhmaṇs famous for their learning, and already possessed of large land-endowments, and whose influence appears to have been a key to the political hold upon this border-land. If this additional endowment may be put at about a thousand acres of land, the aggregate would now amount to about 4,480 acres.

(5.) Lastly, by the Tamiḻ endowments to Grants I and II, the village of Kāṇchi-vāyil, then called Ikanmarai-mangalam, was added to this aggregate. There is a general clue to some kind of estimate of the extent of the lands of this village in the description of the boundaries of Udayachandra-mangalam in Pallava Malla's grant;[3] where we learn that its northern boundary was co-extensive with the southern boundary of this village of Kāṇchi-vāyil, which, there is reason to suppose, extended considerably farther to the westwards:[4] and it is to be inferred from this that the village-lands of Kāṇchi-vāyil were, to that extent, more extensive than those of Udayachandra-mangalam. If, then, the area of Kāṇchi-vāyil may be assumed to be about 1,200 acres, the whole extent of the lands granted by these inscriptions would be, by a very moderate computation, about 5,680 acres.

VI.—GRANT OF KṚISHṆA RĀJA OF MYSORE.

Description.

Plates.—This inscription is written on nine plates of copper, from 10 inches to 10½ inches in length and 7¾ inches wide, with a ring-ear about 2 inches long and from 1¾ inches to 2 inches wide, projecting from the middle of the upper end of each plate. The plates are thin, less than ⅛ inch, and their edges have not been beaten up: the ring-ears are from ¼ inch to ½ inch thick. The weight of the nine plates with their rings is 26¾ lb.

Rings.—The original seal-ring is 4 inches in diameter by outside measurement, and is made of ½ inch copper-wire. Its seal, which is now lost, appears to have passed through the two holes which are in the overlapping ends of the ring, and to have been rivetted down. Into this original ring an older one, 4½ inches outside diameter and ⅝ inch thick has been inserted. The seal of this older ring is 3 inches in diameter. It bears a recumbent bull, supported by a lamp on each side. The bull is surmounted by a cross-legged sitting figure, apparently one of the forms of Shiva, supported by two beaded semi-circles enclosing two indistinct emblems. All these figures stand out in high relief.

Inscription.—Each plate has from twenty to twenty-six lines of writing on each side, with the exception of the outer side of the first and the last plate. The outer side of the first

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[1] Verse 26, page 373 of this Appendix.
[2] Page 374 of this Appendix.
[3] Page 361 of this Appendix.
[4] Page 400 of this Appendix.

plate is quite blank; the outer side of the last plate has eleven lines of inscription. The plates are consecutively numbered with Canarese numerals at the foot of the ring-ears below the ring-holes. These numbers are written on the second side of each plate, except the fifth, on which the number is written, perhaps by mistake, on the first side. It is written on both sides of the second plate.

Character.—It is written throughout in the modern Canarese character, very neatly engraved.

Language.—The first five plates, and the first side of the sixth plate, are written in Sanskrit verse of various metres; the rest of the inscription is in Canarese prose.

Object.—This document is the record of the formation of the Brâhmaṇ settlement of Shankha-giri-durga, or Sankerry Droog, in the present district of Salem, including a grant of two villages for its endowment, by Kṛishṇa Râja, Mahârâja of Mysore.

Date.—It bears date the seventh day of the dark fortnight of the month of Ashvini, S.S. 1638 = A.D. 1716.

Analysis.—The first three verses contain the benediction, which is made in the name of the Boar-incarnation of Vishṇu. The pedigree of the donor is then given, from verse 4 to verse 47, and his laudation from verse 48 to verse 62. The reason of the choice of Shankha-giri-durga for this donation, with its situation and description, occupy from verse 63 to verse 72; and the description of the endowment provided for it follows, from verse 73 to verse 77. The number and character of the donees are then given in verses 78 and 79: and the name of the author of the inscription is recorded in verse 80. Verse 81 gives the date of the grant. Then follows a new description of the titles and character of the donor in verses 82 to 86, of the donees in verses 87 and 88, of the substance of the grant in verses 89 and 90, and of the place, manner, and appurtenances of the gift in verses 91 to 96. The roll and pedigree of the donees are then given in full in verses 97 to 125, and a minute description of the boundaries of the donative villages from verse 126 to verse 139. A confirmatory clause succeeds in verses 140 to 142: this is followed by a declaration that the purpose of the donation was to commemorate the donor's marriage with his eight wives; and to this is added a recapitulation of his royal titles. The grant concludes with the usual deprecatory texts in verses 144 to 153, and the name of its composer is again given in verse 154. The king's name is written in large letters, preceded by the figure of an eight-rayed flower, at the foot of the inscription; it is probably a copy of his own signature, according to the intimation in verse 143.

Transliteration.

[*Plate I, Side* 2, *line* 1.]Shubhamastu[*line* 2.]ShrîmateRâmânujâyanamaḥ.

[1] [*line* 3.]Pâtutrîṇijagaṃtisaṃtatamakûpâraddharâ[*line* 4.]muddharan
Krî[î]ḍâkroḍakaḷebarassabhagavânyasyaiva[*line* 5.]daṃshṭrâṃkuro:
Kûrmmaḥkaṃdatinâḷatidvirasanaḥ[*line* 6.]pâtrantidigdantino
Meruḥkoshatimedinîjalajativyoma[*line* 7.]pirolaṃbati.

[2] Harerlî[î]lâvarâhasya
Daṃshṭrâdaṃḍassapâ[*line* 8.]tuvaḥ:
Hemâdrikalashâyatra
Dhâtrîchhatrashriyaṃdadhau.

[3] [*line* 9.]Avyâdvaḥprathamaḥpotrî
Sarasâmudvahanrasaṃ:
Priyâṃgasa[*line* 10.]ṃgasaṃjâta
Sâṃdrasvedodayâmiva.

[4] Jayatibhuvanajanmasthema[*line* 11.]bhaṃgâdilî[î]laṃ
Sahajasakalakalyâṇaikatânammahiyy[îy]aḥ:
A[*line* 12.]pichanikhilaheyapratyanî[î]kaṃtadekaṃ
Vaṭadaḷashayaniyy[îy]aṃ[*line* 13.]BrahmaLakshmî[î]sahâyaṃ

[5] Purushânachidavisheshân
Dṛishṭvâdayamâna[*line* 14.]mânasasyatadâ:
Purushottamasyanâbhi
PushkaragarbheHiraṇya[*line* 15.]garbhobhût.

[6] PitāmahādAtrirAtrer·
IndurIndorBudhoBu[*line* 16.]dhat :
PurūravāstataschĀyur
ĀyuṣhoNahuṣhojani.

[7] Yayā[*line* 17.]tirNahuṣhādasi[ī]d
YayātorYYadubhūpatiḥ :
Dvārakānagaropāṃto
[*line* 18.]Saṃtatatasyasaṃtatiḥ.

[8] Tasyāṃkritāvatāraḥ.
KatichanaKarṇāṭadesha[*line* 19.]mājagmuḥ :
Yadugirishikharābharaṇaṃ
Kuladaivatamīkṣhituṃ Rāmā[*line* 20.]ramaṇaṃ.

[9] Rāmaṇiyy[īy]akamālokya
Deshasyāsyasamutsukāḥ :
Atrai[*line* 21.]vavasatiṃchakrur
Mahishūrapurevare.

[10] Teṣhvāsi[ī]darigodhūma
Ghara[*Plate II, Side* 1, *line* 1.]ṭṭoBoṭṭaChāmarāṭ :
Prāpāṃtombaragaṇḍākhyaṃ
Prājyaṃ[*line* 2.]birudamūrjjitaṃ.

[11] Sutāstrayosyateṣhvādyas
TimmaRājo[*line* 3.]mahi[ī]patiḥ :
Āsi[ī]danaṃtarastasya
SodaraḥKriṣhṇabhūpatiḥ.

[12] Ā[*line* 4.]si[ī]dasyakaniyy[īy]āṃsh
ChāmaNṛipassarvvasadguṇagariyy[īy]ān :
Rāma[*line* 5.]tiVeṃkaṭamājāv
AjayadyoRāmaRājasenānyaṃ.

[13] Chatvā[*line* 6.]rosyakumāra
Nissadṛishāstoparasparaṃsadṛishāḥ :
Jatāvi[*line* 7.]jayasahāyās
Sākṣhādivasādhanopāyāḥ.

[14] TeṣhvādimoRā[*line* 8.]jadharādhirā[1]jaḥ
Saṃgrāmabhūmaukilasaprātiṇṇ[jṇ]aṃ :
GarvvoddhataṃKāruga[*line* 9.]haḷḷinādh[th]aṃ
Apothayadvājikashābhighataiḥ.

[15] JitvāTirumalaRā[*line* 10.]jaṃ
HṛitvāShrīRaṃgapattanamihāsau :
Siṃhāsanamadhi[*line* 11.]tiṣhṭhann
Anvabhavatsārvvabhaumasāmrājyāṃ.

[16] TasyānujoBoṭṭadaChā[*line* 12.]maRājuḥ
Pratāpasaṃtāpitavairirājaḥ :
Yajṇopavi[ī]takritibhiḥkṣha[*line* 13.]tairdrāg
Raṇāṃgaṇeyonahatāgaṇeyāḥ.

[17] Asyāsi[ī]dDevaRājo[*line* 14.]ndras
Sodarassamanantaraḥ :
ChennaRājonujoyasya
JiṣhṇorVViṣhṇuri[*line* 15.]vājini.

[18] AsyaShrīDevaRājeṃdor
Anuraṃjayataḥprajāḥ :
Chatvā[*line* 16.]rojajṇirePaṇ[k]ti
Shyaṃdanasyovanaṃdanāḥ.

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[1] *dhirā* was originally omitted ; it is written above the line, with a + to show its place.

[19] DoḍaDevaRājanāmā
Teṣhāmā[*line* 17.]dyoRaghūdvahoniyataṃ :
Yadbhaktibhāvavivashair
Nityaṃparicharyate[*line* 18.]nijairanujaiḥ.

[20] Shuchissushi[ī]lassukṛiti[ī]kṛitajṇo
Dṛiḍhavratodānaparoda[*line* 19.]yāluḥ :
Pratāpavānvishrutapuṇyaki[ī]rtir
Āsi[ī]dasauShrīDoḍaDevaRājaḥ.

[21] [*line* 20.]Lakṣhmaṇa ivadviriyy[tīy]as
TeṣhuShrīChikkaDevaRājendraḥ :
Manasāvachasāvapu[*line* 21.]ṣhā
Te[a]mupāstebhrātaraṃjyeṣhṭhaṃ.

[22] Jayatishubhaguṇaisv[ssv]airadvitiyy[īy]astṛitiyy[īy]aḥ
[*Plate II, Side* 2, *line* 1.]ShritajanasurabhūjoDevaRājaKṣhiti[ī]ṃdraḥ :
Paricharati[*line* 2.]mudāyaṃbhavyakarmmānujanmā
SakhaluMariyaDevaKṣhmāpati[*line* 3.]ssatyasaṃdhaḥ.

[23] Dātaridayāsamudre
Dakṣhedākṣhiṇyashevadhaudhi[ī][*line* 4.]ro :
Rakṣhatidharāmamuṣhmin
Rāghava ivasarvvatassaukhyaṃ.

[24] Asyā[*line* 5.]grajanmanoDoḍḍa
DevaRājaMahi[ī]bhujaḥ :
Dharmmapatnyanurūpāsī[*line* 6.]d
Amṛitāṃbāyashasvini[ī].

[25] SāhiRamādivāmuṣhmāt
Si[ī]tāKusha[*line* 7.]Lavāviva :
Ā[A]sūtaChika[kka]Deveṃdra
Kaṃṭhi[ī]ravaMahi[ī]patī.

[26] Tayorjya[*line* 8.]yānguṇaiḥshreyān
Shūrassarvvakalādharaḥ :
UdārashChikaDeveṃdra
[*line* 9.]Upeṃdra ivavishrutaḥ.

[27] KaṃsārātiYayātiVikramamukhairu[*line* 10.]ttaṃsitāprāktanair
YyasyodāraguṇairiyaṃprakaṭitāChāndri[ī]kulā[*line* 11.]bhyunnatiḥ :
Pativratyamupaitiyatrachajayashrīssadguṇāṃbho[*line* 12.]nidhis
Soyaṃki[ī]rttivadhūsvayaṃvarapati[sh]ShrīChikkaDevādhipaḥ.

[28] [*line* 13.]EkonaṣhoḍashakalāḥkulakaṃdamIndur
Ekaikashopyatisṛijankramashaḥ[*line* 14.]kṛishobhūt :
Hemādribhāgakalitānimahāntidāya[1]n
[*line* 15.]Dāyaṃsaṣhoḍashatulāprabhṛitīnichond[dh]o.

[29] ShrīraṃgeYadu[*line* 16.]bhūdhareṃjanagirauKāṃchyāṃchaVi[ī]kṣhāvane
SetauShaṃkhamukhocha[Da][*line* 17.]rbhashayanoShrīKuṃbhaghoṇasthale :
KāshyāṃDvāravati[ī]purepichaJagaṃ[*line* 18.]nāthoPrayāgotatha
NityaṃvāsayatismaVi[ī]raChikaDeveṃdrobhijātāndvi[*line* 19.]jān.

[30] ShaṃbhustaṃbhitavikramaḥKutupaShāhosauhatāshohaṭhād
Ikkerī[*line* 20.]Basavopid[dh]ikkṛitimagādEkojirekojani :
Dādoji[ī]bhidiJaitaji[ī]Jasavato[*Plate III, Side* 1, *line* 1.]ssarvvāṃganāsachchhidi
ShrīVi[ī]reChikaDevaRāyaNṛipatauyu[*line* 2.]dd[ddh]āyabaddhādare.

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[1] One *dāyam* is redundant.

[31] Pridh[th]ohkathāmudhābhavanNaḷābhidhagaḷattathā
Ra[*line* 3.]ghorakharvvatāgatākvaKārttavi[ī]ryaki[ī]rttanam :
Dili[ī]paBhūpateryyashahkvasha[*line* 4.]rmayātudharmmato
Dharātalamprashāsati[ī]haChikkaDevabhūvare.

[32] Satīshumanyāsusati[ī][*line* 5.]shutasya
ShrīDevamāmbāmahishi[ī]nripasya :
Kāntāsu[*line* 6.]kāntāsurathāmgapāṇorī
Lakshmi[ī]riveya[1]mhridayamgamābhūt.

[33] ShrīDe[*line* 7.]vamāmbāsgunānuvādam
Lokassatonantamukhopyashesha :
Karttu[*line* 8.]mnashaknotitadh[th]āvidhesmin
MitānanahkimkurutāmsaSheshah.

[34] ShaktihparāmūrttiriyamMuraresh
Shari[ī]rinīvākaruṇātadiyy[īy]ā :
Bhūlokapuṇyairava[*line* 10.]tāriteyan
NānyotimanyemahiDevamāmbām.

[35] Tayādevyāsākammahita[*line* 11.]ChikaDevemdranripatish
Chiramkurvvanrājyamjitasakalasāmantasamitih :
[*line* 12.]Dvijāndevānband[dh]ūnvividhavibudhānsamshritajanān
ParitrātumLakshmi[ī]patiri[*line* 13.]vababhāvasyajagatah.

[36] TasmāchChhri[ī]ChikkaDevānm[nn]ripamakuṭamaṇirDDevamā[*line* 14.]mbodarā
bdhau
Vishnoramshenajātassajayatisatatam
RājaKamṭhi[ī]rave[*line* 15.]mdrah :
YassatyeRāmachamdrahsakalaripuvanotpaṭaneyahkari[ī]mdras
SanmārgepūrṇaChamdrahshubhaguṇanichayeyassvayamYādave[*line* 17.]mdrah.

[37] AbhūtKausalyāyāmRaghupatiranūnemduvadano
MurārirDDe[*line* 18.]vakyāmmaṇimukurabimbopamamukhah :
Ahamtvevamstambhādabhavami[*line* 19.]timatvāNaraharih
PunarDDevāmbāyāmajanikamaniyy[īy]āmbujamukhah.

[38] [*line* 20.]Yasyāpāmgavilokanembudhisutāvaktrechavāgvaikhari[ī]
ChittoVishṇupadāravi[*line* 21.]mdarasikābhaktirddharitrībhuje :
Āstehastatalesadāvitaraṇashrīhpā[*line* 22.]dapadmenisham
Rājṇāmmauḷimaṇiprabhābudhagrihelakshmī[ī]strilokyāmyashah.

[39] [*Plate III, Side* 2, *line* 1.]Lumṭhitashātravamadagaja
Kamṭhagaḷadraktadhārāvigraharuchirah :
Kamṭhi[ī][*line* 2.]rava ivavilasati
Kamṭhi[ī]ravaNarasaRājapridh[th]vi[ī]mdrah.

[40] Sajayatividyālo[*line* 3.]las
SakalārinripālashāsaneKālah :
Kalyāṇaguṇasushi[ī]lah
Kamnthi[mṭhī]rava[*line* 4.]NarasaRājabhūpālah.

[41] RājakulābdhiShashāmkash
ShūroDharaṇi[ī]Varāha[*line* 5.]birudāmkah :
Raṇasi[ī]maninishshamkas
Taruṇi[ī]nivahenavīnaMīnāmkah.

[42] ChikaDeva[*line* 6.]Rājasūnush
Chimtitasavā[rvā]rtthakalanaSuradhenuh :
Nripagotraratnasānur
VVairimahi[ī][*line* 7.]pālavanaBrihadbhānuh.

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[1] ya was omitted: it is written above the line with an indicatory + below the line.

[43] Chaturddhāvibhajyātmanorājyamādyam
Dvijebbyaḥpa[*line* 8.]t[r]aṃdevatābhyaḥprayachchhan :
Tṛitiyy[īy]aṃtudharmmāyaturyaṃsvakiyy[ī]yaṃ
Vidhā[*line* 9.]yāvatikṣhmāṃhiKaṃṭhīraveṃdraḥ.

[44] Grāmegrāmebhūrimṛiṣhṭāṃnadānaṃ
Deva[*line* 10.]sthānānyutsavāsteṣhunityaṃ :
Mārggemārggesadvanānīprapāshcha
Shāsatyurvīṃ Rāja Kaṃṭhi[ī]raveṃdre.

[45] TasminPashchimaRaṃgaRājanagaresiṃhāsanādhi[ī]shvaro
Shrī[*line* 12.]Nārāyaṇapadapaṃkajayugi[ī]vinyastavishvagbharo :
Pratyartthikṣhitipālaratna[*line* 13.]makuṭi[ī]ni[ī]rājitaṃghrisheḥiraṃ
Devabrahmaṇarakṣhaṇāyajagati[ī]sāmrā[*line* 14.]jyadi[ī]kṣhābhṛiti.

[46] Kaṃṭhi[ī]ravakṣhmāpatidharmmapatnī
Chalvājamāmbetibhuviprasi[*line* 15.]ddhā :
Th[Chh]āyānuvṛity[tty]ābhavadātmabharttū
RāmasyaSi[ī]tevaguṇābhirāmā.

[47] [*line* 16.]TasyāṃKaṃṭhi[ī]raveṃdrādajaniYadupatirDDevaki[ī]garbhasindhau
ShūrātKṛiṣhṇo[*line* 17.]dharitri[ī]mava[vi]tumivasutaḥKṛiṣhṇaRājaKṣhiti[ī]ndraḥ :
Saṃprāptāyasyajanmo[*line* 18.]tsavapaṭaharavādagatātkaṃdishi[ī]kād
Artthidr[vr]ātādvipakṣhādadhikavijayitāChikkaDeveṃdrāṇāshu.

[48] ĀnarchchayaṃkulapatishChikaDevaRājo
Bhaktyāsvahasta[*line* 20.]dhṛitayānijamudrayācha :
PautrobhavatsakṛipayāsyasaevaKṛiṣhṇo
[*line* 21.]NāmnāgurustamakarotkilaKṛiṣhṇaRājaṃ.

[49] Aruṇapāṇitalodaralakṣhitai[*line* 22.]r
Amalashaṃkharadh[th]āṃgasaroruhvo[hai]ḥ :
ApisamākalanenaRāmābhuvor
Harima[*line* 23.]di[ve]mahiKṛiṣhṇaMahi[ī]patiṃ.

[50] Yathāyathāsādhukalābhireṣha
SSa[Sa]meth[dh]ateKṛiṣhṇaNṛipāla[*line* 24.]chaṃdraḥ :
Tathātad[th]āchaṃdrikayevaki[ī]rtyā
Sāndri[ī]kriyantesarasaṃjaganti. Padām[*redundant*].

[51] [*Plate IV, Side* 1, *line* 1.]PadāmbujaṃKṛiṣhṇaNṛipālakasya
Bālasyachāpikṣhitipābhajante :
BālasyaBhā[*line* 2.]norggirayomahāntaḥ
Pādānshirobhirnnakimādriyante.

[52] BāleShrīmati[*line* 3.]KṛiṣhṇaRājaNṛipatāvālaṃbyadhātryāḥkaraṃ
Dvitrāṇyevapadānidhāsyatishanai[*line* 4.]rddi[ī]premaṇiprāṃkaṇe :
Muktvābhūpatayaḥkaragrahakathāṃsvaṃsvaṃpadaṃchātya[*line* 5.]jan
Tadyuktaṃpratibhābhujāṃprakṛitayaḥprāyaḥprati[ī]pāyataḥ.

[53] ShrīKṛiṣhṇaKṣhi[*line* 6.]tipālakesvavapuṣhiShrīKṛiṣhṇali[ī]lāpuṣhi
Kre[ī]ḍākṛitrimakuṇjarairmmaṇimayaiḥ[*line* 7.]kri[ī]ḍatyalolupshishau :
Mattebhānupadātmanāmahibhujassaṃlakṣhashaḥkoṭiṣhas
Sā[*line* 8.]mantāsrī[ssv]ayamarppayantisapunarbbālaḥkathaṃkad[th]yatāṃ.

[54] Gaṃbhi[ī]ryaṃgarimāmatirmma[*line* 9.]dhurimādākṣhyaṃdayādhi[ī]ratā
Prāgalbhyaṃprabhutāpradānaparatāpremaprasannāgiraḥ :
[*line* 10.]IthaṃyeChikaDevabhūbhujiMahārājemahāntoguṇās
TānsarvvānihaKṛiṣhṇa[*line* 11.]RājaNṛipatausākṣhādavekṣhāmahe.

[55] Ā[A]laṃkriyāṃgeṣhvihaRukmiṇiyy[īy]aṃ
Vaktrāṃ[*line* 12.]bujevāgiyamatraSatyā
ShrīKṛiṣhṇaRājeBalabhadrayogopy
A[illegible]sphuṭaṃshaṃ[*line* 13.]satiKṛiṣhṇabhāvaṃ.

[56] PrasādayanPashchimaRaṃgaKāntaṃ
Nityotsavairmmitrakulānirakṣha[*line* 14.]n :
Vitrāsayanshatrumahi[1]pati[1]ṃshcha
D[V]ibhi[i]ṣhaṇobhūdbhuviKriṣhṇaRajaḥ.

[57] Kalyeprabud[dh]ya[*line* 15.]Kamalāramaṇāṃghriyugmaṃ
Dhyatvābhipūjyaniyamenasahasranāmnā :
Hutvā[*line* 16.]Krishānumadhikaṃvasugāndvijebhyo
Datvāsanityamitihāsakad[th]āḥshṛiṇoti.

[58] ShrīKri[*line* 17.]ṣhṇaRājotkaṭanityadāna
D[Dh]arābhirāshāsvabhipūraṇi[1]bhiḥ :
Kaverajābhatkanakasravanti[1]
Juganti[*line* 18.]ki[1]rtyāvishadi[1]bhavanti.

[59] ShrīKṛiṣhṇaRājorjjitasapr[tpr]atīpāt
Padmānirātriṃdivamutpalāni :
[*line* 19.]Dalaṃtimīlaṃtyarayopyaraṇyā[d]
Davāgnishaṃkākulitādravanti.

[60] Yaddānaṃsura[*line* 20.]bhūruhantirayateyachchhri[1]sSurādhi[1]shvaraṃ
Yatki[1]rttisSuranimnagāṃSuragurumyadbu[*line* 21.]dd[ddh]iritthākila :
YachchhauryaṃdviṣhataṃKapardyaḷikadṛikprodyatkarāḷānalaṃ
Soyaṃsatyapa[*line* 22.]rākramovijayateShṛīKṛiṣhṇaRājoNṛipaḥ.

[61] Yasminraṇjayatimahi[1]ṃ
Devadvijabandhu[*line* 23.]mitravarggāṇāṃ :
Prakṛiti[1]nāṃprabalamabhūt
Tuṣhṭiḥpuṣhṭirjjayashchadharmmashcha.

[62] [*line* 24.]Soyaṃsamastanṛiparatnakiri[1]ṭanṛityad
Ājṇānaṭi[1]chaṭulanaṭakasūtradhāraḥ :
[*Plate IV*, *Side* 2, *line* 1.]ShrīKṛiṣhṇaRājaNṛipatissakalāṃshchadharmmān
Kurvvanvidhātumapichaichchhadathāgrahāraṃ.

[63] [*line* 2.]VichāryaKarṇaṭakaChakravartti[1]
Svakiyy[iy]arājyesukhadānsubhojyān :
Puṇyāṃshcha[*line* 3.]deshanathanishcha[i]kāya
Teṣhvekamagryaṃnijadharmmayogyaṃ.

[64] SadeshoDevadevasya
Shrī[*line* 4.]matPashchimaRaṃgiṇaḥ
ShrīRaṃgapaṭṭaṇasyāyaṃ
Pūrvvadakṣhiṇamā[*line* 5.]shritaḥ.

[65] Koṃgumaṇḍalaityevaṃ
Prabhūtadhanadhānyavān :
TasminnAkhaṇḍaKāve[*line* 6.]ryāḥ
Pūrvvasyāṃyojanadvaye.

[66] ShrīRaṃgasyaṭadh[th]ādyasya
Navayojanasa[*line* 7.]mmite :
Pashchimottaradigbhāge
Sthitaḥpuṇyasukhapradaḥ.

[67] ShrīShaṃkhagiridurggotra
[*line* 8.]Kunnattūritiyaḥpurā :
Khyatastadiyy[iy]ātprāchi[1]na
PrākārādVijayābhidhāt.

[68] [*line* 9.]Pūrvvabhāgopatyakāyāṃ
SomaNāthaKaparddinaḥ :
Devāgārātprati[1]chyāṃcha
Ta[*line* 10.]d[th]atatratyaShārṃgiṇaḥ.

[69] Devasyasarvvajagatāṃ
VallabhaRājasyadevabhavanasya :
Uttaratash[*line* 11.]shubharadh[th]yāṃ
Shreṇi[ī]bhyāmagrahārabhavanānāṃ.

[70] Kṛitvāchatvāriṃshat
Padapariṇahaṃ[*line* 12.]pṛithaktathāyāmaṃ :
Viṃshatyuttarashatapada
Parimāṇenachanīveshanānyevaṃ.

[71] Pratyekaṃdvā[*line* 13.]triṃshad
Vṛitti[ī]nāṃsaṃvidhāyashubhagehaṃ :
ShrīRāmaLakṣhmaṇābhikhya
Ti[ī]rtāh[rth]ayo[*line* 14.]rubhayostadh[th]a.

[72] Sādhupuṇyajanād[dh]yāsha
Taṭepuṇyaphalaprado :
Chiki[ī]rṣhitāgra[*line* 15.]hārasya
Vāṭi[ī]ṃsamyagakārayat.

[73] Tatravāstavyavipraṇāṃ
Kuṭaṃbabhāra[*line* 16.]ṇochitaṃ :
Vṛittijātaṃtatodātuṃ
Kṣhetrārāmādibhiryyutaṃ.

[74] EtasyaShaṃ[*line* 17.]khashikhariṇa
Eḷukaronāḍityadhi[ī]nadeshetra[a] :
Pāvvaṇināḍusaṃjñeṃ
TarddeshesminHiraṇyapuranighnau.

[75] Pūrvottaradigbhāge
Gavyūtitritayavarttinaugrāmau :
Ra[*line* 19.]myāmravaṇārāmau
Sārausāli[ī]kṣhumukhyasasyoddāmau.

[76] EtayosTāḷe[*line* 20.]yūrādyaḥ
KṛiṣhṇaRājapurābhidhaḥ :
Māṃguṭṭepaṭṭi[ī]tyākhyāto
Dvitiyy[īy]astāvi[*line* 21.]mauपunaḥ.

[77] Dhanadhānyaphalānyaṣhṭa
Bhogānapiyadh[th]epsitaṃ :
Ubhaumilitvāsasyādyaiḥ
[*line* 22.]Prativarṣhaṃprasūyataḥ.

[78] Etauvibhapyi[jya]vṛittīnāṃ
Rājādvātriṃshatāṃpṛidh[th]ak :
[*line* 23.]Etābhirevavipraṇāṃ
Prativarṣhaphalāgamaṃ :
Kalpayitvāvṛittimatāṃ
Kṛi[*line* 24.]ṣha[ṣhṇa]RājaMahīpatiḥ.

[79] ApratimaKṛiṣhṇaRāja
Purābhikhyānvitanijāgrahāravaraṃ :
[*Plate V, Side* 1, *line* 1.]Adhyāvāsayadādṛity
Āmnāyatadaṃgapāragānviprān.

[80] Asyaivanṛi[*line* 2.]pānujñām
Adhigamyavilikhyategrahārasya :
RāmāyaṇāṃkaTirumale
Yā[*line* 3.]ryeṇātutāmrashāsanaṃbhavyaṃ.

[81] SvastiShrīmatiShālivāhanashakeVasvagni[*line* 4.]ṛitviṃduke
BhūtesaṃpratiHevaḷaṃbisharadomāsyĀshvinekṛiṣhṇabha[e] :
Saptamyāṃ[*line* 5.]KujavāsareSvaditibheyogechaSad[dh]yābhidhe
BhadreShrīkaraṇechasarvvaguṇavatye[*line* 6.]vaṃshubhaḍhyedine.

[82] Dvāravati[ı]nagaragata
Yadavabhūpalapuṇyaphalasantānaḥ :
Artthi[*line* 7.]janakalpashākhī
Pratyartdh[th]ivrajasapakṣhaparvvatadabhri[aḥ].

[83] Rājakulābdhishashāṃkash
ShūroDharaṇi[ı]Varā[*line* 8.]habirudāṃkaḥ :
Raṇasi[ı]maninishshaṃkas
Taruṇi[ı]nivahenavi[ı]naMīnāṃkaḥ.

[84] Birudantombaragaṃ[*line* 9.]daḥ
Pratinṛipashuṇḍālagaṇḍabheruṇḍaḥ :
Ripukadaḷi[ı]vetaṇḍaḥ
Parabalaghanatimirachaṃḍa[*line* 10.]Marttāṇḍaḥ.

[85] ShrīmadRājadhirajaḥShrī
BhūpalaParameshvaraḥ :
PrauḍhaPratāpaVi[ı]ro
[*line* 11.]NarapatirĀtreyagotrasaṃjataḥ :
GuṇasiṃdhurĀshvalāyana
Sūtri[ı]Kṣhatriyavarashcha[*line* 12.]Ṛikshākhi[ı].

[86] ChikaDevaRājapautraḥ
Kaṇṭhi[ı]ravaNarasaRājasatputraḥ :
ShrīVi[ı]raKṛiṣhṇaRājaḥ
[*line* 13.]Shrīmanashrāntadānasurabhūjaḥ.

[87] Sāṃgad[dh]yayanasampansh[nn]ān
Sht[Shr]autasmarttavi[*line* 14.]sharadan :
Sarvvashāstravidashshuddhan
Kuli[ı]nāṃshchakuṭumbinaḥ.

[88] ShrīVaiṣhṇavānMadhvavipra[*line* 15.]n
D[Dv]ijānadvaitinastathā :
Brahmatejonidhi[ı]nsādhūn
Paro[ı]kṣhyaparamādarāt.

[89] Āhūyato[*line* 16.]bhyassarvvebhyaḥ
Kuṭumbabharaṇakṣhamau :
Dvātriṃshadvṛittisaṃkhyākau
Prajābhira[*line* 17.]bhisaṃbhṛitau.

[90] TaḷeyūrMMaṃguṭṭepaṭṭi
Nāmānausarvvashobhanau :
Grāmauvidhā[*line* 18.]yavipulau
Vāmanamana[*one mana is redundant*]mudrashilābhirāmāntau.

[91] PavanataraKāveri[ı]
Kallo[*line* 19.]lāsphālapūtasālapari[ı]te :
ShrīRaṃgapaṭṭaṇākhye
PashchimaRaṃgokṣh[sh]apādapuṇyakṣhe[*line* 20.]tre.

[92] Phaṇiparibṛiḍhaparyaṃke
ShrīBhūmībhyāṃsukhenashayitasya :
RaṃgeshasyaRamā[*line* 21.]kara
Lālitapādasyasaṃnidhaudharmmajṇaḥ.

[93] Bhagavatpri[ı]tyartthamimāṃ
Dadāmibhūmiṃdvijebhya[*line* 22.]itisaṃkalpya :
Āniyy[ıy]avipravaryān
Nānāvidhagotrasūtrashākhanāmnaḥ.

[94] Paṭṭoṣhṇi[ı][*line* 23.]ṣhaiḥkuṇḍala
Kausheyairaṃguliyy[ıy]akairvvastraiḥ :
Gaṃdhaiḥpupp[ṣhp]airetān
Samyagalaṃkṛityatā[*line* 24.]mi[vi]maugrāmau.

[95] Nid[dh]yādibhishchabhogair
Yyuktaubhavyausāmastasasyāḍ[ḍh]yau :
Sahida[ra]vy[ṇy]odakadhā[*line* 25.]rā
Pūrvvakamebhyastunamamanamamoti.

[96] PradadauShrīKrishṇārppaṇam
Astvitya[u]ktvāchaKrishṇa[*line* 26.]Rājeṃdraḥ :
Evaṃpradādgrāmau
DvātriṃshadvṛittisammitauRāja.Shrīḥ.

[97] [*Plate V, Side* 2, *line* 1.] ShaṃkhagiriApratimaKrishṇaRājapurāgrahāradamahāja naṃgaḷu[*line* 2.]tripūrushagraṃthu.

[98] Atratyadvātriṃshad
Vṛitti[ī]naṃpratigṛihi[ī]ṭrināmāni :
[*line* 3.]Tattatr[ttr]ipūrushāṇicha
Likhyaṃtogotrasūtrashākhābhiḥ.

[99] Shrīvatsāpa[*line* 4.]stambo
NallārPottāryaputrajotraYajurvvit :
Rāmānujaputrot[tt]i
Dvevṛiṭ[tt]ī[*line* 5.]Āyyavārāryaḥ. 2.

[100] Shaṭhamarshaṇagotras
TirumaleTātāchāryapautra[*line* 6.]Āpastambaḥ :
ShrīnivāsāryajasTā
TāryotraikāṃYajurvvidashnāti. 3.

[101] [*line* 7.]Sheshādryāryasutaṇṇā
VāryatanūjoYajurvvidĀpastaṃbaḥ :
ShrīVatsa[*line* 8.]gotrajaḥKṛi
Shṇayyaṃgāratravṛittimaty[tty]ekāṃ. 4.

[102] ShrīVatsāpastambo
[*line* 9.]ṆṇāvāryajaTātayāryajotraYajurvvit :
Tirumaleyāchāryodve
Vṛi[*line* 10.]ttiokāṃkaniyy[īy]aEmberumanār. 7.

[103] VādhūlagotrajasTimma
Ppāryatanu[*line* 11.]jaDi[Vī]raRāghavaputraḥ :
Timmappāryotraikāṃ
Vṛittiṃbhuṇṭ[ṇkt]eYajurvvidĀpa[*line* 12.]stambaḥ. 8.

[104] ApanaiṃgārssutaKan
T[Sh]ikaVeṃkaṭapatijoYajurvvidĀpastaṃ[*line* 13.]baḥ
Appanaiṃgārihaikān
Tadanujaekāṃbhunaktyanantaryashcha. 10.

[105] Vādhū[*line* 14.]laVeṃgaḍatto
Ruv[Rv]arppautroNi[ī]lameghaSūritanūjaḥ :
Veṃgaḍattoruvārvṛi[*line* 15.]ttim
Ihaikāṃbhuṇṭ[ṇkt]eYajurvidĀpastambaḥ. 11.

[106] ĀtreyoRāmaiṃgār
Ssu[*line* 16.]taTirumaleyāryaputraĀpastambaḥ :
Veṃkaṭāchāryanāmā
Bhuṇṭ[ṇkt]evṛittiṃ[*line* 17.]Yajurvvidasminnekāṃ. 12.

[107] ShrīVatsaKoṭapalli
ChidambarāryasyapautraĀpa[*line* 18.]stambaḥ :
TiruVeṃgaḷappapur[tr]o
YājushaLakshmayyaekavṛitterbh[b]bhoktā. 13.

[108] No[*line* 19.]chchiluBahru[vṛi]chaVeṃkaṭa
PatiBhaṭṭajaKoṇḍiBhaṭṭaputromushmin :
Veṃkaṭa[*line* 20.]Bhaṭṭābhikhyo
Bhuṇṭ[ṇkt]evṛittintathĀshvalāyanaekāṃ. 14.

[109] AnamtaNarā[*line* 21.]yaṇaja
DevaRājajaYājuṣhaḥ :
ĀpastamboVi[ī]raRāpu[gha]
Varyosminnekavṛitti[*line* 22.]bhāk. 15.

[110] ĀpastamboLakṣhmi[ī]Nā
RāyaṇajātaVeṃkaṭeshvaraputraḥ :
EkaṃYa[*Plate VI, Side* 1, *line* 1.]jurvvidasmin
Lakṣhmi[ī]NārāyaṇottiHari[ī]taḥ. 16.

[111] KaushikaVeṃkaṭaKṛiṣhṇār
Yya[*line* 2.]jaVaradĀryātmajoYajurvvidihaikaṃ :
Āpastamba Raṃgaiyyaṃ
Gārbhuṃt[ṃkt]e[*line* 3.]traVaiṣhṇavovṛittiṃ. 17.

[112] GautamaBahru[vṛi]chaKeshava
BhaṭṭabhavādVi[ī]raRāghavājjātaḥ :
[*line* 4.]EkamihĀdiNāra
YaṇaBhaṭṭottyĀshvalāyanovṛittiṃ. 18.

[113] Ātreyāḷaghaṅ[*line* 5.]rĀryasya
PautronantĀryanandanaḥ :
EkaṃSheṣhagirirvṛittim
ĀpastambottiYājuṣhaḥ. 19.

[114] [*line* 6.]KaushikagotroṇṇavĀ
RyajaVeṃkaṭapatisutoYajurvvidihaikaṃ :
Ā[A]shnātyĀpastambo
[*line* 7.]Varadaiṃgārvṛittimetasmin. 20.

[115] Naid[dh]ruvaKāshyapagotrĀ
PastaṃbotrĀppuvāryapautro[*line* 8.]vṛitteḥ :
IṣhṭosminnAppe[ai]ṃgār
PutroLaghiShiṃgyarekasyaḥ. 21.

[116] ShrīVatsĀpastambo
Veṃ[*line* 9.]kaṭapatijātaVi[ī]raRāghavaputraḥ :
AshnātiVeṃkaṭeshai
YyaṅgārihaYājuṣhovṛittiṃ. 22.

[117] Va[*line* 10.]dhūlĀpastambash
ShrīRāmaiṃgārttanūjaVaradāryāt :
JatoYājuṣhaVeṃkaṭa
Patirasminne[*line* 11.]kavṛittibhākproktaḥ. 23.

[118] NarasiṃhaBhaṭṭapautraḥ
KaushikaBahru[vṛi]chaNṛisti[si]ṃhaBhaṭṭatanūjaḥ :
Vṛittiṃ[*line* 12.]Tammaṇṇachā
RyotraikāmĀshvalāyanoshnāti. 24.

[119] ShrīVatsaḥKṛiṣhṇāryaja
Mannārppu[*line* 13.]troYajurvvidĀpastambaḥ :
Gopālaekavṛitti[ṃ] 25
TadanujaekāmihāshnuteMannār. 26.

[120] Bha[*line* 14.]radvājaḥShrīnivāsāryanaptĀ
PastaṃboyaṃVeṃkaṭeshasyaputraḥ :
AsminnekāṃTaittiri[ī]yo[*line* 15.]ttivṛittiṃ
Kodaṃdaiyyaṃgārabhikhyodvijanmā. 27.

[121] ĀpastamboMudgala
GotraMahā[*line* 16.]devajeshvarāpatyaṃ :
AshnātiYājuṣhosminn
AnantaNārāyaṇovṛittiṃ. 28.

[122] Kaumḍiṇyāṇṇā[*line* 17.]varyajātaḥ
Kṛishṇaimgārbhava Yājushaḥ:
ĀpastambashShimgaraimgār
Ekāmvṛittimihāshnute[*line* 18.]. 29.
Kaniyy[ī y]ānTiruNārāya
Ṇosyāsminnekavṛittibhāk. 30.

[133] KumārasvāminaptĀshva
[*line* 19.]LayanoGhūḷiBhaṭṭajaḥ
PrathamātreyaNāgamBha
Ṭṭotraikamvṛittimashnute. 31.

[124] [*line* 20.]ĀtreyoVaikhānasa
RāmaimgārppautraYājushomushmin:
GopālaKṛishṇajorddha ½
[*line* 21.]KshetryaḷaghiyaShimgyarayyamgār.

[125] ĀtreyoVaikhānasa
Tirumaleyāryasyaputra[*line* 22.]jopyasmin:
Malakuniyayyamgār
SSutaTirumaleyāryordd[rddh]avṛittimashnāti. 32.

[126] [*line* 23.]Ityetedvātrimshad
Vṛitti[ī]nāmsvāminodvijashreshṭ[ṭh]āḥ:
Etāsāmvṛitti[ī]nām
Etaugrāmaushu[*line* 24.]bhāshṭabhogāḍ[ḍh]yau.

[127] Itastvasyāgrahārasya
Grāmayorubhayostathā:
Chatussi[ī]mā[*line* 25.]nirṇṇayādi
Likhyatedeshabhāshayā. ‖=‖

[128] ShamkhagiridurggadaBoṭṭadakobe[*Plate VI, Side* 2, *line* 1.]mūḍaṇadikkinanolagoṭe vottinalliruvaApratimaKṛishṇaRajapurāgrahā[*line* 2.]radamāvattoraḍuvṛittigaḷgaṃdharādattavāgikoṭ[ṭṭ]iruvaTāḷeyūrMām[*line* 3.]guṭṭopaṭṭiyomboraḍugrāmamgaḷa suttalumshāshvatamāgirppamtoVāmana[*line* 4.]mudramkitagaḷāginoṭ[ṭṭ]iruvolleg āllugaḷavivaramemttene.

[129] Sh[T]āḷeyūgr[rgr]āma[*line* 5.]ṇa[vo]ṃdakkeChatussi[ī]meyallogūpratishṭhitavāgi neṭṭiruvavalayaVāma[*line* 6.]namudrekallugaḷavivara.

[130] ĪTāḷeyūrgrāmakkemūd[ḍ]aluChamdanaku[*line* 7.]ṃṭegobaḍagaṇakoḍimelenoṭṭiru vaVāmanamudrekallu 1 Īkumṭe[*line* 8.]getomkaṇakoḍibaḷiyanoṭṭaka[llu] 1 Iddakke temkaṇaguḍḍemelenetṭakallu 1 [*line* 9.]IdakketomkaluTāḷeyūrugrāmadaĀgneya bhāgadayellehu[*line* 10.]ṭṭugumḍukallinalliVāmanamā[u]dre 1

[131] Idakkepaḍuvalubevinama[*line* 11.]radapāremolaṇaVāmanamudre 1 Idakkepaḍuvalu Tāḷeyū[*line* 12.]rukeretomkaṇakoḍibaḷiyanoṭṭakallu 1 IdakkeĀgneyabhāgada[*line* 13.]boḷagumḍinaholadallikarihuṭṭugallamoleVāmanamudrekallu 1 [*line* 14.]Idakke Āgneyada iṭṭerivoṇipāremoleVāmanamudreyomdu[*line* 15.]Idakketomkaluiṭṭerivo ṇipāremoleVāmanamudreyomdu[*line* 16.]IdakketomkalukelasiganaholadabaḷiyaVai kumdaTāḷeyū[*line* 17.]rugaḷayellegomadhyadalliruvaVāmanamudrekallomdu 1[*line* 18.]

[132] IdakkepaḍuvaluYolachikumṭeVaikumḍadayalleyaṭṭeri[*line* 19.]voṇibaḷiyanoṭṭi[a]kal lomdu 1 Idakkepaḍuvalukariguḍḍemo[*line* 20.]leVāmanamudrekallomdu 1 Idak kevāyavyamūleiṭṭerivo[*line* 21.]ṇibaḷiYalachekumṭekarihuṭṭugallinalliVāmanamu drekalluva 1 [*Plate VII, Side* 1, *line* 1.] Idakkepaḍuvaluyalachimaradaholadabaḷiya neṭṭakallomdu 1[*line* 2.]Idakkepaḍuvaṇayelachimaradabaḷiyaneṭṭakallomdu 1 Idak kepaḍuva[*line* 3.]luBommanakumṭeta[Ā]gneyadallunoṭṭaVāmanamudrekallodu 1 [*line* 4.]

[133] IdakkebaḍagaluKamṇaṇcheriyellegemūḍaluĪBommanakumṭe[*line* 5.]gebaḍagalāgi neṭṭaVāmanamudrekallomdu 1 IdakkebaḍagaluKam[*line* 6.]ṇamcheriges[sh]erida Gumḍlapaṭṭigrāmas[sh]eridaPeripaṭṭiyiṭṭerivo[*line* 7.]ṇibaḷiyanoṭṭaVāmanamudre kallomdu 1

[134] Maṃguṭṭopaṭṭigrā[*line* 8.]madachatussi[ī]meyellegeneṭṭaVāmanamudrekallugaḷavi vara.

[135] ĪMaṃ[*line* 9.]guṭṭepaṭṭikeregepaḍuvaluvOṃṭiPeriyānallūrinabaḷiyaneṭṭa[*line* 10.] Vāmanamudrekalloṃdu 1 IdakkepaḍuvaluMūleRāmayyanahola[*line* 11.]kkeāgne yadallūneṭṭaVāmanamudrekalloṃdu. Idakkepaḍuvaṇamūle[*line* 12.]yiṭṭerivoṇiyī ruguḷimaradabaḷiyaneṭṭaVāmanamudrekalloṃdu 1 [*line* 13.]

[136] IdakkebaḍagaluPālupaṭṭigemūḍaṇaShakkampāreārekalli[*with* korakallu *written below the line*]namoli[*line* 14.]ruvaVāmanamudreyoṃdu 1

[137] IdakkemūḍaluVeḷḷavārikaḷarinallu[*line* 15.]neṭṭaVāmanamudrekalloṃdu 1 Idakke āgneyabhāgada iṭṭomaradabaḷi[*line* 16.]yaneṭṭaVāmanamudrekalloṃdu.

[138] Idakketeṃkalugaddebaḷiyahuṭṭu[*line* 17.]pāremeleVāmanamudreyoṃdu 1 Idakke mūḍaluTaḷuvārana[*line* 18.]holakkeīshānyadallūneṭṭaVāmanamudrekalloṃdu 1 Idak[kk]eteṃka[*line* 19.]luKonānaholakkepaḍuvalukuttukkallinamelaṇaVāmanam udre[*line* 20.]kalloṃdu 1 IdakketeṃkaluKoṃḍamaNāyakanaholadallua[*line* 21.]re kallapāremelaṇaVāmanamudrekalloṃdu 1 Idakketeṇka [*Plate VII, Side* 2, *line* 1.] luKoḷakaṭṭetāraholakkemūḍalallineṭṭaVāmanamudreka[*line* 2.]lloṃdu 1 Idakke teṃkaluAppiNāyakanaholadapārea[*line* 3.]rekallinallitiddiyiruvaVāmanamudre yoṃdu 1 Idakke[*line* 4.]āgneyada iṭṭorivoṇibaḷiyahuṭṭugallinamelaṇaVā[*line* 5.] manamudreyoṃdu 1

[139] Tāḷeyūraneṭṭakkepaḍuvaṇayello[*line* 6.]baḷiyalliruvaNariguṭṭekarikallarepāremele Agrahāranāma[*line* 7.]ṃkitasahaVāmanamudreyoṃdu 1 IdakkebaḍagaluPeruma ḷu[*line* 8.]holakkemūḍalallineṭṭaVāmanamudrekalloṃdu 1 Idakkebaḍa[*line* 9.]galu Ammanaguḍigepaḍuvaṇa īchalumaradabaḷiyaneṭṭa[*line* 10.]Vāmanamudrekalloṃ du 1

[140] Aṃtū īTāḷeyūrMMāṃguṭṭe[*line* 11.]paṭṭiyeṃberaḍugrāmaṃ[ga]ḷachatussi[ī]me yellegaḷalliyuṃ[*line* 12.]pratiṣhṭheyaṃmaḍishineḍisiyiruvavalayaVāmanamudre [*line* 13.]yakallu 34 mūvvattanālku.

[141] Iṃti[ī]si[ī]māpradoshapratiṣhṭhāpi[*line* 14.]taVāmanamudrāmudritashilāpariveṣh ṭitaṃgaḷādī[a]Tāḷeyū[*line* 15.]rigepratināmadheyavādaApratimaKṛiṣhṇaRājapura Maṃgu[*line* 16.]ṭṭipaṭṭiyeṃberaṃa[ḍu]grāmaṃgaḷachatussi[ī]meyellegeḷaga[*line* 17.]dugad[dd]eboddalutoṭatuḍikevāstu : vāstushoṣhagoprachāra[*line* 18.]bhūmima vaḍomaravad[ḍ]okorekuṃṭekāluvekaṭṭekaḍāra[*line* 19.]ṃbhani[ī]rāraṃbhaBrāhm aṇanivoshanaShūdranivoshanamaggamanevaṇa[*line* 20.]hogehaṇahulhaṇasuṃka suvarṇādāyakāṇikebeḍigeyo[*line* 21.]ruvarikuriderigejātigūṭaDevaRāyavaṭṭa hochchuboḍigemuṃṭada[*line* 22.]grāmadāyachārādāyahorādāya iṃttivumodalādaā [*Plate VIII, Side* 1, *line* 1.]sakalasvāmyavaṃnnūīyyApratimaKṛiṣhṇaRājapurāgra [*line* 2.]hārada32mūvatteraḍuvṛittimahājanaṃgaḷellaruṃsarvva[*line* 3.]mānyavā giāChaṃdrārkkasthāyigalāgilbhūmyākāsha[*line* 4.]ṃgaḷuḷḷaṃnnegamivarivarapu trapautrapāraṃparyavāgini[*line* 5.]rābādhavāgisukhadiṃdanubhavisikoṃḍubahar uiṃti[*line* 6.]yeraḍu 2 grāmaṃgaḷayellechatussi[ī]megevoḷagādāsaka[*line* 7.]ḷāya sahitadasakalasamudāyaprāptiyannū

[142] Ī32mū[*line* 8.]vatteraḍuvṛittimahājanaṃgaḷellarumanubhavisikoṃḍubaru[*line* 9.] vallīgrāmaṃgaḷachatussi[ī]megevaḷitavādabhūmiyoḷaguṃ[*line* 10.]ṭādanidhinik ṣhepajalapāṣhāṇaakṣhiṇiāgāmisiddhasādhya[*line* 11.]ṃgaḷembaaṣhṭabhogatejasvā myaṃgaḷumīmūvvatteraḍu 32 [*line* 12.]vṛittimahājanaṃgaḷgeshāshvatavāgisalvu du

[143] Illiṃdaṃmuṃde[*line* 13.]ī32mūvvatteraḍuvṛittiyuṃīmahājanaṃgaḷmāḍh[ḍ]uvaādhi [*line* 14.]krayadānaparivarttanegaḷeṃbi[ī]vyavahārachatuṣhṭayaṃgaḷgaṃsalvu [*line* 15.]du.

[144] IṃdumodaluīTāḷeyūrMMāṃguṭṭipaṭṭiyaṃbi[ī]yyeraḍu[*line* 16.]grāmaṃgaḷalliyu muṃṭādaāsakalasvāmyavaṃnnūīmūvatte[*line* 17.]raḍu32vṛittimahājanaṃgaḷella rumivarivaraputrapautrapāraṃparya[*line* 18.]vāgiāChaṃdrārkkamuṃshāshvata vāgisukhadiṃdanubhavisikoṃḍiralu[*line* 19.]llavareṃduĀtreyagotrapraṃshushik harālaṃkārakalpashākhiyuṃ[*line* 20.]Āshvalāyanasūtrasumanoharashobhāvahasu parvvamaṇiyu[*line* 21.]ṃRikshākhaprakhyāpakasugandhisudhārasaphalamumeni siprasiddhivetta[*Plate VIII, Side* 2, *line* 1.]ChikaDevaRājoḍeyaravarapautraru ṃKaṃṭhīravaNarasa[*line* 2.]RājoḍeyaravarasuputraruṃChalvājamaṃbodara[*line*

3.]payaḥpārāvāraprodvelanānaṃdadadhavaḷapakṣhajaivātṛi[*line* 4.]karumenisija
saṃbaḍedirppaShrīmanMahārājadhira[*line* 5.]jaRājaparameshvaraPrauḍhaPratā
pabirūdaṃtembaragaṃḍa[*line* 6.]Dharaṇi[ī]VarāhabirudanuddaṃḍadorddaṃḍaSa
ṃgrāmaRāma[*line* 7.]Yādavakuloddharaṇadhuri[ī]ṇasakalakalāpravi[ī]ṇaKarṇā
ṭa[*line* 8.]kaChakravarttiDainaṃdinapūrvvaṇh[hṇ]avishrāṇitānekamahāda[*line*
9.]naShauryaikanidānaSharaṇāgataparitrāṇapārāyaṇaSaṃtata[*line* 10.]santatātmi
yy[īy]aki[ī]rttisudhādhavaḷitākhilabhuvanabhavanastoma[*line* 11.]Miraṃkusha
bahaparākramaPrachaṃḍanijabhujādaṃḍaprakaṃpitama[*line* 12.]ṃḍakākhyodda
ṃḍamaṃḍalāgraprabhūtapratāpānalashalabha[*line* 13.]yitaparashshatāhitamahi
[ī]pālajālaRipuvijayaikali[ī]laDurdda[*line* 14.]ṇtasāmantabhūkāntamauḷimaṇi
ghṛiṇini[ī]rājitanijacharaṇaLo[*line* 15.]kaikavi[ī]raVi[ī]raroḷgaṃḍagaṃḍaragaṃ
ḍanaṃntembaragaṃḍanapratimaNara[*line* 16.]patiMahi[ī]shūraVi[ī]raShrīKṛiṣh
ṇaRājoḍeyaravaruTāvuā[a]ṣhṭa[*line* 17.]mahiṣhiyaravivāhavāguvakalyāṇotsavak
kepūrvvāṃgavāda[*line* 18.]nāndi[ī]puṇyāhadallimaḍisuvaBrāhmaṇabhojanavāsh
āshvash[t]a[*Plate IX, Side* 1, *line* 1.]vāgirabekoṃḍuShrīViṣhvaksenaparicharya
māṇachara[*line* 2.]ṇarupaṃbujaShrīLakṣhmi[ī]Nārāyaṇapri[ī]tyartthavāgi[*line*
3.]UbhayaKāveri[ī]madhyaShrīRaṃgapaṭṭaṇadalliGautamarige[*line* 4.]pratyakṣh
arādaPashchimaRaṃgaNāthaSvāmiyavaracharaṇāra[*line* 5.]viṃdaṃgaḷasaṃnidhi
yallinānāgotradanānasūtradanānāvi[*line* 6.]dhashākheyaīyApratimaKṛiṣhṇaRāja
purāgrahāradamū[*line* 7.]vvattoraḍuvṛittiyamahājanaṃgaḷgeīyoraḍu2grāmaṃgaḷa
ṃ[*line* 8.]nūShrīKṛiṣhṇārpaṇabuddhiyiṃsahiraṇyodakavāgidhā[*line* 9.]royanerod
utavumāḍidiyy[īy]agrahāravūshāshvatavāgi[*line* 10.]āChaṃdrārkkavūsarvvamā
nyavāginaḍeyuttiraliyaṃduDha[*line* 11.]raṇi[ī]Varāhamudrāsahitavāgisvahastāk
ṣharaṃgaḷiṃsvanā[*line* 12.]māṃkitaṃgeydubareyisikoṭṭabhūdānatāmrashāsanaṃ.

[145] [*line* 13.]Ekaivabhagini[ī]loke
Sarvveṣhāmevabhūbhujāṃ :
Nabhojyānakaragrāhyā
Vi[*line*. 14.]pradattavasuṃdharā.

[146] Dānapālanayormmadhye
Dānāchchhreyonupālanaṃ :
[*line* 15.]Dānātsvarggamavāpnoti
Pālanādachyutampadaṃ.

[147] Svadattād[dd]viguṇampuṇya[*line* 16.]ṃ
Paradattānupālanaṃ :
Paradattāpahāreṇa
Svadattaṃniṣhphalambhavet.

[148] [*line* 17.]Svadattāṃparadattāṃvā
Yoharetavasundharāṃ :
Ṣhaṣhṭhirvva[iva]rṣhasahasrāṇi
[*line* 18.]Viṣhṭhāyāṃjāyatekrimiḥ.

[149] Iṃdraḥpṛichchhatichaṃḍāliṃ
Kimidaṃpachya[*line* 19.]teshubhe :
Shvamā[ṃ]saṃsurayāsiktaṃ
Kapālenachitāgninā.

[150] Kimartthaṃvadakalyā[*line* 20.]ṇi
Charmmaṇāpihitaṃtvayā :
BrahmasvaṃBrāhmaṇakṣhetraṃ
Harayaṃtti[*Plate IX, Side* 2, *line* 1.]haraṃttiye :
Teṣhāṃpādarajobhi[ī]tyā
Charmmaṇāpihitaṃmayā.

[151] [*line* 2.]Imaṃdharmmaṃchayeghnaṃti
Yechatatsahakāriṇaḥ :
KirātaMlechchha[*line* 3.]Chaṃḍāla
Charmmakārātmajāstute.

[152] Bahubhirvvasudhābhuktā
RājabhisSa[*line* 4.]garādibhiḥ :
Yasyayasyayadābhūmis
Tasyatasyatadāphalaṃ.

[163] Sāmā[*line* 5.]nyoyaṃdharmmasetur nṛipāṇāṃ
Kālekālepālaniyy[iy]obhavadbhiḥ :
[*line* 6.]Sarvvānetānbhāvinaḥpārtd[tth]ivemdrān
BhūyobhūyoyāchatoRāma[*line* 7.]chaṃdraḥ.

[164] Madvaṃshajāvānyakulodbhavāvā
Rakṣhaṃttiyodharmma[*line* 8.]mimaṃnṛipālāḥ :
TeṣhāṃtunityaṃpaHarirddadātu
Saṃtānavṛiddhi[*line* 9.]ṃbhuvanādhipatyaṃ.

[165] ShrīRāmāyaṇaBhārata
Pārāyaṇavi[*line* 10.]hitavṛittinākṛitinā ;
KavināTirumaloyācha
Ryoṇodaṃtāṃbr[mr]a[*line* 11.]shāsanaṃlikhitaṃ.

ShrīKṛiṣhṇaRājaḥ.

Translation.

May there be prosperity. Salutation to the illustrious Rāmānuja.

[*Verse* 1.] May that God continue to protect the three worlds for ever, who has the sportive body of the boar, who raised up the earth out of the ocean, on whose tusk the tortoise rests as the bulbous root of the lotus, from which the serpent rises as its flower-stalk, from which the elephants of the eight points of the compass expand as its leaves, on which Mount Meru rests as the primæval egg, of which the earth is the flower, over which the sky forms a canopy like a swarm of honey-bees.

[2.] May the tusk of the sportive boar Hari protect you, as the umbrella-stick of which the earth is the umbrella and Hemādri its terminal ornament.

[3.] May the primæval boar protect you, who lifted up the dripping earth, wet with the abundant perspiration caused by the embrace of its affectionate husband's arms.

[4.] Brahma, with Lakṣhmī for his consort, is supreme; whose pastime is the creation, the preservation, the destruction, and the other processes of the earth; who is the sole abode of all happiness, which is his very nature; the greatest of all existences; the enemy of all sin; the one only god; whose couch is the leaf of the banyan tree.

[5.] When he perceived that souls were not distinguishable from irrational things, Hiraṇyagarbha sprang forth from the midst of the lotus which grew out of the navel of the beneficent Puruṣhottama.

[6.] From Pitāmahā sprang Atri; from Atri, Indu; from Indu, Budha; from Budha, Purūrava; from him, Āyu; from Āyu, Nahuṣha;

[7.] From Nahuṣha sprang Yayāti; from Yayāti, Yadu the king; and his race extended itself over the country surrounding the city of Dvārakā.

[8.] Some of his race, born there, came to the Karṇāṭa country to visit their family-divinity Ramāramaṇa, who is the ornament of the summit of Yadugiri.

[9.] When they saw the beauty of the country they were much pleased; and they settled there in the desirable city of Mahishūra.

[10.] One of these was Beṭṭa Chama Rāṭ, who was the wheat-flour mill of his enemies. He acquired the additional distinguished title of Antembara Gaṇḍa.

[11.] He had three sons. The first of them was king Timma Rāja: and his next brother was Kṛiṣhṇa Bhūpati.

[12.] His younger brother was Chāma Nripa, distinguished by every excellency of character. It was he who conquered Remaṭi Venkaṭa, Rāma Rāja's general, in battle.

[13.] He had four unrivalled sons, all equally distinguished men. They aided him in his triumph, and were as his instruments in obtaining it.

[14.] The eldest of them, the great king Rājadhara, thrashed the lord of Karugahaḷḷi with the stinging stripes of a horse-whip on the field of battle when he was inflated with the pride of pre-assured victory.

[15.] He conquered Tirumala Raja, captured Shrīranga-pattana, and sat on the throne there, and enjoyed the dominion of the whole land.

[16.] His younger brother was Beṭṭada Chāma Rāja, who afflicted hostile kings by his prowess, and by whom innumerable enemies were slain in rapid succession on the battle-field, their wounds resembling the sacrificial cord of the twice-born.

[17.] His next brother was Deva Rājendra : his younger brother was Chenna Rāja, as Vishṇu was Jishṇu's.

[18.] This Shrī Deva Rājendra, the protector of his people, had four sons, as Paṅkti-shyandana had.

[19.] The eldest of them was named Doḍḍa Deva Rāja. He certainly was Raghūdvaha, who was constantly served by his younger brothers, obeying him through their affectionate devotion to him.

[20.] This Shrī Doḍḍa Deva Rāja was virtuous, good tempered, fortunate, grateful, firm to his vows, benevolent, compassionate, and majestic: and the praise of his merits was spread abroad.

[21.] The second of these was Chikka Deva Rājendra : like Lakshmaṇa he devotedly served his eldest brother in thought, word, and deed.

[22.] The third, Deva Rāja Kshitīndra, was pre-eminent, unequalled in his virtuous character, and the wishing-tree of his neighbours. His younger brother, Mariya Deva Kshmāpati, fortunate in his actions, and voracious, cheerfully served him.

[23.] This king was beneficent, a sea of compassion, able, a treasure-house of candour, and steadfast: while he ruled the earth, like Rāghava, there was universal happiness.

[24.] His eldest brother was king Doḍḍa Deva Rāja. The famous Amṛitāmbā was his well-matched principal wife.

[25.] She bore to him Chikka Devendra and Kaṇṭhīrava Mahīpati, as Sītā bore two sons to Rāma, Kusha and Lava.

[26.] The elder of these, Chikka Devendra, was a good man, a hero, well educated in all the arts, generous, and famous as Upendra.

[27.] The pre-eminence of the Lunar race, established by Kamsarāti, Yayāti, Vikrama, and other ancient worthies, was made still more famous by his truly great virtues : Victorious Prosperity became his virtuous spouse; Shrī Chikka Deva was the self-chosen husband of the virgin Fame.

[28.] Indu, the founder of this race, became emaciated by parting with his fifteen digits, one after the other: but this king waxed great, though he continually gave away the sixteen principal gifts, the gifts of things weighed against his own weight, and the rest of the great gifts described in that portion of Hemādri's work which treats of gifts.

[29.] This Vīra Chikka Devendra settled Brāhmaṇs of distinguished families in Shrīranga, Yadugiri, Anjanagiri, Kanchi, Vṛkshāvana, the Setu, Shankhamukha, Darbhashayana, Shrī Kumbhaghoṇa, Kāshi, Dvāravatīpura, Jagannātha, and Prayāga.

[30.] When Shrī Vīra Chikka Deva Rāya the king was anxious for war, the prowess of the Mahratta Shambhu was brought to a stand-still, the hopes of Kutupa Shāh were violently broken up, Basava of Ikkeri was confounded, and Ekojī was left without allies: he hewed Dādojī in pieces; and he cut off the limbs and the nose of Chaitajī and Jasavat.

[31.] While Chikka Deva ruled the earth, the history of Pṛithu became obsolete, the famous name of Nala melted away, Raghu's greatness departed, and where was Kārtavīrya's fame? Where, too, could king Dilīpa's glory rightly find a resting-place?

[32.] Though this king had many honorable wives, his principal queen, Shrī Devamāmbā, had full possession of his heart; even as Lakshmī had amongst the beautiful wives of Rathāngapāṇi.

[33.] All the worlds, with their innumerable mouths, could not describe the virtues of Shrī Devamāmbā: how, then, could the famous serpent with his limited mouths?

[34.] Born as the reward of the merits of the inhabitants of the earth, she is the duplicate body of Murāri's energy, or else his incarnate compassion : we must not imagine Devāmbā to be any thing else.

[35.] King Chikka Devendra ruled the kingdom for many years with this queen for his consort; and all the surrounding kings were conquered by him. Like the lord of Lakshmī, he was born for the protection of the Brāhmaṇs, the gods, his relatives, learned men of all kinds, and all who were dependent on him.

[36.] To Shrī Chikka Deva, the crown-jewel of kings, Kaṇṭhīravendra Rāja was born of Devamāmbā, as a portion of Vishṇu. He is for ever glorious : for truthfulness, he was as Rāmachandra; in uprooting all his enemies, he was as a mighty elephant: in the path of

virtue, he was as the full moon in its path among the stars: in the multitude of his good qualities, he was Yadavendra himself.

[37.] Narihari said within himself, "Raghupati was born of Kausalya, lovely as the full-faced moon; and Murari was born of Devakī with a countenance clear as the image in a mirror of polished crystal: as for me, I was born of an uncouth pillar of stone." Therefore he was born again, as the son of Devamba, with a face like a beautiful lotus.

[38.] The daughter of Ambudhi is in the side-glance of his eye; in his mouth is the full-flowing eloquence of Vak; in his heart is the well-flavoured devotion to the lotus-feet of Vishṇu; in his powerful arms he embraces the earth; in the palm of his hand there is always a gift; on his lotus-foot always rests the radiance of the jewels of the crowns of kings; his wealth is treasured up in the houses of the learned; and his fame has spread abroad throughout all worlds.

[39.] King Kaṇṭhīrava Narasa Raja sports as a lion, whose body is stained with the blood which oozed out of the necks of the furious elephants of his enemies when they rolled upon the ground.

[40.] King Kaṇṭhīrava Narasa Raja is pre-eminent, a thirster after knowledge, a Kāla in commanding all hostile kings, having a happy temper and a kind disposition,

[41.] the moon of the ocean of royal dynasties, a valiant man, whose heraldic crest is the earth-goddess united with the boar-incarnation, fearless on the battle-field, a modern Mīnānka in female assemblages,

[42.] the son of Chikka Deva Raja, the cow of the gods which grants all desires, the Mount Ratnasanu of royal families, and the forest fire of hostile kings.

[43.] Kaṇṭhīravendra divided his kingdom into four parts: he gave the first part to the Brahmaṇs, the second to the gods, the third for charities, and the fourth he retained for himself: and thus he protected the earth.

[44.] While king Kaṇṭhīravendra ruled the earth there was abundance of suitable food throughout the land, and temples of the gods everywhere, a constant succession of religious festivals, avenues of trees along all the roads, and water-sheds for thirsty travellers.

[45.] While he was supreme lord enthroned in the city of the Western Ranga-Raja, while he laid the load of the universe at the lotus-feet of Shrī Narāyaṇa, while his feet were constantly lustrated upon the jewelled diadems of the kings who were his enemies, and while he upheld the precepts of universal empire for the protection of the gods and the Brahmaṇs,

[46.] King Kaṇṭhīrava's lawful wife was well known throughout the world by her name of Chalvājamamba: she became illustrious by ministering to her husband's shadow, as Sītā did to Rāma's.

[47.] As Krishṇa, the lord of the Yadavas, was born of Devakī by Shūra for the protection of the earth, so of this queen a son was born by Kaṇṭhīravendra, king Krishṇa-Raja. Chikka Devendra obtained at once great fame both from the crowds who then came to receive alms, and also from his enemies who were drawing near but fled away in terror when they heard the sound of the great drum which announced the joyful tidings of his birth.

[48.] That same god Krishṇa whom Chikka Deva Raja, the head of the family, worshipped with inward devotion and through the signet which he wore upon his finger, was of his own benignity born as his grandson: and therefore his father gave him the name of Krishṇa Raja.

[49.] We know that Krishṇa Raja is Hari by the conch-shell, the discus, and the lotus which are distinctly seen on the pink palm of his hand, and by the association of the goddesses Ramā and Bhū with him.

[50.] As he waxes large by the increase of its lovely digits, just as Krishṇa Raja does by his increasing knowledge of the practical arts; so are the worlds pervaded by his fame as they are by the beautiful moon-light.

[51.] Kings worship the lotus feet of King Krishṇa, though he is but a child: do not the high hills reverently bow their heads at the approach of the rays of the rising sun?

[52.] When king Shrī Krishṇa Raja in his childhood, holding the hand of his nurse, attempted to take his first few hesitating footsteps in the courtyard paved with glittering precious stones, kings put aside their demands for taxes, and they all abandoned their claim to royal rank: this was consistent; for opposition is the character of hostile kings.

[53.] When the child Shrī Kṛishṇa Rāja, in whose body the god Shrī Kṛishṇa sportively dwells, played with toy elephants made of precious stones, the surrounding kings presented him with real elephants by hundreds of thousands with their own hands as royal offerings. After that, how can he be called a child?

[54.] The great marks of character which distinguished the great king Chikka Deva Raja—profound thought, veneration, understanding, sweetness of disposition, cleverness, kindness, firmness, determination, majesty, munificence, affection, and pleasant speech,—all these we distinctly recognise here in king Kṛishṇa Raja.

[55.] Rukminī is the ornament of Shrī Kṛishṇa Rāja's limbs; Satyā is the speech of his lips; and Balabhadra is his companion. All this is evident proof of the presence of the god Kṛishṇa.

[56.] He propitiates the Western Rangakānta; he protects the families of his friends by means of continual temple-festivals; and he terrifies hostile kings. Thus Kṛishṇa Raja has become Vibhīshaṇa upon earth.

[57.] He awakes at daybreak and fixes his thoughts on the feet of the beloved of Kamalā, and worshipping them with the recital of his thousand names, he makes the oblation of the sacrificial fire: and after he has made many gifts of money and cows to the Brāhmaṇs, he listens to the reading of the heroic poems and historical tales.

[58.] The Kāverī has become a golden river through the pouring of water over gold in the numerous and constant gifts of Shrī Kṛishṇa Raja in every quarter: all the worlds are adorned with the praise of them.

[59.] On account of Shrī Kṛishṇa Rāja's resplendent glory, lotuses and water-lilies keep open by night and by day: and his enemies flee from the forest in apprehension of an approaching conflagration.

[60.] He whose gifts surpass those of the wishing-tree of the gods, whose wealth exceeds that of Indra, whose fame transcends that of the river of the gods, whose wisdom excels that of Bṛihaspati, whose valour is to his enemies a more terrible fire than that which proceeds from the central eye of Kapardin; King Kṛishṇa Rāja reigns right gloriously.

[61.] While he is ruling the earth, the happiness, the prosperity, the predominance, and also the charities of the gods, the Brāhmaṇs, his own relations and friends, as well as those of his subjects, receive great increase.

[62.] While king Shrī Kṛishṇa Raja—who is the stage manager of the beautiful drama in which the female performer dances by his direction over the jewelled crowns of all other kings—was performing the various kinds of charities, he had the desire, amongst other things, of forming a Brāhmaṇ settlement.

[63.] The emperor of Karnaṭaka sought out the most beautiful, fertile, and sacred places within his realm, and he then selected one of the best of those as suitable for this special charity.

[64.] That spot is situated to the south-east of Shrī-ranga-paṭṭana, the city of the god of gods, the blissful Western Ranga:

[65.] That district is called the Kongu-maṇḍala, abounding in wealth and produce. There, at the distance of twice ten miles from the undivided stream of the Kāverī,

[66.] and nine times ten miles to the north-west of the original Shrī-Ranga, a sacred and healthful spot is situated.

[67.] Here is the fortress called Shrī Shankhagiri-durga, which had formerly the name of Kunnattūr. To the east of its eastern wall, which bears the name of Vijaya,

[68.] in the open space at the foot of the hill, there is a temple of the god Kapardin under the name of Soma-natha: and to the west of that temple there is a temple of the god Sharngin,

[69.] under the name of Vallabha-raja, the god of all the worlds. On the north side of this temple he built a neat Brāhmaṇ street with two rows of houses,

[70.] with court-yards to each house, measuring forty feet in width and one hundred and twenty feet in length.

[71.] He built a separate substantial house for each of the thirty-two shares of the endowment.

[72.] Thus he happily settled the site of the Brahmaṇ settlement which he had longed to establish, on the sacred northern bank of the two bathing tanks called Rāma and Lakshmaṇa.

[73.] He also established an endowment sufficient for the maintenance of the Brāhmaṇ families settled there, composed of a number of shares of land, consisting of fields, gardens, and other appurtenances.

[74.] The district dependent on Shankha-giri is called Eḻu-kare-nāḍu, and the sub-district of Pūvvāṇi-nāḍu is included in it. In this (sub-district), and dependent on the town of Hiraṇya-pura,

[75.] there are two villages at the distance of three gavyūtis to the north-east, having beautiful mango groves and gardens: excellent villages they are, producing unlimited crops of rice, sugarcane, and other fruits and grains.

[76.] The first of them is Taḷeyūr, which is also called Kṛishṇa-rāja-pura. The second is called Māṅguṭṭe-paṭṭi. These two villages

[77.] yield together, year by year, money, grain, fruit, and the eight products of land in any quantity that may be desired, by means of their crops and other produce.

[78.] The king divided each of these villages into thirty-two shares: and with these King Kṛishṇa Rāja provided an annual income for the Brāhmaṇ proprietors of these shares.

[79.] He called this Brāhmaṇ settlement which he had thus himself established, by the name of Apratima-Kṛishṇa-rāja-pura: and he settled in it venerable Brāhmaṇs learned in the whole of the Vedas and the Vedāṅgas.

[80.] Rāmāyaṇa Tirumale Ārya, having received the king's command, wrote this auspicious copper-plate grant relating to that Brāhmaṇ settlement.

[81.] Health.—When the year 1638 of the prosperous era of Shālivāhana had passed away, and the autumn of the year Hemalambi was still current, on Tuesday the seventh day of the dark half of the month of Ashvini, under the constellation Aditi, and the ecliptic section Sadhya, and the astrological division Bhadra, which was a very auspicious and important day:—

[82.] Sprung from the meritorious royal race of Yadu, which came from the city of Dvāratī-nagara, a wishing-tree to those who seek alms, a small winged-hill to the assemblage of his enemies,

[83.] the moon of the ocean of royal dynasties, a valiant man, whose heraldic crest is the Earth-goddess united to the boar-incarnation, fearless on the battle-field, a modern Mīnāṅka in female assemblages,

[84.] who bears the title of Birudantembaraganda to his royal enemies, as the monster two-headed bird to the elephants, to his enemies as an elephant to plantain-trees,

[85.] who has the titles of Shrīmad Rājādhirāja, Shrī Bhūpāla-parameshvara, Prauḍha-pratāpa, Vīra, and Narapati, born in the line of Atri, an ocean of moral excellencies, a disciple of the school of Āshvalāyana, a pure Kshatriya, a follower of the Ṛig Veda,

[86.] the grandson of Chikka Deva Rāja, the true son of Kaṇṭhīrava Narasa Rāja Shrī Vīra Kṛishṇa Rāja, the prosperous, the wishing-tree of never-ceasing gifts,

[87, 88.] reverentially sought out Brāhmaṇs of the Shrī-Vaishṇava, Madhva, and Advaita sects, thoroughly versed in the Vedas and the Vedāṅgas, well-acquainted with the traditions of religion and law, learned in all the different branches of knowledge, ceremonially pure, of good families, householders, full of the true Brahmanical spirit, and of gentle disposition;

[89, 90.] and he gave to all of these the two large, beautiful, and well populated villages of Taḷeyūr and Māṅguṭṭepaṭṭi, distributed into thirty-two shares, to form a suitable maintenance for their families, their well-defined boundaries being marked with stones bearing the figure of a dwarf.

[91.] He made this donation in that spot which is sacred to the feet of the Western Rangesha, which is called Shrī Rangapaṭṭaṇa, surrounded by a wall which is purified by the friction of the wavelets of the sin-cleansing river Kāverī,

[92.] in the presence of the god Rangesha happily reclining on the lord of snakes as his couch, accompanied by the two goddesses Shrī and Bhūmī, with his feet cherished by the goddess Ramā.

[93.] Familiar with the mode of bestowing gifts, he pronounced the words, "For the love of god I give this land to the Brāhmaṇs." And he caused the selected Brāhmaṇs to draw near, belonging to various families, schools, and vedic sects, and bearing various names;

[94.] and when he had adorned them with silk turbands, ear-rings, silken lower garments, rings, cotton cloths, perfumes, and flowers,

[95, 96.] Krishṇa Rājendra gave them these two villages, beautiful, and rich in all kinds of crops, together with their mines and all other land-appurtenances, having first of all made the oblation of water over gold and said, "It is not mine, it is not mine; may it be a gift to god." In this manner the king made the donation of these two villages distributed into thirty-two shares.—Wealth.

[97.] The roll of the three generations of the proprietors of the Brāhmaṇ settlement of Shankha-giri, otherwise called Apratima-Krishṇa-rāja-pura:—

[98.] Here are written the names of those who received the thirty-two shares, together with the names of their fathers and grandfathers, and their ancestral families, schools, and vedic sects.

[99.] Ayyavārārya, the son of Rāmānuja and grandson of Nallānpottārya, belonging to Shrīvatsa, Āpastamba, and the Yajur Veda, enjoyed two shares. 2.

[100.] Tatārya, the son of Shrīnivāsārya and grandson of Tirumalo Tātāchārya, of the Shaṭhamarshaṇa family, an Āpastamba and Yajurvid, enjoyed one. 3.

[101.] Krishṇayyangār, the son of Aṇṇāvārya and grandson of Sheshādrārya, a Yajurvid of the school of Āpastamba and born in the Shrīvatsa family, enjoyed one share. 4.

[102.] Tirumaleyāchārya, the son of Tatayārya, the son of Aṇṇāvārya, a Yajurvid belonging to Shrīvatsa and Āpastamba, two shares; and his younger brother Emberumānār, one. 7.

[103.] Timmappārya, the son of Vīra Rāghava, the son of Timmappārya, born in the Vādhūla family, a Yajurvid of the Āpastamba school, enjoyed one share. 8.

[104.] Appanaingār, the son of Venkaṭapati the Kaushika, the son of the Yajurvid Apanayyangār of the Āpastamba school, enjoyed one; and his younger brother Anantārya, one. 10.

[105.] Vengaḍattorvār, the son of Nīlamegha Sūri and grandson of Vengaḍattorvār, a Vādhūla Yajurvid of the Āpastamba school, enjoyed one share here. 11.

[106.] Venkaṭāchārya, the son of Tirumaleyārya, the son of Rāmaingār, an Ātreya Āpastamba Yajurvid, enjoyed one share in it. 12.

[107.] Lakshmayya, the son of Tiruvengaḷappa and grandson of Koṭapalli Chidambarārya, a Shrīvatsa Āpastamba Yājusha, was an enjoyer of one share. 13.

[108.] Venkaṭa Bhaṭṭa, the son of Koṇḍi Bhaṭṭa, the son of the Nochchilu Bahvṛicha Āshvalāyana, Venkaṭapati Bhaṭṭa enjoyed a share in it. 14.

[109.] Vīra Rāghavārya, the son of Deva Rāja, the son of Ananta Nārāyaṇa, a Yājusha and an Āpastamba, was an enjoyer of one share in it. 15.

[110.] Lakshmī Nārāyaṇa, the son of Venkaṭeshvara, the son of Lakshmī-Nārāyaṇa, an Āpastamba Yajurvid of the Hārita family, enjoyed one in it. 16.

[111.] Rangaiyyangār, the son of Varadārya, the son of the Kaushika Venkaṭa Krishṇārya, an Āpastamba and a Vaishṇava, enjoyed one share here. 17.

[112.] Ādi-Nārāyaṇa Bhaṭṭa, the son of Vīra Rāghava, the son of Keshava Bhaṭṭa, a Gautama Bahvṛicha Āshvalāyana, enjoyed one share here. 18.

[113.] Sheshagiri, the son of Anantārya and grandson of Aḷakarārya, an Ātreya Āpastamba Yajurvid, enjoyed one share. 19.

[114.] Varadaiyyangār, the son of Venkaṭapati, the son of Aṇavārya, of the family of Kaushika, a Yajurvid Āpastamba, enjoyed one share here in it. 20.

[115.] Aḷaghi Shingyar, the son of Appaingār and grandson of Appuvārya, a Naidhruva-Kashyapa Āpastamba, became a proprietor of one share in it. 21.

[116.] Venkaṭeshayyangār, the son of Vīra Rāghava, the son of Venkaṭapati, a Shrīvatsa Āpastamba Yājusha, enjoyed a share here. 22.

[117.] Venkaṭapati, the son of Varadārya, the son of Shrī Rāmaingār, a Vādhūla Āpastamba Yājusha, was called a proprietor of one share in it. 23.

[118.] Tammaṇṇāchārya, the son of Nṛisimha Bhaṭṭa and grandson of Nārasimha Bhaṭṭa, a Kaushika Bahvṛicha Āshvalāyana, enjoyed one share here. 24.

[119.] Gopāla, the son of Mannār, the son of Krishṇārya, a Shrīvatsa Yajurvid Āpastamba, enjoyed one share here; and his younger brother, Mannār, one. 26.

[120.] The twice-born Kodaṇḍaiyyangār, the son of Venkaṭesha and grandson of Shrīnivāsārya, a Bhāradvāja Āpastamba Taittirīya, enjoyed one share in it. 27.

[121.] Ananta Nārāyaṇa, the son of Īshvara, the son of Mahādeva, an Āpastamba of the family of Mudgala and a Yajuṣha, enjoyed a share in it. 28.

[122.] Shingaraingār, the son of Kṛishṇaingār, the son of Aṇṇavārya, a Kauṇḍiṇya Yajuṣha Āpastamba, enjoyed one share here. 29. His younger brother, Tiru-Nārāyaṇa, was a proprietor of one share in it. 30.

[123.] Nāgaṇṇa Bhaṭṭa, the son of Ghūḷi Bhaṭṭa and grandson of Kumāra-svāmi, an Āshvalāyana Prathamātreya, enjoyed one share here. 31.

[124.] Aḷaghiya Shingyarayyangār, the son of Gopāla Kṛishṇa and grandson of Rāmaingār, an Ātreya Vaikhānasa Yajuṣha, was a half-landholder here.

[125.] Tirumaleyārya, the son of Malakuniyayyangār and grandson of Tirumaleyārya, an Ātreya Vaikhānasa, enjoyed a half-share in it. 32.

[126.] Thus those distinguished Brāhmaṇs became the proprietors of these thirty-two shares. Those two villages which contained these thirty-two shares abounded also in the eight land-appurtenances.

[127.] Here follows a full description of the four boundaries of the two villages belonging to that Brāhmaṇ settlement written in the vernacular language.

[128.] The particulars of the boundary-stones marked with the figure of a dwarf, set up to remain for ever around the two villages of Tāḷeyūr and Manguṭṭepaṭṭi, which were granted with the oblation of water to the proprietors of the thirty-two shares in the Brāhmaṇ settlement of Apratima-Kṛishṇa-rāja-pura, situated on the rising ground to the east of the corner of the hill of Shankha-giri-durga.

[129.] The particulars of the stones marked with a round seal bearing the figure of a dwarf, firmly set up on the boundaries of the four sides of the village of Tāḷeyūr:—

[130.] One dwarf-sealed stone is set up above the northern sluice of the Chandana tank to the east of this village of Tāḷeyūr. One stone is set up near the southern sluice of this tank. A stone is set up on the top of the rocks to the south of this. To the south of this there is a dwarf-seal on a boulder springing out of the ground on the south-eastern boundary of the village of Tāḷeyūr.

[131.] To the west of this, a dwarf-seal is cut in the rock near the Margosa tree. To the west of this a stone is set up near the southern sluice of the Tāḷeyūru tank. To the south-east of this, a dwarf-sealed stone is set up on the black rock in the field called Boḷa-guṇḍi. To the south-east of this, a dwarf-seal is cut in the rock near the village pathway. To the south of this, a dwarf-seal is cut in the rock near the same village pathway. To the south of this, a dwarf-sealed stone is set up in the middle of the boundary of the villages of Vaikuṇḍa and Tāḷeyūr near the fields belonging to the village servants.

[132.] To the west of this, a stone is set up near the village pathway in the Yelachi tank which forms the boundary of Vaikuṇḍa. To the west of this, a dwarf-sealed stone is set up on the top of the black rock. In the angle to the north-west of this a dwarf-sealed stone is set up on the natural black rock of the Yalachi tank near the village pathway. To the west of this, a stone is set up near the field called "the field of the Yalachi tree." To the west of this, a dwarf-sealed stone is set up on the south-east side of the Bommana tank.

[133.] To the north of this, a dwarf-sealed stone is set up to the east of the boundary of Kaṇṇancheri to the north of this Bommana tank. To the north of this, a dwarf-sealed stone is set up near the village pathway of Peripaṭṭi, a hamlet of the village of Guṇḍlapaṭṭi belonging to Kaṇṇancheri.

[134.] The particulars of the dwarf-sealed stones set up on the boundaries of the four sides of the village of Manguṭṭepaṭṭi:—

[135.] A dwarf-sealed stone is set up near the village of Onti-periya-nallūr to the west of the tank of this village of Manguṭṭepaṭṭi. To the west of this, a dwarf-sealed stone is set up on the south-east of Mūle-Rāmayya's field. In the angle to the west of this, a dwarf-sealed stone is set up near the Īruguḷi tree on the pathway.

[136.] To the north of this, a dwarf-seal is cut on the split rock called Shakkam-pāre to the east of the village of Palupaṭṭi.

[137.] To the east of this, a dwarf-sealed stone is set up in the waste-land through which the torrent flows. To the south-east of this, a dwarf-sealed stone is set up near the fig-tree.

[138.] To the south of this, a dwarf-seal is cut on the rock near the rice-field. To the east of this, a dwarf-sealed stone is set up to the north-east of the village-watchman's field. To the south of this, a dwarf-seal is cut on an upright boulder to the west of Konan's field. To the south of this, a dwarf-sealed stone is set up upon the split rock in the field of Kondama Nāyakka. To the south of this, a dwarf-sealed stone is set up in the east of Koḷakaṭṭe Tāra's field. To the south of this, a dwarf-seal is cut on the half split rock in Appi Nāyakka's field. To the south-east of this, a dwarf-seal is cut on the top of a boulder near the village pathway.

[139.] A dwarf-seal, together with the name of the Brāhmaṇ settlement, is cut upon the top of the half-split black rock called Nariguṭṭe which stands near the western boundary of the village of Tāḷeyūru. To the north of this, a dwarf-sealed stone is set up to the east of Perumal's field. To the north of this, a dwarf-sealed stone is set up by the date-tree to the west of the temple of the village goddess.

[140.] In this manner thirty-four stones cut with a round dwarf-seal have been set up in order to define the boundaries of these two villages of Taḷeyūr and Manguṭṭepaṭṭi.

[141.] All the shareholders of the thirty-two shares of this Brahmaṇ settlement of Apratima-Kṛishṇa-rāja-pura shall enjoy without any molestation as a tax-free grant as long as the moon and the sun endure, and while the earth and the sky continue, and for the generations of their sons and grandsons, respectively, the rice-fields, dry-grain fields, gardens, house-sites, land fit for house-sites, grazing lands, mango and other trees, tanks, wells, water-channels, water-courses, dry lands, wet lands, old sites of ruined Brahmaṇs' houses, old sites of ruined Shūdras' houses, weavers' house-taxes, tobacco-taxes, grass-taxes, tolls, produce-taxes, village-servants' taxes, plough-taxes, sheep-taxes, caste fines, temple dues, king's dues, additional-crop taxes, together with all other village-taxes, produce-taxes, and season-taxes, and all other proprietary rights accruing within the four boundaries of the two villages of Taḷeyūr, otherwise called Apratima-Kṛishṇa-rāja-pura and Manguṭṭepaṭṭi, which are surrounded by the boundary stones marked with the dwarf-seal set up along the boundaries above described.

[142.] While all these proprietors continue to enjoy these thirty-two shares, all dues and all common rights within the four boundaries of these two villages, together with the eight land-appurtenances, namely, mines, hidden treasures, water, stone, wood, future profits, present profits, and contingent profits, and the proprietary dignities, connected with and properly accruing within the four boundaries of those villages, shall belong for ever to these proprietors of the thirty-two shares.

[143.] From henceforth these thirty-two shares shall be subject to all of the four kinds of contract, namely, mortgage, sale, gift, and exchange, which these proprietors may choose to make.

[144.] Apratima Narapati Vīra Shrī Kṛishṇa Rāja Oḍeyar of Mysore,[1] who obtained the privilege of being the moon of the light half-month which rejoiced the agitated surface of the milk-sea of Chalvājamamba's womb, Shrīman Mahārādhirāja, Rājaparameshvara, Prauḍha-pratāpa, lord of those who boast of their titles, who bears the crest of the earth-goddess with the boar, powerful of arm, a Rāma in war, exalter of the Yādava race, skilled in all the arts, emperor of Karṇātaka, who gives away many gifts in the first half of every day, the sole abode of heroism, anxious to protect those who come to him for refuge, the ambrosia of whose constant praises adorns the many habitations of all worlds, whose power and glory have never received a check, the assemblages of whose numerous royal enemies are consumed like grasshoppers fallen into the fire of his glory acquired by his uplifted sword called Nandaka brandished in his terrible hand, whose chief pastime is to conquer his enemies, whose feet are lustrated with the rays of the precious stones in the diadems of the surrounding kings difficult to restrain, the unrivalled hero of the universe, pre-eminent amongst heroes, a hero above those who call themselves heroes of heroes, the distinguished son of Kanthīrava Narasa Rāja Oḍeyar and grandson of Chikka Deva Rāja Oḍeyar, who was the wishing-tree of the gods adorning the lofty summit of the race of Atri, the wishing-gem of the gods adorning the beauty of the school of Ashvalāyana, famous as the aromatic and luscious fruit of the publication of the Ṛig-Veda,—

[1] Mahīshūra.

declared in the presence of the lotus feet of the god Pashchima Ranga-Nātha who appeared in a visible form to Gautama, in the city of Shrī Ranga-paṭṭaṇa situated in the midst of the river Kaverī, that there shall be a perpetuation of the feast of food to Brāhmaṇs which formed part of the preliminary marriage-ceremonies consisting of the oblation to the ancestors and obtaining the permission of the Brāhmaṇs to proceed with the performance of the marriage rites, on the occasion of his marriage with his eight wives, and as a proof of his devotion to Shrī Lakshmī Nārāyaṇa whose red-lotus feet are ministered to by Shrī Vishvak-sena: and he caused this copper-plate land grant to be engraved, and signed his name to it with his own hand, and set his seal of the earth-goddess with the boar to it, proclaiming that this Brāhmaṇ-settlement founded by him shall continue for ever while the moon and the sun endure, free from all taxes: and with the libation of water over gold, in order to dedicate them to the god Kṛishṇa, he gave these two villages to the proprietors of the thirty-two shares in this Brāhmaṇ-settlement of Apratima-Kṛishṇa-rāja-pura belonging to various families, schools, and vedic sects, saying, "From henceforth all those thirty-two proprietors, and their respective sons and grandsons in due succession, shall continue peaceably to enjoy all the above proprietary rights in these villages of Taḷeyūr and Manguṭṭepaṭṭi for ever so long as the moon and the sun endure."

[145.] Land given to Brāhmaṇs is sacred as the only sister of all the kings of the earth: it must neither be appropriated nor taxed by them.

[146.] Between the making of a gift and maintaining it, the strict maintenance of it is superior to the act of giving: by making gifts men obtain the temporary heaven of Indra; by preserving them they obtain a permanent place there.

[147.] Double the reward of a man's own gift belongs to the maintenance of gifts made by others: by resuming a gift made by another, a man's own gift loses its reward.

[148.] He who resumes land bestowed in gift either by himself or another is born as a worm in dirt for sixty thousand years.

[149.] Indra asked a Chaṇḍāla woman, "Good woman, what is this that you are cooking?" "Dog's flesh moistened with spirituous liquor in a human skull, with the fuel of the funeral pile."

[150.] "Tell me, good woman, why you have covered it with leather." "I have covered it with leather for fear of the dust of the feet of those who have caused the Brāhmaṇ's wealth or the Brāhmaṇ's land to be seized, or who have seized them themselves."

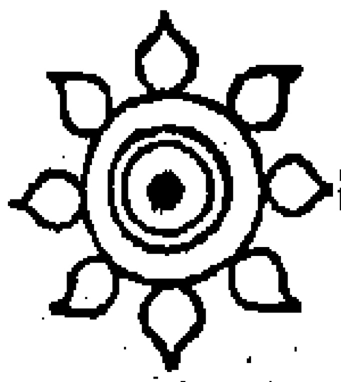
[151.] They who destroy this charity, and they who help them to do so, are the children of the Kirāta, the Mlechchha, the Chaṇḍāla, and the Charmakāra.

[152.] Land has been enjoyed by many kings from Sagara downwards: whosesoever the land is at any time, his is its produce at that time.

[153.] Ramachandra entreats all future kings, saying, "Let this charity be maintained by you from generation to generation; it is a public bridge to heaven:

[154.] May Hari give the kings who protect this charity, whether born in my own line or in another family, increase of posterity and the empire of the world for ever."

[155.] This copper-plate grant was written by the skilful poet, Tirumaleyāchārya, whose professional occupation is to read the Shrī Rāmāyaṇa and the Bhārata.


Shrī Kṛishṇa Rājaḥ.

Remarks.

This inscription traces the lineage of its donor from Beṭṭa Chāma Rāja,[1] whose unnamed ancestors are said to have descended through Yadu the king [2] and his pauranic progenitors of the Lunar line, from the navel-born offspring of supreme Brahmā.[3] Hence the kings of Mysore claim to be of the heroic Yādava race which has given so many dynasties of rulers to various parts of India from the days of the Mahā-Bhārata downwards.

[1] Verse 10. [2] Verse 7. [3] Verses 4 to 7.

Much confusion exists in the different accounts of the early days of these kings: and the materials at present available are not sufficient to reconcile their statements. The following pedigree is constructed from the statements of the present grant:—

Beṭṭa Chama Raṭ (v. 10).

- Timma Raja (v. 11).
- Kṛishṇa Bhūpati (v. 11).
- Chama Nṛipa (v. 12).
    - Rajādhara (v. 14).
    - Beṭṭada Chama Raja (v. 16).
    - Deva Rajendra (v. 17), *alias* Shrī Deva Rajendra (v. 18).
        - Doḍḍa Deva Raja (vv. 19, 20). = Amṛitamba (v. 24)
            - Chikka Deva (v. 31), *alias* Chikka Devendra (vv. 25, 26, 35, 47), *alias* Chikka Deva Raja (vv. 42, 48, 54, 86), *alias* Chikka Deva Raja Oḍeyar (v. 144), *alias* Shrī Chikka Deva (vv. 27, 36), *alias* Shrī Chikka Devādhipa (v. 27), *alias* Vīra Chika Devendra (v. 29), *alias* Shrī Vīra Chika Deva Raya (v. 30)=Devamambā (vv. 32, 36), *alias* Devāmbā (v. 34).
                - Kaṇṭhīravendra Raja (vv. 36, 43, 44, 47), *alias* Kaṇṭhīrava Narasa Raja (vv. 39, 40, 86, 144), *alias* Kaṇṭhīrava (v. 46)=Chalvājamambā (v. 46).
                    - Kṛishṇa Raja (vv. 47 to 50, 54, 56, 60), *alias* Shrī Kṛishṇa Raja (vv. 52, 53, 55, 58, 59, 62, and signature), *alias* Shrī Vīra Kṛishṇa Raja (v. 86), *alias* Kṛishṇa Rajendra (v. 95), *alias* Apratima Narapati Vīra Shrī Kṛishṇa Raja Oḍeyar (v.144).
            - Kaṇṭhīrava Mahīpati (v. 26).
        - Chikka Deva Rajendra (v. 21).
        - Deva Raja Kshitīndra (v. 22).
        - Mariya Deva Kshmāpati (v. 22).
    - Chenna Raja (v. 17).

Mr. Lewis Rice's *Mysore Inscriptions* include three other similar grants of the Mysore kings; namely, one of Chikka Devendra,[1] the grandfather of the donor of the present grant, and two grants of the present donor himself,[2] the earlier of which is dated S.S. 1644, or six years later than the present grant, and the second in S.S. 1645. These two grants correspond with each other down to the portion which gives their date: and, though the verses are sometimes transposed, and some of the verses are omitted and some of them replaced by others, those parts of their earlier portion which Mr. Rice has translated, containing the pedigree, agree word for word with the present grant.

Both of Kṛishṇa Raja's grants trace his pedigree through the same ancestors up to Beṭṭa Chama Raṭ, as does the present grant: and they contain no other name between him and Yadu.[3] The pedigree of Chikka Devendra's grant contains only the names of his father and grandfather, who are, as in Kṛishṇa Raja's grants, said to be of the stock of Yadu the king, whose descent is traced here as there from the lotus-born offspring of Vishṇu through the chiefs of the Lunar race:[4] and the verses which contain this pedigree are for the most part the same as the corresponding verses of Kṛishṇa Raja's grants.[5]

The only other sources at present known besides these grants, from which the lineage of the kings of Mysore can be gathered, are some unpublished papers in the Mackenzie collection of manuscripts. Some of these were the sources used for the arrangement of the

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[1] No. 167, p. 309, dated S.S. 1601.

[2] No. 168, p. 311, and No. 169, p. 318.

[3] Compare *Mys. Inscr.*, pp. 311 to 314, with verses 10 to 47 of the present grant.

[4] *Mys. Inscr.*, p. 309.

[5] Compare *Mys. Inscr.*, pp. 309, 310, with verses 5 to 25 of the present inscription.

reigns of these kings in Wilks' *History of Mysore*:[1] but their contents can be referred to in this country[2] only in the short notices of them in Wilson's and Taylor's Catalogues of that collection.[3]

Wilks' pedigree of the Mysore dynasty commences with the romantic marriage of the Yadava prince Vijaya, an adventurous young courtier of Vijayanagara, with the daughter of the chief of Hadana.[4] This adventure probably forms the subject of some Canarese ballad: it is not mentioned in any of the historical documents referred to above. Wilks introduces another name,[5] a descendant of Vijaya though of an unknown relationship, in the romantic period of his annals; but his historical series of kings commences, as in these inscriptions, with Betad Cham Raj,[6] the chief who partitioned his territory between his three sons.

Mr. L. B. Bowring's series,[7] which Mr. Lewis Rice also has adopted from him,[8] differs considerably from Wilks' in the early portion of the pedigree, both in the names of the chiefs and in their dates. In another pedigree, which has been inserted in one of the Blue Books on Mysore,[9] Mr. Bowring has adopted Wilks' names and dates. His later pedigree, on the other hand, is supported by one of the Mackenzie manuscripts,[10] which exhibits the following succession down to the time of the partition:—

> "Botta Vadiyar [*sic*].
> Chamaraja Vadiyar, son of Yadu.
> Timmaraja Vadiyar, son of Botta Vadiyar.
> His son Hiriya Chamarasa Vadiyar.
> He had three sons, 1. Timmaraja Vadiyar.
> 2. Krishna Raja Vadiyar.
> 3. Bola Chamarasa Vadiyar."

The work from which this quotation is made appears to be the book referred to by Wilks as his chief authority;[11] but judging by the pedigrees derived from different copies of the translation of it by Wilson[12] and Taylor,[13] the versions appear to differ materially from each other. The succession down to the time of the partition which is given in Mr. Taylor's copy is for the present hopelessly at variance with the other series.

From Betad Cham Raj of Wilks, or Boṭṭa Chama Rāṭ of the Inscriptions, down to the time of the present inscription the lists differ greatly from each other, even after allowing for their evident omissions and for alternative names of the kings, both in their relationships and their successions. A comparison of the pedigrees given below will show that the present grant contains those kings alone who were the direct ancestors of its donor; namely, the descendants of Chama Raja the Bald, who received Mysore at the partition, through Muppin Deoraj, the youngest of his three sons. In most of these pedigrees Muppin Deoraj, who is the same as Deva Rājendra of the present grant, has four sons: but while Wilks' and Bowring's pedigrees give the name of only one of them, Dud Devaiya,[14] or Dodda Deoraj,[15] and apparently make him the youngest of the four, the present grant makes him the eldest of them; and it also makes his youngest brother, Mariya Deva, his successor on the throne, this reign being altogether excluded by Wilks and Bowring. Mariya Deva's succession is recognized by one of the Mackenzie manuscripts;[16] it assigns a reign of eight years to him.

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1 Wilks' *Mys.*, Pref., p. x, xiv.

2 It is very desirable that a selection of the historical papers of the Mackenzie collection now in the India Office should be published.

3 Wilson's *Descr. Catal.*, ii. 42 to 46; Taylor's *Catal. Rais.*, i. 488, 511, 536, 543, 544, 545, 547, 554; ii. 682; iii. 33, 234, 241, 635, 637, 651, 653, 658, 707. See also Wilks' *Mys.*, Pref., pp. xiv, xv, xvi.

4 Wilks' *Mys.*, i. 32, 33.

5 *Ibid.*, p. 33.

6 *Ibid*, p. 34.

7 *Eastern Experiences*, p. 182.

8 *Gazetteer of Mysore*, i. 240.

9 *House of Commons Return*: East India (Mysore Government), 14th August 1878.

10 Wilson's *Cat.*, ii. 44.

11 See Taylor's *Cat.*, iii. 636, 652.

12 *Cat.*, ii. 44.

13 *Cat.*, iii. 651.

14 Wilks' *Mys.*, i. 56.

15 Blue Book, p. 40; *Eastern Experiences*, p. 182.

16 Taylor's *Cat.*, iii. 651. See Pedigree No. 3, below, and also Pedigree No. 7.

It would be a hopeless task to attempt to reconcile the many important divergencies of these lists with the very scanty, and undigested, and sometimes apparently erroneous materials which are at present available ;[1] for the present purpose it may suffice to gather together the different forms of the pedigree of the Mysore kings from Beṭṭa Chāma Rāja down to the donor of the present inscription as they are presented by the various authorities.

Pedigree No. 1 ; constructed from Wilks' *Mysore* :—

- Betad Cham Raj (Wilks, i. 34).
  - Appan Tim Raj (i. 34).
    - Betad Cham Raj Wadeyar (i. 36, 48).
      - Canty Reva Narsa Raj (i. 48).
    - Raj Wadeyar (i. 36).
      - Narsa Raj (i. 45).
        - Cham Raj (i. 45).
      - Five other sons (i. 45).
      - A posthumous son (i. 45). Immadee Raj (i. 47).
  - Kishen Raj (i. 34).
  - Cham Raj Bole (i. 34).
    - Muppin Deo Raj (i. 56).
      - Dud Devaiya (i. 56).
        - Chick Deo Raj (i. 56, 87).
          - Canty Reva Raj (i. 224).
            - Dud Kishen Raj (i. 226).
      - Two sons (i. 56).
      - Dud Deo Raj (i. 56.)
    - ? Heere Cham Raj (i. 35)

No. 2 ; constructed from Wilson's *Catalogue*, ii. 45 :—

- Bettatha Chamarasa Vadiyar.
  - Timma Raja V.
  - Krishna Raja V.
  - (1st wife) Viryamma = Bola Chamarasa V. = (2nd wife) Demayamma.
    - (by Viryamma) (1st wife) = Raja Vadiyar = (2nd wife).
      - (by 1st wife) Narasa Rāja V.
        - Chama Rāja V.
      - (by 2nd wife) Emmudi Rāja V.
    - (by Demayamma) Bettada Chamarasa V.
      - Kanthirava Narasa Raja V.
    - Devappa Rāja V.
      - Doda Deva Rāja V.
        - Chikka Deva Raja V.
          - Kanthirava Narasa Rāja V.
            - Krishna Rāja Vadiyar.
    - Chama Rāja V.

No. 3 ; constructed from the Rev. W. Taylor's *Catalogue*, iii. 651 :—

- Apparar [*sic*] Timma Raja Udiyar.
  - Aruberula Chama Rāja Udiyar.
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[1] It is much to be wished that the papers upon this dynasty in the manuscript volumes of the Mackenzie collection now in the India Office Library, should be printed in full under competent editorship: until this is done no further progress is likely to be made in the investigation of this portion of the history of Southern India.

Devaraja Chama Raja Udiyar.

Krishna Udiyar.

Chola [sic] Chāmarasa Raja Udiyar.

Hari Chama Raja Udiyar.

Raja Udiyar.

Bettada Raja Deva Udiyar.

Mutuca Raja Deva Udiyar.

Chinna Deva Raja Udiyar.

Nanja Raja Udiyar.

Bettadayanavar.

Immadi Raja Udiyar.

Bettada Chamaraja Udiyar.

Chama Raja Udiyar.

Kanthirava Narasa Raja.

Dodda Deva Raja Udiyar. — Mari Deva Raja Udiyar.

Deva Raja Udiyar.

Chicka Raja Deva Udiyar.

Kanthirava Narasa Raja Udiyar.

Krishna Raja Udiyar.[1]

No. 4; extracted from Mr. L. Bowring's pedigree accompanying his Report to the Secretary to the Government of India, 7th April 1868, published in the Return to the House of Commons, No. 385, 14th August 1878, page 40:—

Bettada Chamraj.

Appana Timmaraj. — Kishanraj. — Chamraj Bōl.

Appana Timmaraj: 2. Bettada Chamraj Wodiar. — 3. Raj Wodiar.

2. Bettada Chamraj Wodiar: 6. Kantirai.

3. Raj Wodiar: Narsa raj. — Other sons. — 5. Emmadi raj.

Narsa raj: 4. Chamraj.

Kishanraj: 1. Hira Chamraj Wodiar.

Chamraj Bōl: Muppin Deoraj.

Muppin Deoraj: Three sons. — 7. Dodda Deoraj.

8. Chikka Deoraj.

9. Kantirai.

10. Dodda Krishnaraj.

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[1] It seems probable that this document has been misread.

No. 5; extracted from Mr. L. Bowring's pedigree in his *Eastern Experiences* (A.D. 1871), page 182:—

- V. Bettada Chāmrāj.
  - VI. Appana Timmarāj.
    - Bettada Wodiar.
  - Krishnarāj.
  - VII. Chāmrāj Bōl.
    - VIII. Bettada W.
      - XII. Kāntirai.
    - IX. Raj W.
      - Narsa rāj.
        - X. Chāmrāj.
      - Three sons.
      - XI. Emmadirāj.
    - Muppin Doorāj.
      - Three sons.
      - XIII. Dodda Doorāj.
        - XIV. Chikka Doorāj. (Some accounts make him a cousin of Dodda Doorāj).
          - XV. Kantirai 2nd.
            - XVI. Dodda Krishnarāj.

No. 6; constructed from Chikka Deva's Grant in Rice's *Mysore Inscriptions* [1]:—

- Deva Rāja Mahipati.
  - Doḍḍa Deva Rāja = Amṛitāmba.
    - Chikka Devendra.
    - Kanṭhīrava Mahipati.
  - Three other sons, not named.

No. 7; constructed from Kṛishṇa Rājā's grant in Rice's *Mysore Inscriptions* [2]:—

- Boṭṭa Chāma Rāṭ.
  - Timma Rāja Mahipati.
  - Kṛishṇa Bhūpati.
  - Chāma Nṛipa.
    - Rājadharādhirāja.
    - Boṭṭada Chāma Rāja.
    - Deva Rājendra.
      - Doḍḍa Deva Rāja = Amṛitāmba.
        - Chikka Deva Rāja = Devamāmba.
          - Kanṭhīrava Rāja = Cheluvājamāmba.
            - Kṛishṇa Rāja = Devājamma.
        - Kanṭhīrava Mahipati.
      - Chikka Deva Rājendra.
      - Deva Rāja.
      - Mariya Deva.
    - Chāma Rāja.

The villages of Taḷeyūr and Mānguṭṭopaṭṭi conveyed by this grant still exist. They are situated not far from the Macdonald Choultry Station of the Madras Railway, about halfway between Salem and Shankaridrūg: their position may be traced on Map No. 61 of the Great Survey by the group of names there spelt "Taulaoor," "Vycoondum," and "Cundalapolliam." [3] They are at present Government villages.

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[1] No. 167, page 309.

[2] No. 168, page 311.

[3] See verses 132, 133 of the inscription.

The grant here made of them consisted of the land, fields, gardens,[1] mines, and all land-appurtenances[2] belonging to them. These are more fully described later on;[3] namely, "rice-fields, dry-grain fields, gardens, house-sites, land fit for house-sites, grazing-lands, mango and other trees, tanks, wells, water-channels, water-courses, dry lands, wet lands, old sites," and certain taxes specified below, "mines, hidden treasures, water, stone, wood, profits, and the proprietary dignities connected with and properly arising within the four boundaries of those villages." Krishṇa Râja thus granted every conceivable proprietary right connected with those villages:[4] and that which he so granted has this amount of historical interest, that it so plainly shows the nature and extent of the connection of the Crown with the land in the district of Salem at the commencement of the eighteenth century;—the Crown was absolute proprietor of the land, with all the timber and all the water running or standing upon it, and the rocks with their water-springs and their mineral treasures, and all that was hidden beneath its surface.

The nature and extent of the taxation of the district of Salem at that time are similarly indicated by the list given in the 141st verse; namely, "weavers' house-taxes, tobacco taxes, grass taxes, tolls, produce taxes, village-servants' taxes, plough taxes, sheep taxes, caste fines, temple dues, king's dues, additional-crop taxes, together with all other village taxes, produce taxes, and season taxes," whatever these last may have been. All these taxes[5] formed part of the Crown revenue, and were assigned by the Crown to the donees of this Brahmanical gift.

VII.—DEED OF SALE OF LAND AT YÂTÂPURA, A.D. 1714.

Description.

Plate.—This inscription is written on a single sheet of copper 15¾ inches to 16 inches long and 9¾ inches to 10 inches wide. It has a projecting unpierced ear in the middle of one of its narrower sides.

Inscription.—The writing occupies both sides of the plate, and runs from the ear-bearing narrower side along the length of the plate.

Language and Character.—It is written in the modern Canarese language and character. All but five of the names of the attesting witnesses are also written in Canarese; four of the exceptions being in the Grantha character, and the fifth in modern Tamil.

Purport.—It is a deed of sale of a piece of land on which a temple to Samba Sada-Shiva had been recently built, together with the sites for five houses in the agraharam, and a flower garden lying between the temple and the neighbouring stream, for twenty pieces of gold called Madhura-Gopâla-chakra-varâhas. The vendors were the whole village community of the agrahâra: and the purchaser was a Brâhman named Channa Râjaiyya. It is dated the 13th of the first half of the month Jyeshṭha, S.S. 1636.

Transliteration.

SvastiShrîvijo[a]yâbhyudaya Shalivâhanashakavarushamgaḷu 1636 neyaKalyabdamgaḷu 4815 neyamolaṇaparivartamânaJayanâmasaṃvatsaradaJ[Jy]eshṭ[ṭh]ashudh[ddh]a13 St[th]iravâraSvâti[î]nakshatraVarri[rî]yâm[n]nâmayogaVaṇikkaraṇakûḍidayîshubhadinadalliShrîmadRajadhirajaRâjaparameshvaraRâjamârtaṃḍa Prauḍhapratâpabirr[r]udoṃteṃbaragaṃḍadharaṇîvara[â]haṃka,ApratimaMahishûraKrishṇaRâjaVaḍeyaraiyanavaruShrîRaṃgapaṭṇadallist[th]iraratnasiṃhv[h]âsanârûḍharâgiprid[th]vi[î]sâmb[m]râjyaṃgaivattiraluyîMahâsvâmîyavaraâḷuvikegosaluvaKuṃ[ṃ *redundant*]nnat[tt]ûruyaḷagaranâḍinallaCheramaṃḍaladaShâlyadasi[î]megosheridaMagadhamaṃḍalamalenâḍadaBeḷu[û]rusi[î]megesaluvaYâtâpurakkepratinâmavâdaShrîRâmasamudravembasarvamâm[ṃ *redundant*]nyaagrahâradalli

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[1] Verse 73. [2] Verse 96. [3] Verses 141, 142.

[4] A comparison of the proprietary rights here assigned with those which were sold by the town community of Yatâpura in the next inscription will illustrate this.

[5] See Wilks' *Mysore*, i. 203 to 206, and note on pp. 204, 206.

iyiruvananāgotranānāsu[ū]trananāshākhādhyāpakarādaasheṣhavidvaṃ[ṃ *redundant*]nmaha
janaṃgaḷaṃ[ṃ *redundant*]nnuShrīVatsagotraĀpastaṃbasūtraYajush[shsh]ākhādhyayanapa
rarādaTāyu[ū]raBasavaRājaiyyanavarapautrarādaChaṃnaRajaiyyanavaraputrarādaChaṃ
naRājaiyyanavarigebareyasikoṭ[ṭṭ]akrayashāsanakramaveṃttemdareYīShrīRāmasamudrav
oṃbasarvamāṃ[ṃ *redundant*]nyāgrahāradalliasheṣhamahājanaṃgaḷigūsamudāyavādabraṃ
[ṃ *redundant*]hmavāstuvigepūrvanadigepashcha[i]madakṣhiṇashreṇigeuttaraUttarapārshva
dashreṇigedakṣhiṇayīmadhye[a]dalliSāṃbaSadāShivaSvāmīyavaradevasd[th]ānavani[ī]vu
kaṭṭistabhūmiyuYīdevasd[th]ānakepashcha[i]mapra[ā]kāradahiṃdemeravaṇigebi[ī]digepa
shcha[i]mavāgiuttarashreṇiyalliayiduniveshanakouṃṭādabhūniyaṃ[ṃ *redundant*]nnuyīdev
asd[th]ānakedakṣhiṇabraṃ[ṃ *redundant*]hmavāstuvigepūrvadikuādiyāgidakṣhiṇapārshvada
nadiparr[r]iyaṃttarauṃṭadāhuv[vv]inatoṭadabhūmiyasahānimigokrayamādikoṭṭivādakara
ṇaYidakeubhayānumatiyāgimadhyast[th]aparikalpitavāginishchayistakrayamaulyaMadhu
reGopālachakraga 20 ೨೦೦ akṣhā[a]radalluGopālachakrayip[pp]attuvarahāvaṃ[ṃ *redundant*]nnuKomaṭkiKāsiVeṃkaṭeshananoṭadalirokhavāgivaṃdemuḍipinallinin[ṃ *redundant*]
mmakaiyategaḍukoṃḍuyībhūmiyanimigokrayakokoṭ[ṭṭ]ovādakāraṇayībhūmiyalliuṃṭadan
idhinikṣhi[e]pajalatarupāṣhāṇash[s]idh[ddh]asādhyaṃgaḷoṃbaaṣhṭabhogatejasvāmyagaḷam
[ṃ *redundant*]nnuāchaṃdrārkasthāh[y]iyāgiyīdevast[th]ānakenaḍaduharohāgonānāgotrana
nāsūtranānāshākhād[dh]yāpakarādaShrīRāmasamudradaasheṣhavidvanṃ[ṃ *redundant*]mah
ājanaṃgaḷaṃ[ṃ *redundant*]nnuShrīVatsagotraĀpastaṃbh[b]asūtraYad[j]ushy[shsh]ākhād
yā[dhyaya]naparavādaTāyūruBasavaRājaiyyanavarapautrarādaChaṃnaRājaiyyanavarapu
trarādaChaṃnaRājaiyyanavarigebarasikoṭ[ṭṭ]akrayatāṃb[m]rashy[sh]āsana. Asheṣhavid
vaṃ[n]mahājanaṃgaḷaanumatiyalliyīshy[sh]āsanabaradataRāyipoṭṭiRaṃgappayyanakumā
raRāyastaTt[T]immaRāyappanu. Tt[T]iddidataYinugoṃḍadaYallappāchārimagaChaṃdrā
chāri. Koneṭaiyavrālu. Aḷagarapayavrālu. Upeṃdra Somayājuluvrālu. Yag[j]ṇa Rāma
Di[ī]kṣha[i]taluvrālu Sadāshiva Di[ī]ksha[i]taluvrālu. Nārāṇa Somayāduluvrālu. Vedārthaṃ Rāma Bhaṭlu. Darbha Subā Bhaṭlu. Shrī Kru[ṛi]ṣhṇa Josyalu. Shrī Veṃkaṭapati. Veṃkaṭa Kru[ṛi]ṣhṇa Shāstralu. Piṃna Somayājalu. Guṃṭu[ū]ru Guruvayya. Rāma Kri[ṛi]ṣhṇaya. Paṭṇaṃ Tirumalaya. Shaṃkarayyan. Rāma Josīyara. Sheṣhagiri Shāstira. Shiṃgarāchāriyyara. Shuppayan. Koneṭaiyya.

Translation.

Health and Wealth.—On Saturday the thirteenth day of the bright half of the month of Jyeṣhṭha, while the year Jaya was still current, and the year 1636 of the era of the increasingly victorious Shālivāhana, corresponding with the year 4815 of the Kali era, having been completed, during the constellation Svāti, and under the astrological division Varīyān and the lunar half-day Vaṇik,—on this auspicious day, while Shrīmad Rājādhirāja Rājaparameshvara, Rājamārtānda Prauḍhapratapa, the conqueror of those who claimed to possess titles of royalty, whose standard bore the image of the Earth-goddess combined with the Boar, the unrivalled Kriṣhṇa Raja Vaḍeyar of Mysore, was ruling the earth, whose firmly established jewelled throne was at Shrīrangapaṭṭaṇa; the form of the deed of sale which the whole of the learned townspeople belonging to various tribal families, religious schools, and Vedic divisions, residing in the tax-free Brahmaṇ settlement of Yatapura, otherwise called Shrī Rāma-samudra, situated in the district of Beḷūr in the hill-country of Magadha-maṇḍala, forming part of the district of Salem (Shālya) in Chera-maṇḍala, now belonging to the district of Kunnattūr-yaḷa-gara-nāṭu, within the dominions of the abovenamed great lord, have caused to be written and to be given to Channa Rajaiyyan, son of Channa Rājaiyyan, and grandson of Tāyūr Basava Rājaiyyan, of the Shrīvatsa Brāhmanical family, and the religious school of Āpastamba, and attached to the study of the Yajur-veda, is as follows:—Whereas we have sold to you the piece of land situated in the space to the east of the vacant sites for Brahmaṇs' houses, to the west of the river, to the north of the southern row of houses, and to the south of the row of houses on the northern side of the street, in the above named tax-free Brāhmaṇ village called Shrī Rāma-samudra, which is now the common property of the whole community, and on which a temple dedicated to Sāmba Sadā Shiva has been erected; and also the piece of land sufficient for five houses, situated in the northern side of the street to the west of the processional roadway behind the western wall of the above temple; together with the piece of land forming a flower-garden, situated to the south of the above temple, extending from the

eastern boundary of the vacant house-sites as far as the river on the southern side:—And whereas we have sold to you this land, and have received from your hands in ready-money in a single bag, after it had been examined and approved of by the Komaṭṭi money-dealer Venkaṭeshan, the sum of twenty pagodas of the coin called Madhura-Gopāla-chakra, which had been settled as its price by an umpire appointed for that purpose with the concurrence of both parties:—This copper-plate deed of sale has been caused to be written and delivered to Channa Rajaiyyan, the son of Channa Rajaiyyan, and grandson of Tāyūr Basava Rajaiyyan, of the Shrīvatsa Brāhmanical tribe, and the school of Āpastamba, and a student of the Yajur-veda, by the whole learned town-community of Shrī Rāma-samudra, belonging to various Brāhmanical tribes, schools, and vedic divisions, so that the eight land-appurtenances, namely, mines, hidden treasures, water, trees, rocks, and the present, future, and contingent profits existing in this land, together with the proprietary honours, may be for the benefit of this temple so long as the moon and sun endure. This deed was written with the consent of the whole learned town-community by the scribe Timma Rayappan, the son of Rāyipoṭṭa Rangappayyan. It was engraved by Chandrāchāri, the son of Inugoṇḍa Yallappāchāri.

The signature of Koneṭaiya. The signature of Aḷagarapaiya. The signature of Upendra Somayajulu. The signature of Yajna Rama Dikṣhitalu. The signature of Sadāshiva Dikṣhitalu. The signature of Nāraṇa Somayādulu. Vedārthaṃ Rāma Bhaṭlu. Darbha Subā Bhaṭlu. Shrī Kṛiṣhṇa Josyalu. Shrī Venkaṭapati. Venkaṭa Kṛiṣhṇa Shāstralu. Piṃna Somayājulu. Gunṭūru Guruvayya. Rāma Kṛiṣhṇaya. Paṭṇam Tirumalaya.

[*Then follow in Grantha letters*:—] Shaṃkarayyan. Rāma Josiyar. Sheṣhagiri Shāstira. Shiṃgarachāriyyar.

[*Then in Tamiḻ letters*:—] Shuppayan.

[*Then in Canarese letters*:—] Koneṭaiyya.

Remarks.

Yātāpura is a village on the Vellār river in the Āttūr Taluk of the Salem District, about seventeen miles east of the town of Salem.[1] Its situation is in the heart of the Tamiḻ country, and it is therefore remarkable that this deed of sale by the Brāhmaṇ community of the village should have been written in the Canarese language. This language was evidently, from the circumstance of its being used for this purpose, their own vernacular tongue: and this fact leads to the inference that this was a colony of Canarese Brāhmaṇs settled in this place. The names of the purchaser and his father and the scribe, "Channa" and "Timma," confirm this inference, as they are Canarese names. The names of the witnesses to the deed are in nine instances Telugu forms of Brāhmaṇs' names; in five other instances, perhaps in six, they are Canarese forms; and in the five Grantha and Tamiḻ subscriptions they are forms which are peculiar to Tamiḻ Brāhmaṇs. Whether these witnesses were inhabitants of Yātāpura or not does not appear: if they were of the town community, the colony was a very mixed one. It was apparently a similar colony to that which Kṛiṣhṇa Rāja planted at Shankhagiri as shown in the preceding inscription. The new Shaiva temple just completed at this time in the Agrahāra by Channa Rajaiyyan is suggestive of the very recent establishment of the colony here: and as the incorporation of the district of Salem with the Mysore territory was made in the reign of Kṛiṣhṇa Rāja's grandfather about five and twenty years[2] before the date of the present deed of sale, the settlement of this colony probably took place about that time as a result of the conquest.

The currency of Mysore had apparently not been introduced into this newly-acquired territory at this time; for the price of the present purchase was paid in Madura pagodas, a coin which remained as a reminiscence of the rule of the Madura Nāyakkas in this district half a century before the date of this sale.[3]

This deed states that Yātāpura was in the Chera-maṇḍala: and it may be worth while to inquire what the value of this statement may be, forasmuch as this is the only authen-

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[1] It is written Yaetapoor on Map 79 of the Great Survey.

[2] See Wilks' *Mysore*, i. 93.

[3] See vol. i. 47, 48, of this Manual.

tic document which I have hitherto met with in which the district of Salem is said to form part of Chera.

The situation of Yatapuram is thus described in the deed :—"situated in the district of Beḷūr in the hill country of Magadha-maṇḍala, forming part of the district of Salem in Chera-maṇḍala, now belonging to the district of Kunnattūr-yaḷa-gara-nāṭu," &c. It is to be observed that the hilly region in the neighbourhood of Āttūr, forming the barrier which divides the districts of South Arcot and Salem, is here called "*the hill-country of* MAGADHA." Now Magadha is the name of a well-known kingdom of Ancient India, lying on the Ganges around Patna : and as no part of Southern India formed part of that kingdom, it is very apparent that the introduction of its name here was a mere fancy of the scribe. The similar statement that the district of Salem was in Chera-maṇḍala, here standing by the side of that fancy, thus lies open to the same conclusion ; and, in my opinion, it must be equally summarily rejected.

Since my "Sketch of the Ancient History of Salem" was printed, I have had an opportunity during a hurried visit to London to consult the translation of the *Kongu Chronicle* in the India Office Library on which Professor Dowson founded his article in the Journal of the Royal Asiatic Society,[1] with the object of tracing the grounds on which he based his identification of the Kongu kingdom with the Chera kingdom. The result of a very careful examination has been to satisfy me that the assumed identification receives no support whatever from this document; and that this translation itself confutes that identification. The portion of the *Chronicle* which Mr. Dowson has used is its first half. The name "Kongu," there written "Conga," occurs very frequently in this portion,[2] as it also does in the subsequent portions, but the name "Chera" does not occur once in this earlier portion in any connection whatever. In four of the six instances in which Mr. Dowson uses the name "Chera" in his analysis, he has substituted that name for the word "Conga" in the document which he was summarizing : and in the two other instances,[3] the phrases in which he uses that name are not in the document, but are Mr. Dowson's own.[4]

In the course of my search for the above translation, in which the Deputy Librarian very kindly assisted me, I met first of all with another inferior and somewhat later translation of the *Kongu Chronicle* : it had, however, internal evidence that it was not the document used by Professor Dowson. This translation also, like the other, has the name "Conga" throughout those passages, and never "Chera."

In the volume containing that later translation I met with the following passage in a subsequent paper headed "Replies of the Bramins residing at Sreerungum and Trichanopoly to certain historical queries," which I quote here for whatever it may be worth :— "Question 9. Many histories of the Chara Rajas are mentioned, but not plainly [:] what was their residence. Answer 9. . . . The Town of the Chara Rajas approve in Coyembatore in the west of Marocary Chillandy Covil = East Convoy (a pass) [:] as far as the Valiyar—is called Chara Dasom—otherwise named Conka Dasom." This question and its reply suggest the remark that when these papers were being written for Colonel Mackenzie, the name "Chera" had passed out of local memory, except in the hackneyed phrase "Choḷa-Chera-Pāṇḍya," in which some vague idea of the ancient topographical distribution of the southern Dakhaṇ had become fossilized : and in the uncritical search which was made for the location of Chera, it may be that the name of the district of Salem, of which "Cholam" is the Tamiḻ transliteration, suggested its location there through the similarity of the sound of the two names.

Since my "Sketch" was printed, Bishop Caldwell's "History of Tinnevelly" has been published. The controverted subject of the identity of Kongu and Chera, on which Dr. Caldwell's views have been referred to in that "Sketch,"[5] is not adverted to in his more recent work. On the other hand, the classical Tamiḻ stanzas defining the boundaries

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[1] See vol. i. 12, note 6, of this Manual.

[2] Twenty-five times.

[3] Viz., page 7, lines 2 and 30.

[4] Note 6 on page 12 of the first volume of this Manual will now need to be modified, as I have there erroneously assumed that Mr. Dowson found the name "Chera" in the translation.

[5] Vol. i. 15 of this Manual.

of the Paṇḍya, Choḷa, and Chera kingdoms, receive here[1] their true interpretation, Shenkotta,[2] near Tenkāsi and Courtallum in the Tinnevelly District, being made the easternmost town of Chera according to the statement of those ancient Tamiḷ verses.

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1 Caldwell's *History of Tinnevelly*, pp. 24 to 26.

2 Bishop Sargent thus describes its position in the *Madras Church Missionary Record* for September 1881, page 250:—" In the bend of the mountains here [*i.e.*, near Courtallum] a basin is formed in which lies a beautiful strip of land belonging to the Travancore Government. The taluk town Shenkotta lies in the middle, about 2½ miles north-west from Courtallum."

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Manual of the Salem districts in the presidency of Madras

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